MULTICULTURALISM PESANTREN: PHOTOGRAPHING PEACE EDUCATION-BASED ISLAMIC EDUCATION MANAGEMENT STRATEGY IN PESANTREN NGALAH, PASURUAN, EAST JAVA

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Abstract: This research discusses exciting things that are relevant to the development of science. Peace-education management with a set goal of creating a peace-building community becomes the main goal in the curriculum. This study took the setting located in the Islamic educational institution Pesantren Ngalah, Pasuruan East Java, as a pilot pattern of formulation and actualization of Islamic education management based on religious conflict resolution. This research is qualitative by translating field research phenomena approached with a descriptive-analysis approach. Data was excavated by triangulation; Documentation, interviews, and observations. After going through the analysis test has Miles & Huberman and examined the validity of technical triangulation data, researcher found the results of the research. Multiculturalism education strategies and efforts to prevent religious conflicts from creating religious harmony in Pesantren Ngalah conducted through planting the values of pluralism, tolerance, inclusive and humanistic hidden curriculum; imitate the attitude (attitude) and mindset of the leader of Pesantren Ngalah; apply the value of pluralism through the competence of scholarly output; and all elements work together to create social harmony. The results of peace education analysis concluded that the pattern of creation of religious harmony. The orientation of religious, social harmony with hidden peace education, both in the form of hidden mindset, hidden culture, and social hidden. Pesantren Ngalah uses the value of peace education free of multiculturalism values as a curriculum guideline. The development of a pluralism mindset and the power of reducing religious conflict combed in the human subconscious.
Keywords: Educational Management, Multiculturalism Education, Peace Education.

Introduction

Philosophically, religion comes into the midst of human life to guide the error of thinking, behaving, and making the right decisions. Religion plays a role in answering all human problems, both individual, family, and society in general. By its adherents, religion is expected to lead to a prosperous, peaceful, and happy life. Religiousness plays an essential role in creating social harmony, solidarity, and harmony. The dialectical process is necessary to understand all the religious content, values, norms, and laws tucked into the text (revelation). This dialectic process is called "religious education."

The existence of religion can be a torch during darkness. But it could be that the misrepresenting of religion creates night itself. As Scannell revealed, religious texts that are understood using a pattern of hard thinking also give birth to extreme psychological egoism, understood with tendencies of relationships and interests of the group also wreak chaos. Religion is not enough to be religious without seeing the value and purpose of why humans must be sacred.[1] Similarly supported by Albert Fiadjoe, understanding religion can not be partially alone but requires broad and comprehensive thinking, not pieces of it.[2] To gain a general understanding, the educational process must be passed. The opinion of the two experts is that the correct pattern of educational management can resolve conflicts of religious background.

This hypothesis, not without foundation. Some religious conflict phenomena in Indonesia and on the global scene show how thoughts or ideologies derived from learning outcomes caused the conflict. A Lewis Coser concluded from his research that the roots of religious conflict stem from the diversity of interpretations and ways of understanding religion. Ideological differences fall into a dysfunctional conflict where conflict actors naturally attack the substance values of differences in social relationships.3 In

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[1] Scannel was a reosolusion figure of American conflict, his ideas about Church peace admired by many sociological thinkers of his day. Many thinkers judged that Scannel had similarities with Galtung, only scannell placed more emphasis on church conflicts in particular. In a symposium, Scannell said that the roots of religious conflict stem from natural, natural and ordinary things, born from differences in human perceptions that are born under different circumstances. See more clearly in Mary Scannell, *The Big Book of Conflict Resolution Games: Quick, Effective Activities to Improve Communication, Trust and Collaboration* (McGraw Hill Professional, 2010), 2–3. See also in Ayami Nakaya, "Overcoming Ethnic Conflict through Multicultural Education: The Case of West Kalimantan, Indonesia," *International Journal of Multicultural Education* 20, no. 1 (February 28, 2018): 118–37, https://doi.org/10.18251/ijme.v20i1.1549.

[2] Albert Fiadjoe, *Alternative Dispute Resolution: A Developing World Perspective* (London: Routledge, 2013), 8.

[3] Lewis A. Coser, *The Function of Social Conflict* (New York: Free Press, 1956), 11–12. Can also be examined in the writing of Coser quoted by Khusniati Rofiah, "Dinamika Relasi Muhammadiyah

the opinion of Jaffari Awang and Rahmad, the conservation of religious ideology of religious people is formed through educational spaces.[4]

For example, religious conflicts from past historical roots to recent ones, the internal religious conflict in Syria, is not a fraternal conflict between fellow Muslims but ideological differences in understanding the concept of a caliphate.[5] This religious conflict in Delhi, India, in 2020 is not only splashing because of the passing of legislation on citizenship that oppresses minorities. The conflict between Muslims-Hindus begins from the conflict of social identity ideology, namely the inequality of the social caste of Muslims with the Hindu caste system, which gives birth to perceptions of different religious understandings.[6] Likewise, in Indonesia, France, Burma, and Northern Ireland,[7] religious conflicts are influenced by ideological factors, both political, economic, and legal. The ideology is ignited from the educational background and how to educate.

It can be drawn the assumption that the roots of religious conflicts stem from religious perceptions of religious adherents. This perception is gathered from the conclusion of the accumulated process of education and teaching. As Huntington stated in his book The Clash of Civilization and the Remarking of Word Order that religious conflicts in the world faced by humankind no longer rely on the interests of specific individuals or religious groups, but rather due to the perspective of understanding religious culture.[8] In the form of religious ideology, perspective, and paradigm of thinking and acting in religion, religious culture is influenced by science, teachers, communities, and educational institutions.

Dan NU Dalam Perspektif Teori Konflik Fungsional Lewis A. Coser," *KALAM* 10, no. 2 (December 30, 2016): 469–90, https://doi.org/10.24042/klm.v10i2.10.

