

ISLAMIC EDUCATION IN A MINORITY SETTING **The Translation of Multicultural Education at a Local** **Pesantren in Bali, Indonesia**

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Abstract

This study documents how multicultural education is constructed and implemented in a local pesantren in Tabanan, Bali, Indonesia, namely PBBi (Pesantren Bali Bina Insani). It demonstrates that the multicultural education in this pesantren is based upon the reality of religious, cultural, ethnic, group, and gender diversity that exists surrounding the pesantren. Teaching and administrative staff of this pesantren consist of Muslims and Hindus. Students come from the different socio-cultural backgrounds. Inclusive and tolerance values are incorporated into the curriculum of the pesantren. Multicultural education in this pesantren has become a strategic instrument for adaptation to the Hindu environment where it is located. The pesantren teaches students how to implement Islamic teaching on pluralism and inclusivism in their daily activities.

[Artikel ini mengkaji bagaimana pendidikan multikultural dibangun dan diterapkan di Pesantren Bali Bina Insani (PBBI) di Tabanan Bali. Hasil riset ini menunjukkan bahwa pendidikan multikultural di PBBI didasarkan pada realitas keragaman agama, budaya, etnis, kelompok, dan gender yang ada di sekitar pesantren. Staf pengajar dan administratif pesantren ini terdiri dari Muslim dan Hindu. Murid-muridnya berasal dari berbagai latar belakang sosio-kultural. Kurikulum pesantren didesain dengan mengacu pada nilai-nilai toleransi dan inklusivitas. Pendidikan multikultural di pesantren ini telah menjadi strategi untuk beradaptasi dalam lingkungan Hindu tempat pesantren ini berada. Dengan kata lain, pesantren ini mengajarkan nilai-nilai pluralisme dalam aktivitas pembelajarannya.]

Keywords: *Multicultural Education, Muslim-minority, Pesantren Bali Bina Insani, Tolerance*

Introduction

Diversity and plurality are inseparable characteristics of Indonesian society, which consists of various religions, languages, social classes, ethnicities, and cultures. For Indonesians, this diversity becomes richness and a pride.¹ On the other hand, however, the diversity is a great challenge that Indonesians have to face. During the post-New Order era, the failure to come to grips with it has led to conflicts such as those in Sambas West Kalimantan, Maluku, Poso in South Sulawesi, Ambon, Aceh and Papua² In view of this, multicultural education plays a significant role in the maintenance of social and political harmony among society. It is part and parcel of the attempts to manage diversity.

This article aims to further discuss multicultural education and its role in the maintenance of diversity. It takes Pesantren Bali Bina Insani (PBBI), a *pesantren* school in Bali, as its case study. In this article,

¹ Ahmad Maskur, "Masalah Kebangsaan", *Republika*, December 17, 2012.

² Ali Maksum, *Pluralisme dan Multikulturalisme: Paradigma Baru Pendidikan Agama Islam di Indonesia* (Malang: Aditya Media Publishing, 2011), p. 14.

multicultural education is conceptualized as education that emphasizes the necessities to grow and implement multicultural insights and attitudes among different groups of people. In its core is the acceptance of the diversity of human culture.³ In its implementation, multicultural education requires inclusivity and respect for diversity. Multicultural awareness plays an important role in creating tolerance, solidarity, inclusivity, and recognition. Therefore, multicultural education will help students of PBBi understand, recognize, and respect cultural, ethnic, religious, and other diversities in society.⁴ Multicultural education allows individuals to feel, value, and behave in a particular cultural system that differs from their own cultural system.⁵

Some questions to be answered in this article are: how PBBi conceptualized multicultural education and how it implemented multicultural values in its educational system. Several studies on multicultural education have been carried out. However, most of them are less empirical. In the Indonesian context, most of those studies focus on a Muslim-majority context, and neglect a minority-Muslim context such as Bali.⁶ Therefore, this study is to contribute to the discussion on

³ Ngainun Naim & Achmad Syauqi, *Pendidikan Multikultural Konsep dan Aplikasi* (Yogyakarta: Ar-Ruzz Media, 2010), p. 51.

