



KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI
ANTASARI BANJARMASIN

Jalan A. Yani Km. 4.5 Banjarmasin 70235
Telepon (0511) 3257627 Faksimili (0511) 3254344
e-mail: info@uin-antasari.ac.id website: www.uin.antasari.ac.id

SURAT KETERANGAN HASIL UJI PLAGIASI

Nomor : B-554/Un.14/I.3/KP.07.6/12/2022

Yang bertanda tangan di bawah ini :

Nama : Dr. Hj. Nida Mufidah, M.Pd
NIP : 196512141992032002
Pangkat/Gol : Pembina / IV a
Jabatan : Wakil Rektor Bidang Akademik dan Kelembagaan/
Ketua Pelaksana Evaluasi Karya Ilmiah
UIN Antasari Banjarmasin.

Telah memeriksa uji plagiasi dengan menggunakan www.turnitin.com kepada :

Nama : Dr. Nadzmi Akbar, S.Pd, M.Pd.I.
NIP : 197101052000031002
Pangkat/Gol : Pembina (IV/a)
Jabatan : Lektor Kepala
Karya Ilmiah : Guidance Patterns for Developing the Multicultural
Character of Students in Salafiyah Islamic Boarding
Schools, South Kalimantan, Indonesia
Hasil Uji Plagiasi : 6%
Rekomendasi : Baik dengan Hasil 6%

Demikian surat keterangan ini dibuat untuk dapat dipergunakan sebagaimana mestinya.



Banjarmasin, 28 Desember 2022
Yang memeriksa

Dr. Hj. Nida Mufidah, M.Pd



KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI ANTASARI BANJARMASIN

Jalan A. Yani Km. 4.5 Banjarmasin 70235
Telepon (0511) 3257627 Faksimili (0511) 3254344
e-mail: info@uin-antasari.ac.id website: www.uin.antasari.ac.id

SURAT KETERANGAN HASIL UJI KEMIRIPAN

No: 138/Un.14/IV/TV-CP/12/2022

Anggota Tim Verifikasi dan Validasi Karya Ilmiah Dosen UIN Antasari di bawah ini,

Nama Verifikator : Moh. Iqbal Assyauqi, M. Pd
Jabatan : Anggota Tim

telah melaksanakan uji kemiripan terhadap karya ilmiah yang berjudul “Guidance Patterns for Developing the Multicultural Character of Students in Salafiyah Islamic Boarding Schools, South Kalimantan, Indonesia ” karya:

Nama : Dr. Nadzmi Akbar, S.Pd., M.Pd.I
NIP : 197101052000031002
Pangkat/Gol : Pembina (IV a)
Jabatan : Lektor Kepala

Berdasarkan hasil pemeriksaan dengan menggunakan www.turnitin.com kemiripan karya di atas adalah 6 % (enam persen).

Demikian surat keterangan ini dibuat untuk dapat dipergunakan sebagaimana mestinya.

Banjarmasin, 20 Desember 2022
Koordinator Tim,



Muhammad Iqbal, S. Th.I., MSI., Ph. D
NIP 197709062008011011



1

by Nadzmi Akbar

Submission date: 21-Dec-2022 11:59AM (UTC+0700)

Submission ID: 1985355741

File name: Article_International_Bereputasi_SJR_0,22.pdf (316.71K)

Word count: 7642

Character count: 42762



Guidance Patterns for Developing the Multicultural Character of Students in Salafiyah Islamic Boarding Schools, South Kalimantan, Indonesia

Nadzmi Akbar^{1*}, Dra. Nursilah, M.Si², Nanda Saputra³, Hadi Widodo⁴, Sabariah⁵, Nadya Huda⁶, Zainap Hartati⁷

ARTICLE INFO

Article History:

Received: 25 December 2021

Received in revised form: 27 March 2022

Accepted: 26 April 2022

DOI: 10.14689/ejer.2022.99.010

Keywords

Guidance pattern, chaplain, yellow book, multicultural character

ABSTRACT

Purpose Salafiyah Islamic boarding schools or traditional Islamic boarding schools do not explicitly present subjects that specifically develop multicultural characters. Multiculturalism or cultural pluralism is an ideology that recognizes and glorifies differences. This research study aimed to examine the extent to which the salafiyah boarding school students possess multicultural characters, which are evident in their behavior and showing respect to others, irrespective of ethnicities and religions. **Method** The descriptive and qualitative research design was used in this study. The data was collected through interviews, observation and documentation search. The sample constituted chaplains, senior students and supervisors of boarding schools.