[4] Jaffary Awang et al., "Interreligius Peace in Multicultural Society: A Critique to The Idea of Peace Multiculturalism," *International Journal of Civil Engineering and Technology (IJCIET). IAEME Publication* 9, no. 9 (2018): 1485–93. See also in Rachmad K. Dwi Susilo, *20 Tokoh Sosiologi Modern: Biografi Para Peletak Sosiologi Modern* (Yogyakarta: Ar-Ruzz Media, 2016), 296, https://library.unismuh.ac.id/opac/detail-opac?id=1497.

[5] A. Muchaddam Fahham and A. M. Kartaatmaja, "KONFLIK SURIAH: AKAR MASALAH DAN DAMPAKNYA," *Jurnal Politica Dinamika Masalah Politik Dalam Negeri dan Hubungan Internasional* 5, no. 1 (August 9, 2016): 38, https://doi.org/10.22212/jp.v5i1.332.

[6] C. N. N. Indonesia, "Mengurai Benih Konflik Hindu-Muslim Di India," internasional, accessed April 18, 2021, https://www.cnnindonesia.com/internasional/20200228184012-113-479195/mengurai-benih-konflik-hindu-muslim-di-india.

[7] See Asep S. Muhtadi, "Komunikasi Lintas Agama: Mencari Solusi Konflik Agama," in *International Conference on Islam in Malay Word IX*, vol. 275 (Conference Proceeding ICONIMAD, Thailand: Prince of Songkla University, 2019).

[8] Vita Fitria, "KONFLIK PERADABAN SAMUEL P. HUNTINGTON (Kebangkitan Islam Yang Dirisaukan?)," *Humanika, Kajian Ilmiah Mata Kuliah Umum* 9, no. 1 (September 1, 2009): 39–52, https://doi.org/10.21831/hum.v9i1.3782.

Conflict resolution of religious background can be solved with a proper and accurate educational management strategy—the management side of education combs on two vital parts of religious conflict resolution. First, break the chain of religious conflict through peace-education teaching methods. In this position, generations are trained to understand peaceful, peaceful, and religious ways. Second, make education a resolution of religious conflict through a pattern of peace-building education management. Educational management teaching and strategies that lead to conflict resolution divide the ideological parts of the religious way and understand religion that can shape harmony.

For this reason, the theoretical depiction above can be found in one of the Islamic educational institutions of East Java. The multicultural educational pattern developed in the school is nuanced in three teaching centers; nursery of moderate ideology generation, planting skills lovers and peace activists and strengthening the peace-building mindset. This educational institution creates anti-conflict generations and moderate ideology and participates in overcoming religious conflicts that occur in the social environment. Therefore, the author researched a pilot of Islamic education management to resolve religious conflicts in the modern era.

The author has searched for various previous scientific studies, Saihu tracing several religious pluralism education strategies in this modern era in Bali Province. The results suggest that religious pluralism education can, at a percentage, stop the rate of religious conflict between Hindu-Muslims. Still, the strategies used in education management must correlate education with local culture and be in line with the norms of each religion.[9] Unfortunately, this study focuses on cultural anthropology compared to the management side of education. Mumtazul Fikiri has also researched the role of academics in offering the resolution of religious conflicts in Aceh, Indonesia. His research presentation revealed that academic traditions in Aceh became the key to the muffling of conflict until research was conducted. From the sultanate to autonomous today, every religion has an academic tradition

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[9] Saihu expanded the understanding that religious harmony in Bali, including Hindus and Muslims is caused by pluralism education which is often watered down in dialogical forums both in temples and in public places. Pluralism education is not only what comes across and is imprinted on a particular chasing point, but is realized in a cultural value and tradition. See Saihu Saihu, "Pendidikan Pluralisme Agama: Kajian tentang Integrasi Budaya dan Agama dalam Menyelesaikan Konflik Sosial Kontemporer," *JURNAL INDO-ISLAMIKA* 9, no. 1 (2019): 67–90, https://doi.org/10.15408/idi.v9i1.14828. See also Wayan Gepu, I Ketut Suda, and I Made Suyasa, "Religious Conversion towards Hindu Kaharingan to Christianity," *International Journal of Linguistics, Literature and Culture* 4, no. 4 (2018): 25–37.

wrapped by Islamic educational institutions.[10] The study uses a historical approach, which saves writers less describing contemporary phenomena. Many other relevant studies indicate that the study of conflict resolution-based educational management is essential.

This research wants to examine the model of Islamic education management in printing pluralist, non-violent, tolerant generation and the role of Islamic education when reducing and resolving social conflicts in society. Researchers see a picture of the phenomenon in Pesantren Ngalah, Pasuruan East Java, as one of the terms under this study. Pesantren Ngalah, is unique. The unique location lies in how the pesantren is open to non-Muslims from all sides. Interacting with non-Muslims is familiar and even in and out of church or temple becomes a daily activity. Interestingly, in the Ngalah pesantren area, although multiculturalists rarely have religious conflicts, religious, social life is very conducive. That's where the researchers moved to research directly there. In this case, the researcher plays a direct role as the primary data taker (human instrument).[11]

Researchers took non-random samples until they were saturated and retrieving the data using the descriptive analysis method because this research is qualitative. The sample was then selected purposively through considerations based on the researcher's assumptions. The primary sample is the figures of the Ngalah Islamic Boarding School so that they become the primary data. In addition to primary data, the sample also comes from students, community leaders, and non-Muslims.

Researchers also used two methods to dig up data (field research), unstructured interviews (in-depth interviews) and non-participant observations.[12] The data was collected and analyzed first using three components as conceptualized by Miles and Huberman: first, reducing the data; Second, the presentation of data; Third, conclude. The data collected in the last stage of the data is rechecked through the means of data validity. Data is tested by triangulation technique, i.e., data collected through interviews to selected informants, checked back through different techniques, it happens when there are contradictory and unclear data.[13]

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[10] Mumtazul Fikri, "TRANSFORMASI TRADISI AKADEMIK ISLAM DAN KONTRIBUSINYA TERHADAP RESOLUSI KONFLIK AGAMA DI ACEH," *ARICIS PROCEEDINGS* 1, no. 0 (January 27, 2017), https://doi.org/10.22373/aricis.v1i0.973.