⁴ Choirul Mahfud, *Pendidikan Multikultural* (Yogyakarta: Pustaka Pelajar, 2013), p. 5.

⁵ Hilda Hernandez, *Multikultural Education; A Teachers Guide to Linking Context, Process, and Content* (New Jersey: Merrill Prentice Hall Inc., 2001), p. 5.

⁶ For some examples: Ngainun Na'im and Ahmad Syauqi, *Pendidikan Multikultural: Konsep dan Aplikasi*; Ali Maksum, *Pluralisme dan Multikulturalisme: Paradigma Baru Pendidikan Agama Islam di Indonesia*; Choirul Mahfud, *Pendidikan Multikultural*; Hilda Hernandez, *Multikultural Education; A Teachers Guide to Linking Context, Process, and Content*; A. Suradi, "Penanaman Religiusitas Keislaman Berorientasi pada Pendidikan Multikultural di Sekolah"; Ach. Syaikh, "Pemikiran tentang Pengembangan Pendidikan Islam Multikultural"; Andre Ata Ujan, et.al., *Multikulturalisme*; Scott Lash & Mike Featherstone (ed.), *Recognition and Difference: Politics, Identity, Multiculture*; M. Ainul Yaqin, *Pendidikan Multikultural (Cross-Cultural Understanding untuk Demokrasi dan Keadilan)*; Charles Taylor, "The Politics of Recognition"; Amy Gutman, *Multiculturalism, Examining the Politics of Recognition*; H.A.R. Tilaar, *Multikulturalisme, Tantangan Global Masa Depan*; Zakiyuddin Baidhaw, *Pendidikan Agama Berwawasan Multikultural*; Rustam Ibrahim,

multicultural education by addressing the minority Muslim context of multicultural education. By taking a *pesantren*-based education institution such as PBBi as its case study, this article will demonstrate how Islamic education in Bali has been organized to adapt to its Hindu context, on the one hand, and to build a peaceful and harmonious mutual coexistence among Balinese people.

The Multicultural Portrait of PBBi

PBBi is located in a Muslim-minority area. Established in 27 October 1991, by KH. Ketut Imaduddin Djamal, PBBi emerged as a response to the scarcity of Islamic educational institutions, especially those of *pesantren*, in Bali. The scarcity is a logical consequence of the fact that Muslims constitute minority, around 6.17% of the total Bali population. In this Hindu majority context, *pesantren* seem to be less significant.⁷ It may be due to this insignificance that local people once “Pendidikan Multikultural: Pengertian, Prinsip, dan Relevansinya dengan Tujuan Pendidikan Islam”; James A. Banks, “Multicultural Education: Historical Development, Dimensions, and Practice”; Sleeter, G. Burnett, *Varieties of Multicultural Education: an Introduction*; Andersen & Cusher, “Multicultural and Intercultural Studies”; Hasan Baharun & Robiatul Awwaliyah, “Pendidikan Multikultural dalam Menanggulangi Narasi Islamisme di Indonesia”; Husniyatus Salamah Zainiyati, “Pendidikan Multikultural: Upaya Membangun Keberagaman Inklusif di Sekolah”; Brian W. Haas, “Enhancing the Intercultural Competence of College Students: A Consideration of Applied Teaching Techniques”; Kholid Murtadlo, *Dasar-dasar Multikultural Teori dan Praktik*. Those papers mostly were conceptual, while very few discussed about the implementation aspect, that no one took the object setting of Pesantren Bali Bina Insani. Besides, in relation to studies about pesantren, read, for instance, the paper of Zamakhsyari Dhofier, *Tradisi Pesantren: Studi tentang Pandangan Hidup Kiai*; M. Ridlwan Nasir, *Mencari Tipologi Format Pendidikan Ideal Pondok Pesantren di Tengah Perubahan*; M. Dawam Rahardjo (ed.), *Pergulatan Dunia Pesantren, Membangun dari Bawah*; Hanun Asrohah, “The Dynamics of Pesantren: Responses toward Modernity and Mechanism in Organizing Transformation”; H.A. Rodli Makmun, “Pembentukan Karakter Berbasis Pendidikan Pesantren: Studi di Pondok Pesantren Tradisional dan Modern di Kabupaten Ponorogo”; Said Aqil Siradj, “Pesantren Pendidikan Karakter dan Keutuhan NKRI”, Ibi Syatibi & Lanny Oktavia (ed.), *Pendidikan Karakter Berbasis Tradisi Pesantren*. However, these studies do not relate the existence of pesantren with multicultural education.