Findings The results of this study indicate that the development of the multicultural character in students uses a pattern of guidance, namely, involving room supervisors, chaplain / elder peers, caregivers while the guidance steps formed the multicultural character of the student, starting with the guidance of the student supervisor to new students, namely instilling the values of brotherhood and kinship among residents in Islamic boarding schools. **Implications to Research and Practice** This research implies that the supporting factors for the development of the multicultural character of students are the charisma of Chaplain and teachers, their speech and behavior, moral learning materials found in book, namely the yellow book, and in the association with God, teachers, and peers which develop the multicultural character of the students effectively.

© 2022 Ani Publishing Ltd. All rights reserved.

^{1*} UIN Antasari Banjarmasin. Email: nadzmiakbaruinantasari@gmail.com

^{2*} Universitas Negeri Jakarta. Email: nursilah@unj.ac.id

³ Sekolah Tinggi Ilmu Al-Hilal Sigli, Indonesia. Email: nanda.saputra2589@gmail.com

⁴ STKIP Amal Bakti. Email: hadiwido53@gmail.com

⁵ Universitas Islam Kalimantan Arsyad Al-Banjari. Email: sabariah@uniska.ac.id

⁶ Achmad Yani University Banjarmasin. Email: nadyahuda2@gmail.com

⁷ Institut Agama Islam Negeri Palangka Raya. Email: Zainap.hartati@iain-palangkaraya.ac.id

Introduction

The Salafiyah Islamic Boarding School still survives and is even growing as one of the Islamic educational institutions in Indonesia. Thohir (2017) reports that Salafi boarding schools are able to survive because they have a characteristic that is studying the yellow book which is believed to be true by the community or because of a culture that emphasizes harmony so that they are able to absorb foreign cultures without losing their identity (Azra, Afrianty, & Hefner, 2010). Salafiyah Islamic boarding schools generally use an authoritarian education system, especially in terms of teaching methods, despite that, this institution is still one of the choices of Muslim communities for the education of their sons and daughters (Marhumah, 2015). With its authoritarian style, relying on the yellow book, and with its various limitations, how can a Salafiyah boarding school be able to absorb foreign cultures? Indonesia has a variety of tribes, culture, and religions. In such a multicultural environment, how are Salafiyah boarding school able to develop the character of their students? In the midst of cultural, religious, and ethnic pluralism (Fuad, 2007), boarding school are obliged to develop it because religious plurality is the will of Allah (Iqbal, 2018).

The Salafiyah Islamic Boarding School as one of the Islamic educational institutions in Indonesia has a mission to build morals/character for its students. All educational institutions in Indonesia have an obligation to build and develop morals/characters, especially those related to multiculturalism. Moreover, Islamic boarding schools have proven to be able to give birth to respected religious leaders as well as community leaders, as many leaders in Indonesia have a boarding school education background (Zakaria, 2010). Multicultural characteristics are attitudes and behaviors that show respect for differences, accept differences, and are fair and tolerant. Tolerance here concerns life within the scope of religious differences, so it is very important to develop it in Indonesian society, especially in every educational institution in Indonesia (Al-Hamdi, 2015).

Multicultural character is the basic capital for a harmonious life, in the midst of people who have different ethnic, religious, and cultural backgrounds. The harmony created through religious tolerance does not mean equating every religion, but how each religion implements its tolerance in accordance with the values of each religion's teachings, lest there be skepticism in religious pluralism (Gada, 2016). In order to develop the multicultural character of the students to run smoothly and effectively, education must have five dimensions, namely content integration, knowledge construction, prejudice reduction, fair education, and empowering school culture and social structures. In shaping character, it must be done intentionally and programmed, because character can be formed through the stages of thinking, attitude, action, and habituation (Wartini, 2015). It is now yet to find whether salafiyah Islamic boarding schools have the dimensions stated by Banks and what are the deliberate efforts to develop the multicultural character of the students?