[11] Cik Hasan Bisri, *Pilar-Pilar Penelitian Hukum Islam Dan Pranata Sosial* (Jakarta: RajaGrafindo Persada, 2004), 56.

[12] Burhan Bungin, *Penelitian Kualitatif: Komunikasi, Ekonomi, Kebijakan Publik, Dan Ilmu Sosial Lainnya* (Jakarta: Kencana, 2012), 108.

[13] John W. Creswell, *Research Design: Pendekatan Kualitatif, Kuantitatif Dan Mixed Method* (Yogyakarta: Pustaka Pelajar, 2012), 105.

Education and Conversion of Ideological Conflict

Undeniably, religious conflict is a social reality that can occur wherever religious people are, internal or different religions. One of them is the type of religious conflict triggered by differences in cultural claims, beliefs to understand religion, and belief in the teachings of specific religions. These triggers are narrowed down to differences in perspective, paradigms, interpretation in understanding the religion it embraces. It can be said that religious teaching in formal and non-formal institutions can cause religious conflict in society.[14] As outlined by Dahrendorf, quoted by Wahyudi, the nature of the conflict is a discrepancy between those who believe in religion with adherents of other religions or different religious schools. This discrepancy ultimately gives birth to different religious perceptions.[15] This difference in religious perception can increase emotional solidarity relationships to crack.

Islamic education has an essential role in resolving and resolving religious conflicts in society. Mujamil Qamar argues that conflicts of religious ideology are often interfered with by specific ideological differences that affect policies in conducting education management. It is often found that Islamic educational institutions are in a dilemma situation. On the one hand, there are Islamic educational institutions that occur ideological conflicts between organizational interests in which there are tendencies of intervention of the group. On the other hand, they must answer societal problems, including actively playing a role in resolving religious conflicts – one of them – by building a peaceful ideology.[16]

Ideological conflicts influenced by patterns of educational management are fatal for the creation of conflicts between religions and religious schools. As if the conflict is constructed by an unfinished and partial way of understanding religion. Although, in general, not all conflicts lead to negative phenomena, but also give birth to positive things. As Lewis A. Coser said, the conflict has two faces. dysfunctional (destructive) and functional (conciliatory). Conflicts that lead to the functional side occur when actors attack substantial parts in the realm of differences in social relations that on the natural plain will trigger conflict. On the contrary, conflict can

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[14] Dadang Kahmad, *Sosiologi Agama* (Bandung: Remaja Rosdakarya, 2002), 147.

[15] Wahyudi Wahyudi, *Manajemen Konflik Dalam Organisasi: Pedoman Praktis Bagi Pemimpin Visioner* (Bandung: Alfabeta, 2017), 18–19.

[16] Mujamil Qomar, *Pesantren: dari transformasi metodologi menuju demokratisasi institusi* (Jakarta: Erlangga, 2007), 77–78. See also Rezarta Bilali, Yeshim Iqbal, and Ayşe Betül Çelik, "The Role of National Identity, Religious Identity, and Intergroup Contact on Social Distance across Multiple Social Divides in Turkey," *International Journal of Intercultural Relations* 65, no. 3 (2018): 73–85.

positively impact if education can limit the fundamentals of relationships related to the substance of every difference in society.[17]

William James states that the roots of the ideological conflict are constructed by thought and the transfer of religious understanding. The pattern of thought and knowledge gained from teaching, if not complete, will accumulate into a snowball of disease so that at any given time, it explodes like a time bomb as a religious, social conflict. Feelings of mutual suspicion, feeling right, fanaticism, conservative, radical, are parts of failure to understand religion completely.[18] Therefore, teaching in educational institutions is required to instill a peaceful ideology while accommodating religious conflicts.

William James's religious ideology construct can be countered through patterns of Hendricks W's model conflict resolution approach , namely by putting forward five elements of conflict resolution, namely: 1) integrity (unifying), 2) solidarity (willingness to help), 3) dominance, 4) preventive (avoidance) and 5) collaboration (compromise).[19] These components are values that educational institutions must instill to shift conflict into the positive realm.

Educational Construct: Conflict Resolution

Conflict is a natural thing in any world, any religion, and any condition. It occurs where there is a relationship of multicultural societies' interaction in the adherents of plural religions. Conflict is not an avoidable reality, nor is it opposed. Instead, conflicts must be addressed together. How to overcome conflict is called conflict resolution. As Levine revealed that at the very least, the conflict has a positive influence on society, can encourage change in a more constructive direction. The conflict resolution process has three general principles: 1) solving a problem, 2) troubleshooting, and 3) problem removal.[20]

The deepening of conflict together, once stated by Weitzman & Weitzman quoted Moroton Coleman that conflict resolution can only be

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[17] Wiwik Setiyani, "Tipologi Dan Tata Kelola Resolusi Konflik Ditinjau Dari Perspektif Teori Sosial Konflik," *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 6, no. 2 (December 1, 2016): 275–99, https://doi.org/10.15642/teosofi.2016.6.2.275-299.

[18] William Hendricks, *Bagaimana Mengelola Konflik* (Jakarta: Bumi Aksara, 2001). Sahdin Hasibuan, "Strategi Komunikasi Dalam Resolusi Konflik Umat Beragama Di Kota Tanjung Balai," *MUKADIMAH: Jurnal Pendidikan, Sejarah, Dan Ilmu-Ilmu Sosial* 3, no. 1 (February 9, 2019): 42–51, https://doi.org/10.30743/mkd.v3i1.1001.

[19] Bambang Wahyudi and May May Maysarah, "Conflict Prevention Between Immigrants And Local Community In Bogor, West Java," *MIMBAR: Jurnal Sosial Dan Pembangunan* 35, no. 2 (2019): 411–18.