⁷ The document of the Profile of Pondok Pesantren Bali Bina Insani Yayasan La Rayba, 2018.

undermined the PBBi's sustainability.

Located in Meliling, Kerambitan District, Tabanan Regency, eleven kilometers to the western Tabanan and some thirty-two kilometers from the capital city of Denpasar So far, PBBi has organized an Islamic junior high school (MTs) (established in 1997), a *madrasah diniyah* (religious school) (established on July 20, 1997, Islamic senior high school established on June 25, 2000, Information Technology-Vocational High School established on June 15, 2013, and The Qur'an educational institution (TPQ) established on October 1, 2013.⁸ PBBi schools adopted national curriculums set up by both the Ministry of Religious Affairs and the Ministry of National Education.

Teaching and administrative staff consists of not only Muslims but also Hindus.⁹ The presence of Hindus in the PBBi has become part and parcel of its multicultural vision.¹⁰ Due to its ability to adapt to the local environment, the presence of PBBi has been most welcomed by local people. They even offered great support to the PBBi. Considering the support, PBBi tried to constantly keep a good relationship with them. This can be seen, for instance, when the Ministry of Public Housing granted three billions rupiah to PBBi for the erection of a new building. Seemingly, local people were not happy with this plan and rejected it. For the sake of the social harmony, PBBi cancelled the plan and returned the donation to the government.¹¹

Multicultural education in PBBi presupposes that students and teachers are representative of diverse cultures and identities influential to their mutual interaction. Therefore, the interaction between students and teachers who come from different social and cultural background is

⁸ The brochure of Pondok Pesantren Bali Bina Insani Yayasan La-Rayba, 2018.

⁹ Pesantren Bali Bina Insani has all the elements of pesantren as in the Zamakhsyari Dhofier's theory, i.e. dormitory, *kiai* (religious leader), *santri* (student), *kitab kuning* (classical Islamic textbook), dan *masjid* or *musholla* (mosque); Zamakhsyari Dhofier, *Tradisi Pesantren: Studi tentang Pandangan Hidup Kiai* (Jakarta: LP3ES, 1994), p. 18.

¹⁰ Observation, March 11, 2018.

¹¹ Interview with KH. Ketut Imaduddin Djamal, March 11, 2018.

a clear manifestation of the implementation of multicultural education. Local identity and culture is an essential element that must exist in multicultural education.¹²

In addition to the presence of Hindus in its structural organization, students of PBBI come from different ethnicities, social classes, and gender status. No doubt, this diversity played a role in the multicultural education of PBBI. *Kiai* Djamal points out that besides the presence of Hindu teachers and employees, PBBI's multicultural characteristics are clearly represented in the diversity of ethnic, social class, and gender.¹³

To accommodate localities, PBBI includes Balinese language as a compulsory subject taught at its schools and Balinese dance as an extracurricular subject. Students should express greetings to both Muslim and Hindu teachers. Performance of Balinese dances such as *Puspanjali* and *Sekar Jagar* regularly precedes student festivals and exhibitions.¹⁴ No doubt, this is an important attempt made by PBBI to practice and promote tolerance. Indeed, Hindu teachers at PBBI are supportive to this endeavor.¹⁵