Before answering these questions, attention may be drawn to the educational practices in Islamic boarding schools first put forward by Zuhriy (2011), who found that there were three factors that supported the success of character education in Salafiyah Islamic Boarding Schools, namely the first example of Kiai, then, the intensity of interaction that continues to grow. continuously carried out both between students, students with

administrators, and caregivers with all students. Finally, the student regulations are used to protect the cottages policies, policies based on the elaboration of the Chaplain's *kerso dalem* (willingness) and the vision and mission of the boarding school (Zuhriy, 2011). Likewise, Mauna (2013) revealed that the learning system in Salafiyah Islamic boarding schools was still very traditional and rigid, namely the *sorogan*, *wetanan*, *flockan* systems Marhumah (2015). Mauna (2013) presented the finding that chaplain was always considered a model and reference for students. Asnawi et al. (2016) also found that with books like *Ta'lim al-Muta'allim* students are taught to respect knowledge and the teacher who teaches it, if they do not respect it, they will not gain knowledge.

The cultural practice of Islamic boarding schools is part of the Islamic social environment that recognizes the differences in human destiny that are revealed in the empirical world. In a historical perspective, there are three traditions of Islamic boarding schools inherited from the past that describe the present condition of Islamic boarding schools, namely the tradition of cultural contact, the tradition of thinking and the tradition of social order (Arif, 2008). Traditional Islamic boarding schools in South Kalimantan have produced many religious and community leaders as well as leaders who are considered capable of implementing multicultural characteristics in the midst of a multi-ethnic, cultural and religious society so that the situation and conditions of the community run harmoniously (Nor, Khan, & Elius, 2018). The alumni generally have a multicultural character of respect for others, acceptance of differences, tolerance, love for the homeland, and can live happily in Indonesian democracy.

Based on the description above, boarding schools in their education not only transfer but also provide guidance to students so that they have multicultural attitudes and behavior. In this regard, it is very important to conduct a research to highlight the patterns of guidance to develop the multicultural character of students in Salafiyah Islamic Boarding Schools, at South Kalimantan, Indonesia. Specifically, the purpose of this research was to find out in depth about:

1. Guidance patterns that can potentially develop the multicultural character of students at the Salafiyah Islamic Boarding School, South Kalimantan
2. Supporting factors that can develop the multicultural character of students in Salafiyah Islamic boarding schools in South Kalimantan

Literature Review

- *Characteristics of Education and Guidance Patterns in Salafiyah Islamic Boarding Schools*

Salafiyah Islamic boarding schools are a type of boarding school that only teach Islamic religious sciences or classical books. The teaching methods used are *bandongan*, *sorogan*, *rote*, and *khalaka* (Wahjoetomo, 1997). The learning system does not allow mutual discussion between students and teachers or the chaplain. Students, as far as possible, digest and master the material being studied, nor do they have the opportunity to ask questions or express things that are not understood. The chaplain is the central figure in a boarding school, whose role in a salafiyah boarding school is that of a policy maker, and who is portrayed as a charismatic, consistent, independent, sincere leader who is serving the community (Rahim, 2014). However, Bustamam-Ahmad (2015) found that boarding school has been able to play a role in the transmission of knowledge which also leads to

the process of humanization. The *khalakah* teaching method is maintained with the first reason that every student, both senior and junior, gets blessings and advice from the chaplain, besides that the chaplain can conquer the souls of the students of various age levels, secondly to develop lifelong learning activities for students, there is no term assigned to finish studies (Afrianty, 2006).