[20] Stewart Levine, *Getting to Resolution: Turning Conflict into Collaboration* (ReadHowYouWant. com, 2011), 3.

made simultaneously in a system of both communities and institutions. "solve a problem together."[21] Thus, the value of conflict resolution as conceptualized by Miall is where parties in conflict situations can be brought to a non-zero-sum condition that all parties to the conflict feel the benefits and feel not harmed. They will respect each other and act positively.[22]

In principle, conflict resolution cannot be solved only by official means but must stick to the root part of the conflict. In this regard, Ury was quoted by Suwandono and Ahmadi as stressing that conflict resolution on a problem basis so that the escalation of the conflict does not develop and enlarge. Conflict must be broken down starting from the social subsystem depending on the object of the conflict. Thus, the steps to complete it according to Ury gradually, namely; 1) dampen the psychology of society where there is an axis of tension so as not to spread to other problems; 2) comb the face parts of the conflict with a strong pattern; 3) stem potential conflict through responsive policies and embrace all circles.[23]

Galtung offers an ideal conflict resolution model applicable to any condition, including religious conflict. The series of conflict resolution models are peacemaking, peacekeeping, and peace-building. These three models have different ways and objectives. But in the end, it shrinks to the same thing, namely anti-conflict feelings even though living on one roof with different light—first, peacemaking. A preventive effort made at the time of the conflict was first indicated to have arisen. In a sense, a solution as early as possible is attempted before the conflict escalates. An indicator of the success of this peacemaking process is a written agreement between all parties. Second, peacekeeping. In this step, any consensus passed in the previous stage is maintained and run as a limit and rule. Usually, in a world of war, this agreement is guarded by the military apparatus. Fisher, in religious conflict, who played a role in maintaining the agreement were religious authorities such as clerics, priests.[24]

Third, the last stage is peace-building. According to Galtung in Ramsbotham and Miall explained that what is meant by peace-building is a measured strategy to return the destructive atmosphere of conflict to peaceful conditions by building communication of all parties involved in the

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[21] Morton Deutsch, Peter T Coleman, and Eric C Marcus, *The Handbook of Conflict Resolution: Theory and Practice* (John Wiley & Sons, 2011), 197.

[22] Hugh Miall, Oliver Ramsbotham, and Tom Woodhouse, *Resolusi Damai Konflik Kontemporer* (Jakarta: RajaGrafindo Persada, 2002), 10.

[23] Surwandono Surwandono and Sidiq Ahmadi, *Resolusi Konflik Di Dunia Islam* (Yogyakarta: Graha Ilmu, 2011), 57, https://opac.perpusnas.go.id/DetailOpac.aspx?id=880763.

[24] Johan Galtung, *Three Approaches to Peace: Peacekeeping, Peacemaking and Peacebuilding*, 1976, 889.

conflict.[25] If analogous, the peace-building step in the resolution of religious conflicts is in the process of dissing the parties involved in the conflict by promoting a sense of brotherhood and synergy in all aspects.

From some of the above conflict resolution strategies, including aspects of religion, it can be drawn a common thread that three crucial elements construct the existence of conflict. First, religious conflicts are constructed by religious communities. Second, it is constructed by social situations that quickly sprinkle conflict. Generally, religion is used as months or roots that are conflicted to the surface, even though there has been another issue that has been buried for a long time. Third, religious conflict is constructed by no religious, social cooperation and prioritizes the nature of psychological egoism, namely personal gain.

Peace-Education

Tricia Jones in Ramsbohtham illustrates peace-education strategy as a spectrum of processes that utilize communication skills and creative and analytic thinking to prevent, manage and peacefully resolve conflict.[26] From this understanding, it is clear that peace education offers a way of reconstructing religious, social relations with shifting religious views, managing religious differences through the teaching process, and creative steps to reduce conflict. Indirectly, peace education has three basic levels: changing religious ideology, building social communication, and finally creating anti-conflict social stability.

As H.B. Danesh details the elements of peace education with four categories, namely mindset, human rights, social environment, and skills. First, the mindset. The orientation of peace education in dealing with a conflict must first change the mindset, paradigm, and way of understanding religion (if it relates to religion) because understanding religion determines behaving religiously. Second, human rights, the following concept of the peace education approach is to treat equally between all parties involved or as if involved. Third, the social environment. Then, peace education will create social and environmental stability through persuasive approaches used. Fourth, skill. Namely, the role of peace education instills the ability to influence others to cooperate even though different religions positively.[27]

In Islamic education, the implementation of peace education touches the cognitive side and reaches a functional area. The final estuary of

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[25] Oliver Ramsbotham, Hugh Miall, and Tom Woodhouse, *Contemporary Conflict Resolution* (Polity, 2011), 244.

[26] Ibid., 89.

[27] H. B. Danesh, "Towards an Integrative Theory of Peace Education," *Journal of Peace Education* 3, no. 1 (March 1, 2006): 66–76, https://doi.org/10.1080/17400200500532151.

implementing peace education ends in the ability or competence to supplement the ideas, skills, and values of religious tolerance, peace, and harmony among diverse religious people. In short, according to Cromwell, the implementation of peace education is integrated into three components, namely, first, knowing. In this aspect, adherents of other religions or entities are educated to understand the teachings of religion differently, photograph religious beliefs as brothers and eliminate the barriers of intolerance and fanaticism. Second, doing. They can practice a religion that is tolerant, peaceful, and harmonious. Third, being. The adherents of religion can be side by side like they do not have the slightest difference.[28]

As Elise Boulding argues, culture and educational institutions built on the concept of peace education sustainably will produce plural social relations to be harmonious and peaceful, making culture and religion never opposed. The familial household is an essential source of peace culture in any society. It is there that women's nurturing culture flourishes. Traditionally, women have been the farmers and the bearers and rearers of children, the feeders, and healers of the extended family. The responsiveness to growing things-plants, animals, babies that women have had to learn for the human species to survive is central to the development of peaceful behaviour.[29]

From the above statements and theories, the author concluded that the concept of peace-building in building religious harmony through educational institutions shrinks to several interwoven processes, namely peace education leads to the justification of religious mindsets by eliminating partialism understanding that can give birth to fanaticism, conservative, radical and the like. Human values support a religious mindset (religion) in human rights, culture, and harmonious religious and social relations patterns. So be it the type of diversity of religious communities that conceptualize peace education.