In a broad spectrum, multicultural education in PBBI has tried to fulfill four points recommended by UNESCO. Firstly, education should develop students' ability to recognize and accept personal values related to gender, social, and cultural diversity and their ability to communicate, share, and cooperate with others. Second, education should strengthen identity and encourage the convergence of ideas and solutions towards peace, brotherhood, and solidarity among members of a society. Third, education should improve their ability to offer peaceful and non-violent conflict resolution. Fourth, education should cultivate peaceful mind among students in order for them to build and maintain tolerance,

¹² A. Suradi, "Penanaman Religiusitas Keislaman Berorientasi pada Pendidikan Multikultural di Sekolah", *Jurnal Pendidikan Agama Islam*, Vol. 6, No. 1, 2018, p. 31.

¹³ Interview with KH. Ketut Imaduddin Djamal, March 11, 2018.

¹⁴ Interview with Ust. Yuli Saiful Bahri, March 11, 2018.

¹⁵ Interview with Made Suardani, March 12, 2018.

patience, and care for sharing.¹⁶

Around 40% of PBBI's school teachers and employees adhere to a religion different from that embraced by *pesantren* students. This different religious membership is not the reason for them to separate from one another. They can live harmoniously. Difference is not a big issue.¹⁷ Instead, it has become a distinctive identity of PBBI. Sulaiman, a PBBI's teacher, states, "*Santri* of Pesantren Bina Insani Bali [PBBI] come from different ethnic and racial backgrounds, and Islamic organizations. Even Hindu teachers are also accepted to work in schools within this pesantren foundation. All of these demonstrate that PBBI is truly multicultural."¹⁸

PBBI's Conception of Multicultural Education and its Practices

Multicultural education is an understanding and approach that offers a cultural paradigm through which differences within society can be properly understood.¹⁹ For PBBI, multicultural education should be built upon tolerance and non-discrimination. Students are taught to respect others regardless of their religion, belief, and social class.²⁰ Plurality and heterogeneity are basic to the consideration of multicultural education. The implementation of this kind of education is a lifelong process, which gives high respect for human dignity.²¹

For PBBI, multicultural education is inseparable from Islamic teaching. Bahri, a teacher of PBBI, maintains that multicultural education is an attempt to accomplish one of the most important Islamic teachings, namely *rahmat li-l-'alamin*, a blessing for the whole universe.²² This is because Islam teaches equality and egalitarianism and anti-discrimination.

¹⁶ A. Effendi Sanusi, "Pendidikan multikultural dan Implikasinya". <http://blog.unila.ac.id/effendisanusi>, accessed at July 17, 2018.

¹⁷ Interview with Ust. Usbuni, March 12, 2018.

¹⁸ Interview with Ust. Sulaiman, March 12, 2018.

¹⁹ Ach. Syaikh, "Pemikiran tentang Pengembangan Pendidikan Islam Multikultural", *Falasifa*, Vol. 7 No. 1, 2016), p. 129.

²⁰ Interview with KH. Ketut Imaduddin Djamal, March 11, 2018.

²¹ Andre Ata Ujan, (et.al.), *Multikulturalisme* (Jakarta: PT Indeks, 2011), p. 15.

²² Interview with Ust. Yuli Saiful Bahri, March 11, 2018.