Glimpses and Diversity in Pesantren Ngalah, Pasuruan

Geographically, Pondok Pesantren Ngalah is right in the middle of the community of rural Islam. In 1985, this pesantren was established and under the charitable foundation of Dar At-Taqwa, which was inaugurated by Kiai Bahruddin and Kiai Munawir located in the hamlet of Pandean Sengoagung Village Purwosari Subdistrict, Pasuruan. At the time of standing, Pesantren Ngalah carries the mission of preaching and da'wah, not

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[28] Alexander Cromwell, "How Peace Education Motivates Youth Peacebuilding: Examples from Pakistan," *International Journal of Educational Development* 66 (April 1, 2019): 62–69, https://doi.org/10.1016/j.ijedudev.2019.02.006.

[29] Elise Boulding, *Building a Global Civic Culture: Education for an Interdependent World* (Syracuse University Press, 1990), 109.

infrequently clashing with the surrounding cultures. Some previous studies found that the purpose of establishing this pesantren is to fight acts that can give birth to religious conflicts such as robbery, gambling, prostitution, fights, and others.[30] The existence of this pesantren also conducts socialization checking the religious understanding of Pasuruan people.

Pesantren Ngalah, Pasuruan, is located on the outskirts of the city, close to Malang-Surabaya road. This indicates that the socio-geographical nature of the people there is a semi-urban and rural character. That is, it can be said that in a social mind, science is left behind. Likewise, the pattern of social interaction that is built, including in the category of developing communities.[31] Thus, the geographical conditions affect people's interests from various backgrounds and traditions but do not reduce the desire to *nyantri* (staying as a student) there.

Various educational institutions are provided. This educational institution fosters a spiritual mentality that prioritizes awareness of multiculturalism and tolerance, developing five insights into religious pluralism: understanding religion, scientific *sanad*, socializing, organizing, and nationhood. Some of these educational institutions are: 1) formal institutions, consisting of R.A. Dar at-Taqwa, MI Taqwa, MTs Dar at-Taqwa, Bhineka Tunggal Ika Junior High School, MA Dar at-Taqwa, SMK Dar at-Taqwa, Dar at-Taqwa High School and Yudharta Pasuruan University. 2) non-formal institutions, namely Pesantren Ngalah, Madrasah Diniyah Dar at-Taqwa, Madrasah Mu'allimin Mu'allimat and TPQ Dar at-Taqwa. 3) toriqah, namely Toriqah Naqshabandiyah Wa Qadariyah. 4) Assembly at-Ta'lim.[32]

These formal and non-formal education institutions ordination on the character nature of thinking and knowledge of plural-multiculturalism. In addition, the education of Pesantren Ngalah (KH. Sholeh) expanded science into the surrounding community to lead them to have a sense of religious tolerance and respect for adherents of different religions or beliefs. Among the activities carried out are: 1) Monday studies. She routinely held every Tuesday night, usually followed by about 3000 pilgrims from various professions, religions, ethnicities, tribes, and others. 2) Selosoan studies, a

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[30] Sholeh Bahruddin, *Fiqih Galak Gampil: Menggali Dasar Tradisi Keagamaan Muslim Ala Indonesia* (Pasuruan: Madrasah Diniyah Mu'allimin Mu'allimat Darut Taqwa, 2010), 89, https://eperpus.kemenag.go.id/opac/detail/35785/Fiqih:-Galak-Gampil-Edisi-V:-Menggali-Dasar-Tradisi-Keagamaan-Muslim-Ala-Indonesia.

[31] Budi, "Pesantren Darut Taqwa Ngalah Pasuruan," http://purl.org/dc/dcmitype/Text, Pesantren Darut Taqwa Ngalah Pasuruan (laduniid, April 23, 2017), https://www.laduni.id/post/read/1207/pesantren-darut-taqwa-ngalah-pasuruan.html.

[32] Muhammad Khairil Mustofa, "Implementasi Nilai Pendidikan Keagamaan Islam Multikultural dalam Merawat Budaya Damai di Pondok Pesantren Ngalah Pasuruan," December 15, 2020, 1–3, http://repository.unisma.ac.id/handle/123456789/1433.

group of 300 Naqshabandiyah toriqahs. 3) *dhikr ghofilin*, carried out once a month, usually followed by 3000 pilgrims who contain about *wiridan* intending to know God, realizing the existence of the self as a spiritual human being, and lectures.[33]

Purwosari Village Community, Pasuruan Jatim is a village of diversity. It consists of adherents of Islam as the majority religion, Hinduism, Christianity, and Confucianism. All communities consider Pesantren Ngalah not to belong to Muslims alone but to all communities. All pesantren Ngalah, kiai figures, community leaders, and local governments build diverse religious and social situations with harmony and without conflict. Pesantren Ngalah, playing a role to establish the understanding of the right and non-violent religious ways, building the ideology of religious pluralism and difference is a solemn thing. Thus, the role of Pesantren Ngalah becomes double; on the one hand, as a printer of the generation of anti-religious violence and, on the other hand, plays a role to create stability of religious harmony in the community.[34]

Management Model of Pluralism Education

Pesantren Ngalah Pasuruan is one of the non-governmental multicultural Islamic educational institutions established to print a pluralist generation, people aware of differences and creates a complete harmony of humanity. This is seen from the many pieces of evidence drawn from various pesantren Ngalah education strategies, ranging from principles to actualization. In principle, Pesantren Ngalah has a simple mission: *ukhuwah basyariyah*, which protects all humans regardless of any differences in aspects. Naturally, if pesantren Ngalah has the term "multicultural pesantren".

This mission is always heralded by the caretaker of Pesantren Ngalah, Kiai Sholeh. Multicultural-based intentions, including educating and training students, communities, governments of all groups, Muslims and non-Muslims, different religious schools, different orders, and sects, all are in one message pesantren Ngalah. In Javanese, it is called "*iso gembul uwong lan iso nguwongno uwong*," meaning it can blend with all groups and appreciate all groups. This principle is held firmly by santri, the pesantren Ngalah community.[35]

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[33] Kementerian Agama Republik Indonesia dalam Angka (Jakarta: Kemenag, 2012), 1-2.