Balinese language is adopted into PBBI's curriculum. Students and teachers attended local festivals and rituals, such as wedding ceremonies and *ngaben* rituals. No doubt, the adoption and adaptation is basically an actual practice of multicultural education in the daily life of PBBI members.²³

Multicultural education is an endeavor to develop all human potentials in dealing with different cultures, ethnicities, races, and religions in accordance with the principles of equality, mutual respect and understanding and moral commitment to social justice. Cultural diversity is seen as a human creation, not as something handed down from one to another.²⁴ Plurality and diversity becomes the core of multicultural education that may develop into an understanding and movement called multiculturalism. As a movement, multiculturalism requires not only recognition but also an actual behavior towards differences. There are three main aspects of multiculturalism, including, 1) equality of human dignity, 2) diversity of cultures, and 3) awareness of recognizing and respecting the equal dignity and diverse cultures.²⁵

For PBBI, multicultural education has a strong Islamic basis, since many verses of the Qur'an endorse multiculturalism. PBBI emphasizes equality and elimination of selfishness, which are considered in line with the sharia laws,²⁶ in order to ease potential conflicts. PBBI believes that multicultural education can be both a solution and an alternative that can prevent the disintegration in Indonesia.

²³ Interview with Ust. Turkan, March 11, 201 & Made Suardani, March 12, 2018.

²⁴ Scott Lash & Mike Featherstone (ed.), *Recognition and Difference: Politics, Identity, Multiculture* (London: Sage Publication, 2002), p. 2; M. Ainul Yaqin, *Pendidikan Multikultural (Cross-Cultural Understanding untuk Demokrasi dan Keadilan)* (Yogyakarta: Pilar Media, 2005), p. 9.

²⁵ Charles Taylor, "The Politics of Recognition", Amy Gutman, *Multiculturalism, Examining the Politics of Recognition* (Princeton: Princeton University Press, 1994), p. 18.

²⁶ Interview with Ust. Usbuni, March 12, 2018.

The Foundation of Multicultural Education

The implementation of multicultural education in PBBI is based on an inevitable diversity of Balinese society. The relationship between majority and minority is taken into consideration. As an Islamic institution, PBBI belongs to a minority Muslim group living in a Hindu majority society.²⁷ This becomes an understandable reason of why PBBI develops multicultural education rather than exclusively Islamic education. For PBBI, recognition and respect for other religionists is not in contradiction to Islamic teaching. As Djamal, a chief director of PBBI, has stated, multicultural perspectives such as tolerance, mutual respect, and equality are in conformity with both Islamic teaching and national education policy.²⁸

It should be emphasized that multicultural education requires its supporters to be aware of the existence of other religionists, ethnic groups and social entities. The recognition of their existence can only be realized by giving high regard to human dignity, justice and rights. As Langgulong has put it, these multicultural values should be rendered to Islamic education and serve as direction, guidance, and model.²⁹ In line with this, Bahri states, “the implementation of multicultural education in PBBI is based on the need for campaigning for Islamic tolerance that must be publicized in international arenas in order to combat intolerant and radical Islamic groups.”³⁰ The implementation of multicultural education in PBBI is, therefore, part of global campaign against intolerance and radicalism in the name of Islam.

Multicultural education is an attempt to maintain the unity of the nation and democracy from the pluralistic point of view. In doing so, education should encourage students to practice democratic values in their

²⁷ Observation, March 12, 2018.

²⁸ Interview with KH. Ketut Imaduddin Djamal, March 11, 2018.

²⁹ Hasan Langgulong, *Asas-asas Pendidikan Islam* (Jakarta: Pustaka al-Husna, 1993), p. 62.

³⁰ Interview with Ust. Yuli Saiful Bahri, March 11, 2018.

daily lives. Its curriculum should accommodate aspirations of different cultural groups and enable students to demonstrate mutual respect and cooperation and to avoid unfair competition and prejudice.³¹ Suardani, a Hindu teacher at PBBi, also comments as follows: “multicultural education is based on the need for good cooperation and relation between the pesantren and the surrounding community regardless of religious and cultural differences that exist between them to realize peace and harmony in social life.”³²

Multicultural education is based on ontological ideas about freedom, justice, equality, and protection of human rights. It aims to prepare all students to actively involve in school organizations and institutions. It is a form of inclusive education and teaching practice equipped with a specific curriculum designed to materialize positive cultural competitions among students.