[34] Budi, "Pesantren Darut Taqwa Ngalah Pasuruan."

[35] In 2002 several multicultural events were held by Yudharta University Pasuruan with the theme the Multicultural University. The activities include several types, including 1) colocium of scholars throughout Indonesia, 2) national seminar on inter-religious harmony, 3) seminar on nationality and cultural celebrations for religious people, 4) friendship between mursyids and caliphs throughout Java-Bali. Achmad Yusuf, "STRATEGI PEMBENTUKAN KARAKTER INKLUSIF-PLURALIS MELALUI KETELADANAN MULTIKULTURAL KIAI DI PESANTREN NGALAH

Regarding education management, the concept of multiculturalism built by Pesantren Ngalah is photographed from several indicators, namely, leadership models, educational curriculum, student output, and formal and non-formal school institutions. First, the leadership model. The embryonic root of Ngalah Pesantren multiculturalism, Pasuruan, is sourced from leader Kiai Shaleh who is famously pluralist and protects all groups. The character of leadership built by Besifat is not rigid, economical, exclusive for relations between believers. A leader who is open to all religions associates with all elements. As stated by the local community that he's a religious figure but doesn't highlight arrogantly. Often he visited and visited Christians, Hindus, Buddhists, other religious sects, and others. He was also invited to his Christian event, so the speaker at his event was Hindu. It was common. The congregation here is if the study, not Muslims only, there is Confucianism, there are also Christians, various kinds. They were amazed by the way Kiai Shaleh got along, equal, balanced, and humane.[36]

According to non-Muslims, Kiai Shaleh (non-Muslim calling Mbah Shaleh) is a simple figure, friendly, does not discriminate against people, and has a solid level of bathiniyah. According to them, Kiai Shaleh has arrived as a high religious leader. With such behavior, non-Muslims assume that Islam is a religion that rahmatan lil alamin, protecting all religions and subtle. This figure makes non-Muslims feel close to Muslims as if there is no barrier between their religious differences. Undoubtedly, non-Muslims often participate in all special activities and significant events of Muslims because of respect and imitating the leadership figure Kiai Shaleh.[37]

Second, the educational curriculum. In Islamic education management, the formulation of the curriculum is undoubtedly insecure of the vision and mission of educational institutions.[38] Likewise, with the curriculum in Pesantren Ngalah, the vision raised is to form *santri rahmatan lil alamin* with the mission of forming the character of the santri of faith and piety, have good morality, and answer the needs of the times by having concern for religious, educational, socio-cultural and national and community

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PASURUAN," *PENDIDIKAN MULTIKULTURAL* 3, no. 1 (February 27, 2019): 1–20, https://doi.org/10.33474/multikultural.v3i1.2549.

[36] Bahruddin, *Interview* (Pasuruan, 11 April 2021). Bahruddin is one of the servants of the ndalem and administrators of the Dar at-Taqwa Islamic Boarding School Ngalah.

[37] Andre, *Interview* (Pasuruan: 11 April 2021) Andre is one of the pastors who is active with activities in Pesantren Ngalah.

[38] H. Husni, "Community-Based Education Financing in Islamic Education Institutions in Indonesia," *International Journal of Economics and Business Research* 4, no. 1 (September 24, 2020): 105–18. Aldo Redho Syam, "Guru dan Pengembangan Kurikulum Pendidikan Agama Islam di Era Revolusi Industri 4.0," *TADRIS: Jurnal Pendidikan Islam* 14, no. 1 (June 10, 2019): 1–18, https://doi.org/10.19105/tjpi.v14i1.2147.

values. From these visions, the term "*rahmah lil alamin*" becomes the guide to the 20th of all components of learning in Pesantren Ngalah based on pluralism. The concept of rahmah lil alamin is then spelled into the value of education with the motto *"ngayomi marang kabeh manungso, kabeh manugso iku sedulurmu,"* which means "protect all human beings because all humans are brothers."[39] Suppose the values built by Pesantren Ngalah are the values of pluralism. It clearly states that religious differences are not barriers to different attitudes, treatments, and social interactions. Because given the value of pesantren Ngalah education, all adherents of the religion must be seen from its existence as human beings.

In addition, there is the value of education as a reference for education in Pesantren Ngalah also namely "gek embong, gek pasar, gek masjid iku kabeh dulurmu," which means "on the street, in the market, in the mosque, (if associating with people of any religion) they are all your brother."[40] There is also a value that iso gembul uwong lan iso nguwongno uwong can get along with others and ultimately humanize humans. These two expressions become a value in every curriculum applied by Pesantren Ngalah, including the purpose and method of learning.

In addition to the values behind the curriculum above, actually, from the perspective of documentation, the curriculum in Pesantren Ngalah is no different from pesantren or other Islamic educational institutions. It's just that the curriculum that is applied is multicultural. In a sense, the values of pluralism and multiculturalism are used as a standard handle (universal value) of curriculum indicators. That is, the value of pluralism-multiculturalism is used as a hidden curriculum in developing pluralism-based pesantren.

As stipulated in Sisdiknas Law No. 20 of 2003, the multicultural education curriculum covers four aspects: competence, materials, development, and evaluation. Although there is no written term multiculturalism in every component of the curriculum, its existence can be seen in the implementation of each component. For example, competence. This aspect can be seen from the value of competence delivered by Kiai Shaleh that It is easy, in Islam, it puts forward the principle of nas that is "khoirunnas anfauhum linnas" (the best human being who has benefits to others) is evident anyway, Muslims, non-Muslims, any tariqat, any faith, thugs, santri, traders, all also humans. So we have to benefit them all.[41]

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[39] Moh. Shaleh Bahruddin, *Interview* (Pasuruan, 11 April 2021). Moh. Shaleh Bahruddin is the caretaker/leader of the Ngalah Islamic Boarding School, Pasuruan, East Java until this research was carried out.