Multicultural education in PBBi is situated within a predominantly Hindu environment whose main goal is to teach students about the importance of religious tolerance.³³ The Hindu majority context becomes an intelligible reason for PBBi to organize multicultural education. Theologically, multicultural education in PBBi is founded upon Islamic teaching as explained in Qur’anic verses such as Q. 11 [Hud]: 118 and Q. 49 [al-Hujurat]: 13. In addition, multicultural education is also in accordance with the spirit of the Medina Charter and the perfect character of the Prophet Muhammad.

Multicultural education is inseparable from the diversity of Indonesian and it is a fundamental concept of diversity in social life in general. Under this condition, students may develop their multicultural perspective. Usbuni, one Muslim teacher at PBBi, maintains that “the practice of multicultural education in PBBi is based upon an awareness that this pesantren is located in a religiously differentiated community,

³¹ A. Suradi, “Penanaman Religiusitas...”, p. 29.

³² Interview with Made Suardani March 12, 2018.

³³ Interview with Usth. Ida Qoyimah, March 12, 2018.

and the number of Muslims [including those in the pesantren] is minute. Therefore, we surely need the help of other people of different religions to complement our shortcomings. Besides, the pesantren need to inculcate *tasamuh* (tolerance) among students by directly practicing multicultural values in their daily lives.”³⁴

Rationale Behind the Implementation of Multicultural Education

This section explicates why PBBI organizes multicultural education. It should be noted that multicultural education differs either from fanaticism or fundamentalism in the socio-cultural and religious contexts. In multicultural education, every community should recognize and appreciate differences. Multicultural education also excludes xenophobia, which results from fanaticism.³⁵ One of the main reasons of the implementation of multicultural education in PBBI is to encourage and empower students to adapt to diversity.³⁶ In implementing multicultural education, PBBI emphasizes the need to regulate non-discriminatory educational policies. This emphasis is closely related to its attempts to teach students how to develop tolerance and brotherhood. Situated in a multicultural context like Bali, as acknowledged by *Kiai* Djamal, the policies are made in order to get political recognition and acceptance from local people, who are predominantly non-Muslims.³⁷ In the context of multicultural education, these policies are crucial, since they are one of its kernel elements. Baidhawiy said, ‘multicultural education is the art of managing diversity and the politics of difference’.³⁸

The establishment of PBBI is aimed at educating society about religious tolerance. It attempts to maintain and develop the tolerance

³⁴ Interview with Ust. Usbuni, March 12, 2018.

³⁵ H.A.R. Tilar, *Multikulturalisme, Tantangan Global Masa Depan* (Jakarta: Grasindo, 2004), pp. 185-190.

³⁶ Zakiyuddin Baidhawiy, *Pendidikan Agama Berwawasan Multikultural* (Jakarta: Erlangga, 2005), p. 8.

³⁷ Interview with KH. Ketut Imaduddin Djamal, March 11, 2018.

³⁸ Baidhawiy, *Pendidikan Agama Berwawasan Multikultural*, p. 36.

between religious communities. Students are taught to understand the importance of religious tolerance in daily life. Yuli Saiful Bahri states that PBBI attempts to prepare an Islamic and globalized generation who has a sense of nationalism.³⁹

Multicultural education can be understood as education for and about cultural diversity in response to demographic and cultural changes in a particular environment. The location where PBBI is founded is another reason of why multicultural education is chosen. As stated by Usbuni, the location has become an important consideration for PBBI to adapt to it. For this reason, multicultural education is adopted into its curriculum and practiced in the daily life of its students.⁴⁰ In a broader context, PBBI's multicultural education is part of the national commitment to the realization of the slogan "unity in diversity", the prevention of growing intolerance, and the preservation of harmony and tolerance.⁴¹

In multicultural education, equality and diversity are highly considered. Just like a mosaic, culture is seen as inseparable from a larger structure of society.⁴² For Will Kymlicka, multiculturalism is an acknowledgement, respect, and justice for ethnic or cultural minorities. It involves universal rights of individuals and collective rights of communities in expressing their culture.⁴³ In Bali, Muslims are minority. The question is then how PBBI as representative of a Muslim minority segment of Bali deal with the Hindu majority. For PBBI, the answer is clear: multicultural education.