[40] Moh. Shaleh Bahruddin, *Wawancara* (Pasuruan, 11 April 2021).

[41] Moh. Shaleh Bahruddin, *Wawancara* (Pasuruan, 11 April 2021).

If connected with indicators of multicultural competence (attitude, cognitive and instructional), then Kiai Shelah's statement as a critical authority for the movements of pesantren Ngalah can already describe these three things, first attitude (attitude) that is to build mutual attitudes humanizing people by acting without distinguishing tribes, religions, races, cultures, religions, countries. Mutual respect and respect, working together in any case. This attitude has been said to apply multicultural competence.[42]

Furthermore, the third form of pluralism in Pesantren Ngalah is the output of education. Trained since becoming a santri to be pluralist-multiculturalist, the resulting output has become accustomed to interaction with non-Muslims, non-sect even from among other countries. They have a well-established mindset that religious believers are human beings who must be humanized, brothers and sisters. Some of the visible pluralist attitudes are humanist, inclusive, open, and tolerant. Humanist attitude is seen from the way of respect and behaving the same towards others. Inclusive attitudes seem from the seriousness of welcoming non-Muslim guests, accepting differences by associating although different. Tolerance is evidenced by helping each other when one of the non-Muslim communities is in need.[43]

Fourth, the institution of education. Generally, the diversity in Islamic educational institutions consists of the function of mosques and school facilities. These mosques, often filled with lectures, lectures, and other religious activities. But what is unique about Pesantren Ngalah, Pasuruan, is that the one who fills the lecture is non-Muslims. Researchers happened to witness for themselves. There were non-Muslim Rapids who filled the lecture to the students. When traced, it turns out that the role of the mosque is not only limited to the center of religious rituals but shifted into actualization, namely dialogue with non-Muslims. Even worshippers, preachers can consist of priests, bishops, priests, nuns, and other non-Muslims. This indicates that Pesantren Ngalah, the common property of all communities, is open to dialogue.[44]

The four indicators of pluralism character indicate that Pesantren Ngalah applies pluralism education in total from all aspects, ranging from the value of education to trivial things such as communication and enacting the same in forums. The nature of total openness to non-Muslims in mosques and tolerance in the form of cooperation in every activity creates religious

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[42] Rosichin Mansur, "PENGEMBANGAN KURIKULUM PENDIDIKAN AGAMA ISLAM MULTIKULTURAL (Suatu Prinsip-Prinsip Pengembangan)," *Vicratina: Jurnal Pendidikan Islam* 1, no. 2 (November 18, 2016), http://riset.unisma.ac.id/index.php/fai/article/view/165.

[43] Sholikan, *Interview* (Pasuruan, 12 April 2021). Sholikan is the manager as well as santri Pesantren Ngalah, Pasuruan East Java.

[44] Moh. Shaleh Bahruddin, *Interview* (Pasuruan, 11 April 2021).

harmony by developing education management based on pluralist-multiculturalism.

Analysis of Peace Education Theory

In Indonesia, the strategy of planting the seeds of religious moderation is passed by entering the concept of multiculturalism education into the spirit of education, both Islamic education (pesantren) and general. This strategy was once presented by Alghamdi in his research in several Muslim-majority countries, so the manifestation of multiculturalism as a value is considered as an ideal strategy if it can be applied optimally, multiculturalism becomes the value of all learning axis. It is challenging to conflict if so. Alghamdi said that The key to applying multiculturalism education does not lie in how multiculturalism is arranged in documents or records but in the direction and goals that are not written but are aware of what all elements of education do so that they become in the same direction in developing multiculturalism education.[45]

In Indonesia, Muhammad Hikam said that multicultural education is structured based on systematic and measurable concepts. The process is through many things, including communication, identification, philosophy, until it is continuous. As also explained by Abdullah Aly, the manifestation of multicultural education is photographed from how the educational institution provides the value of each process by referring to the character of pluralism, namely on aspects of competence, material, learning process, and evaluation.[46]

Although Indonesia has known plural and multicultural countries for a long time, multicultural education is relatively new. Therefore, it is natural that currently, the refinement of multicultural education is still done. In that process, the empirical background of multicultural education implementation in Pesantren Ngalah was a vital part of the ideal formulation form. Of course, the formulation is not arbitrary but has highly effective power to the output and creator of religious harmony in an implementation manner. The local community has tested and recognized Pesantren Ngalah's application of multicultural education as a mouthpiece of "Pesantren Multicultural."

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[45] Yahya Alghamdi, "Multicultural Education in the US: Current Issues and Suggestions for Practical Implementations," *International Journal of Education* 9, no. 2 (2017): 44–52.

[46] Abdullah Aly, *Pendidikan Islam Mulltikulturalisme Di Pesantren; Telaah Kurikulm Pondok Pesantren Islam Assalam Surakarta* (Yogyakarta: Pustaka Pelajar, 2011), 34. See also Miftahul Huda, Tahir Nubatonis, and Uus Ruswandi, "IMPLEMENTATION OF MULTICULTURAL EDUCATION IN EDUCATION PRACTICE IN INDONESIA," *EDUKASI⏷: Jurnal Pendidikan Islam (e-Journal)* 9, no. 1 (June 23, 2021): 71–81.

If analyzed, the movement of pluralism education as a vehicle for prevention and resolution of conflict moves on three aspects: strengthening the religious mindset through habituation, figures, education management strategies; humanistic values; and total openness to all groups. This follows the principle of peace education that combs through the mindset, religion, social culture, and the role of authority. Let's study one by one.

First, the competency aspect. As stated by Merfat Ayesh, multicultural education competencies include three things, namely attitude (attitude), cognitive (knowledge), and instructional (learning).[47] These three things are wholly contained in the educational curriculum. These three scopes of competence, being a reference for developing multicultural attitudes in Pesantren Ngalah, learning and training strategies are directed to be open to all religions and groups and understand the meaning of brotherhood human beings regardless of differences and understand religion comprehensively.

Although these competencies are not written manifestly in the curriculum, the values of multiculturalism and the resolution of religious conflicts are hidden and vague. Therefore, according to researchers, the competence of multiculturalism in Pesantren Ngalah adheres to the hidden curriculum concept, namely the application of the hidden curriculum. This assumption is based on the results achieved, the embedded values, the culture of pesantren, the forms of activities, the output produced all reflect multiculturalism education as the ultimate goal. Even Julio Cesar assures that the application of hidden curriculum is at the highest level, especially for plural-multiculturalism countries in terms of religion and culture. Cesar said that If you show the side of multiculturalism or tolerance in religious subjects in education, it will be easy to predict the direction and how to fight it. But if multiculturalism is a hidden curriculum, it will not find practical gaps to lead to radicalism as the opposite of multiculturalism because multiculturalism itself has become a spirit and value.[48]

According to John D. MC. Neil, it is not uncommon in academic units to apply the hidden curriculum concept with a valuable influence on unwritten learning, but its role can strengthen and weaken to achieve goals.[49] As also revealed by Max Bray on peace education, that the framework of the

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[47] Merfat Ayesh Alsubaie, "Hidden Curriculum as One of Current Issue of Curriculum," *Journal of Education and Practice* 6, no. 33 (2015): 125.

[48] Julio Cesar Borges et al., "Hidden Curriculum in Student Organizations: Learning, Practice, Socialization and Responsible Management in a Business School," *The International Journal of Management Education*, Principles for Responsible Management Education, 15, no. 2, Part B (July 1, 2017): 153–61, https://doi.org/10.1016/j.ijme.2017.03.003.

[49] John D McNeil, *Contemporary Curriculum: In Thought and Action* (John Wiley & Sons, 2014), 289.

concept of peace education (mindset, culture, and local wisdom) in certain situations is manifested in the form of abstract values. Although writing is not visible, the output of the value can be felt.[50]

Pesantren Ngalah's multiculturalism value-planting strategy is driven from building a multicultural mindset through cultural values built long ago by Kiai Mushleh as a binding authority. This mindset is built by itself into values that are guided and fused with religious santri-community ways. Not only Muslims, all adherents of religions or sects located in the pesantren Ngalah area keep the principle firmly. Then, the built mindset penetrates the culture of society to be tolerant, humanist, and inclusive. It was evidenced by the real things in the learning and daily life of the community, such as associating with non-Muslims who are familiar, interacting without any barriers to differences with them, dialogue in mosques, or cooperating. This view of social interaction is a manifestation of the concept of peace education.

According to Allan A. Glattron, This phenomenon of multiculturalism values is higher than the things written in the curriculum.[51] Because more value gives a real influence on social life, under the command of Pesantren Ngalah, religious, social stability is maintained, and even the potential for conflict can be muffled naturally. Inter-believers both have a humanistic, open, and cooperative sense. Donna M. Gollnick and Philip C. Chinn confirmed that hidden curriculum characters produce actual competence, santri (students and society) have a consultant sensitivity, shared tolerance, responsive attitude despite different religions and skilled at avoiding religious conflicts.[52]

Hidden curriculum applied in Pesantren Ngalah, such as the results of Ade Gunawan's research that hidden curriculum has more usable power than the manifest curriculum. That means the real influence of the value of multiculturalism is more pronounced in Pesantren Ngalah. It also indicates two patterns in the application of peace education consensus: Looks and faint. In the visible pattern, actualized in an official or formal form, while in a vague (abstract) pattern manifested through a peaceful relationship that is

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[50] Mark Bray et al., "The Hidden Curriculum in a Hidden Marketplace: Relationships and Values in Cambodia's Shadow Education System," *Journal of Curriculum Studies* 50, no. 4 (2018): 435–55.

[51] Satrianawati Satrianawati and Wen Heng Fu, "Education for Sustainable Development (ESD) in Indonesia: A Conceptual Framework," *International Journal of Education and Learning* 1, no. 1 (June 28, 2019): 42–49, https://doi.org/10.31763/ijele.v1i1.33.

[52] Donna M Gollnick et al., *Multicultural Education in a Pluralistic Society* (New York: McMillan, 2009), 12–13. Irham Irham, Sansan Ziaul Haq, and Yudril Basith, "DERADICALISING RELIGIOUS EDUCATION," *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 15, no. 1 (June 16, 2020): 39–54, https://doi.org/10.21274/epis.2020.15.1.39-54.

believed and realized together.[53] Thus, peace education is more effective if used as the value of culture (author called hidden curriculum). Thus, the pattern of peace, multiculturalism, conflict resolution, and the damping of conflicts of religious differences are realized into the human subconscious to form a civilized and robust character.

Conclusion

Multiculturalism education strategies and efforts to prevent religious conflicts from creating religious harmony in Pasuruan are carried out through several attitudes. Pluralism, non-violence, tolerance, and humanistic values was cultivated through the concept of the hidden curriculum. Santri also imitate the attitude and mindset of the leader of Pesantren Ngalah in determining the direction of social interaction of religiousness. People at Pesantren Ngalah also apply the value of pluralism through the competence of educational outputs seen in attitudes, thinking and learning. All elements ranging from the management of Pesantren Ngalah, output, society, and government work together to create social harmony.

The results of peace education analysis concluded that the pattern of creating religious harmony in Pasuruan through the existence of Pesantren Ngalah, with several forms of preventive action and resolution of religious conflicts. The orientation of religious, social harmony applied by pesantren Ngalah with hidden peace education, both in the form of hidden mindset, hidden cultural and social hidden. That means Pesantren Ngalah uses the value of peace education free of multiculturalism values as a curriculum guideline. The development of a pluralism mindset and the power to reduce religious conflict combed in the human subconscious so that it thickens and is strong.

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[53] Ade Gunawan et al., "Implementation of Hidden Curriculum in Enviromental Education (Case Study: Pondok Pesantren Hidayatullah Balikpapan)," in *International Proceeding ASEAN Youth Conferencee* (International Proceeding ASEAN Youth Conference. Kuala Lumpur: PPIM, Malaysia: PPI Malaysia, 2018), 752–58.

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