³⁹ Interview with Ust. Yuli Saiful Bahri, March 11, 2018.

⁴⁰ Interview with Ust. Usbuni, March 12, 2018.

⁴¹ Interview with Ust. Purnomo, March 12, 2018.

⁴² Parsudi Suparlan, "Menuju Masyarakat Indonesia yang Multikultural," *Paper*, delivered in the 3rd International Symposium in Bali, *Jurnal Antropologi Indonesia*, Denpasar Bali, 16-21 July 2002, p. 1.

⁴³ Kymlicka Will, "Misunderstanding Nationalism," R. Beiner (ed.), *Theorizing Nationalism* (Albany: State University of New York, 1999), p. 24.

Multicultural education is a manifestation of multiculturalism. PBBI attempts to implement multicultural values in daily life through a humanist perspective. It means that education should pay much attention to students as subjects rather than as objects. As subjects, students are taught to explore their basic character as humans to deal with plurality and diversity. They are encouraged to render the values of plurality and diversity into their practical lives. As an example, they should shake and kiss the hands of both Muslim and Hindu teachers.⁴⁴ This allows them to learn how to experience pluralism in an actual way.

PBBI views that education has to adopt the principles of equality, pluralism, freedom, and democracy.⁴⁵ Both Muslim and Hindus teachers in PBBI are required to hold these principles firmly in their teaching activities. It should be noted that Hindu teachers at PBBI are particularly crucial since they not merely teach about multicultural values, but they also are examples of multiculturalism. They are influential in the design of curriculum. Through them, democratic and non-discriminatory values are brought into classrooms dynamically. In religious events organized by PBBI, their presence is evidently important for students' religious experiences.⁴⁶

In PBBI Muslim teachers should explain and express Islamic teachings of love and peace and prohibit them to teach all forms of violence. They have to offer to students an understanding on the importance of dialogue and discussion on various issues such as religious, cultural, and ethnic. Learning materials should contain multicultural values that can be learned through various innovative,

⁴⁴ Interview with Ust. Turkan, March 11, 2018.

⁴⁵ Hasan Baharun & Robiatul Awwaliyah, "Pendidikan Multikultural dalam Menanggulangi Narasi Islamisme di Indonesia", *Jurnal Pendidikan Agama Islam*, Vol. 5, No. 2, 2017, p. 230.

⁴⁶ Husniyatus Salamah Zainiyati, "Pendidikan Multikultural: Upaya Membangun Keberagaman Inklusif di Sekolah", *Islamica*, Vol. 1, No. 2, 2007, pp. 141-142.

creative and communicative models and methods.⁴⁷

Tolerance in Multicultural education

Multicultural education in PBBI is derived from diversity, which recognizes different identities, including ethnicity, race, culture, language, gender, and religion. In response to these differences, PBBI encourages students to practice tolerance in their interaction with people surrounding them, who are predominantly Hindus. Students are taught to be aware of the importance of respect and tolerance toward other religious groups, either as minorities or majorities.⁴⁸ Students are also taught that diversity is an undeniable *sunnah Allah* (the will of God) as stated in the Quran (al-Hujurat: 13).⁴⁹ In addition to tolerance, they have to learn about exclusiveness. In a theological perspective, inclusivism is one of the three typologies of religious attitudes, besides exclusivism and pluralism. An exclusivist views that only his/her religion, thus salvation, is the true, while the others are false. By contrast, an inclusivist perceives that salvation is attainable to all people of all religions. A pluralist considers all religions as true.⁵⁰

In a multi-religious and multi-ethnic environment, not all members of a society have adequate knowledge of pluralism.⁵¹ For this reason, multicultural education becomes an urgent step in developing tolerance among students. They are taught to be brave to combat any discrimination

⁴⁷ Brian W. Haas, "Enhancing the Intercultural Competence of College Students: A Consideration of Applied Teaching Techniques", *International Journal of Multicultural Education*, Vol. 21, No. 2, 2019, p. 81.

⁴⁸ Perez Zagorin, *How the Idea of Religious Toleration Came to the West* (Princeton University Press, 2003), p. 14.

⁴⁹ Yayasan Penyelenggara Penafsir Al-Quran, *Al-Quran dan Terjemahnya* (Jakarta: YPPPA, 1971), p. 847.

⁵⁰ M. Irfan Riyadi, (et.al.), *Membangun Inklusivisme Fabam Keagamaan* (Ponorogo: STAIN Press Ponorogo, 2009), p. 2.

⁵¹ Masdar Hilmy, *Membedah Anatomi Konflik Agama-Etnik: Rekonstruksi Paradigma Teori dan Resolusi Konflik Agama Etnik Pasca Orde Baru* (Surabaya: Lembaga penelitian IAIN Sunan Ampel Surabaya, 2004).

that may occur in school circles and beyond.⁵²

There are two types of tolerance Muslims can adopt: active and passive tolerance. Active tolerance is that practiced by PBBI. According to this type of tolerance, people do not only try to acknowledge or understand other religious communities but also actively participate in protecting them. In contrast, passive tolerance is limited to an acknowledgement to diversity and plurality, and it is less concerned with actual practices of toleration. Seen as a part of religious teaching, for PBBI, tolerance is closely related to humanity. In this perspective, difference does not prevent people from respecting, helping, and protecting others. On this basis, PBBI condemns any form of violence in the name of religion

Religious tolerant values are incorporated into PBBI's curriculum through various learning subjects, both secular ones such as *Pancasila* (five pillars of Indonesia) and civic education and religious ones such as *fiqh* (Islamic jurisprudence), *aqidah akhlaq* (Islamic theology and ethics), Qur'an and *hadith* (prophetic tradition) science, and *sejarah kebudayaan Islam* (cultural history of Islam). In addition, tolerant messages are constantly delivered to students through various sessions such as student matriculation, director's speech, and *ngaji kitab* (study circles for traditional Islamic books).

Moreover, no less important way for teaching students about tolerance is the way in which teachers of PBBI and others become good exemplars (in Arabic, *uswatun hasanah*) for them. The *kiai* (director of the *pesantren*) of PBBI is an ideal type of those exemplars for tolerance. He has established strong and good relationship with people surrounding the *pesantren* who are mostly Hindus. This relationship has become a very important capital for PBBI in breeding and spreading Islamic messages on tolerance widely known as *tasamuh*.

⁵² Paul Gorski (et.al.), "National Association of Multicultural Education," <http://www.mbe.com>, accessed on October 1, 2018.

Conclusion

This study has attempted to demonstrate the construction and implementation of multicultural education in PBBI. The construction of multicultural education in PBBI is predicated upon diverse human resources in terms of religion, culture, ethnicity, class, gender, and social status. This study shows that multicultural values are deeply embedded in the daily lives of the *pesantren* members. This can be seen in the presence of Hindu teaching and administrative staff in PBBI. In adapting the multicultural environment, Balinese language and dance are adopted in its curriculum. Students and teacher often attended wedding ceremonies and religious rituals such as *ngaben* (cremation ceremony). Tolerant and inclusive messages are incorporated into PBB's curriculum and teaching and learning processes. Through multicultural education, PBBI teaches mutual respect despite differences. Tolerance becomes the foundation of multicultural education in PBBI. It is also a main capital of the *pesantren* in order to prove that Islam is a bless for all (*rahmatan lil 'alamin*).

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