The main characteristic of salafiyah boarding school is to offer respect for teachers/chaplain and the yellow books studied. Often, the respect is so excessive that it seems to be considered sacred. The students must always listen to the doctrines that must be remembered and implemented, and they are not allowed to refute or correct even by just asking. Azra et al. (2010) considers that education in Islamic boarding schools uses more mystical influences in order to make students obedient and serious in carrying out their education in boarding school. Thus, the cognitive and creative aspects of students do not develop, causing negative effects on their association with the community. As a product of the education system in Islamic boarding schools, the students mostly suffer from low self-esteem in association when they have to socialize with people outside the school. However, in association with fellow students, their internal environment is very liberal, and their behavior and speech are arbitrary, which shows that their behavior is inconsistent. However, when they deal with outsiders this attitude is not visible, especially when dealing with people of different religions, races, political views, internal religious beliefs, or even just against other boarding school, their distrust is clearly visible (Madjid, 1997). Whereas the purpose of Islamic boarding school education is to form people who have a high awareness that Islamic teachings are comprehensive. In addition, this boarding school product is expected to have a high ability to respond to the challenges and demands of life in the context of existing space and time.

Takdir, Hosnan and Takdir, Hosnan, and Khair (2022) likened boarding school to a small kingdom placing the chaplain as the figure of the ruler and the highest leader in controlling the boarding school. As a ruler and the highest leader in the boarding school, the chaplain has the power to determine the direction of education in his boarding school, without criticism because the chaplain is highly respected in the boarding school environment and in the community. The figure of the chaplain also has the advantages of religious knowledge, high spirituality, and full of piety, having an influence on people's lives. Eventually, the chaplain becomes the hope of the community in guiding and solving religious, social, and even economic problems. The more important role of the chaplain is how to promote education in the boarding school environment so that they can produce students who have mental qualities who hold fast to Islamic religious values and have high quality of social piety, who are able to establish good relationships with anyone without discriminating against ethnicity, religion, and culture.

Basically, Islamic boarding schools in their education prioritize moral/character development for their students. The morals/characters built are related to the *adab* (method) of studying religion which is regulated in Sheikh al-Zarnuji's book *Ta'lim-u 'l-Muta'allim* (Asnimar, Satria, & Rahman, 2022). By studying and living the contents of the book, the students are indoctrinated to obey all the advice and orders of the teachers/chaplain. Obedience to the chaplain is mandatory to shape the character of the student. In relation to the multicultural character, it is a character who respects other people, or in short, how to

love, believes in one's own religion without looking down on it, and denigrates the teachings and beliefs of others, in another language, namely tolerance, how to treat minorities by the majority. Currently, countries in the world are developing a multicultural character based on tolerance as happened in England (Wardana, 2013).

In order to shape the character of students, they must be given continuous guidance, for which every educational institution including Islamic boarding schools is obliged to provide guidance to their students. This is stated in the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 111 of 2014 concerning Guidance and Counseling in Basic Education and Secondary Education. The Ministerial Regulation clearly describes the pattern of guidance and counseling in schools. Guidance is a systematic, objective, logical, sustainable and programmed effort carried out by a counselor or Guidance and Counseling teacher to facilitate the development of students/counselors to achieve independence in their lives. The main purpose of the guidance is teaching independence to an individual in living his life. The purpose of guidance in Islam is to keep the potential of human nature in the individual well maintained and developing. In other words, the purpose of guidance in Islam is to make the individual into a complete person, by increasing the faith of Islam, and sincerity of the individual concerned so as to achieve happiness in the world and the hereafter.

Each educational institution in applying the guidance to its students has its own pattern of guidance. Patterns are shapes or models that have regularity, both in design and abstract ideas. Formal schools and Islamic boarding schools, of course, have different characteristics and patterns of guidance services. Formal schools are required to follow the regulations of the minister in charge of the school concerned, while Islamic boarding schools follow a pattern of self-development guidance so that between boarding school there are also sometimes different patterns of guidance for their students. Simply put, the guidance pattern contains aspects of who is guiding, the field and type of service, and the methods used in the service. The characteristics of guidance in Salafiyah Islamic Boarding Schools are more focused on the charismatic influence of caregivers and chaplain formed in Salafiyah Islamic Boarding Schools.

- *Multicultural Character in Salafiyah Islamic Boarding School*

Character is a characteristic that is difficult to remove and even tends to be attached to a person or group of people. According to Vessels and Huiitt (2005), several opinions exist that overlap and differ (Berkowitz, 2002; Lickona, 1992) in terms of character as a psychological phenomenon and that the level of character is determined by consistency and the power to influence it. Arthur (2008) argues that the traditional approach to character building emphasizes the role of habit, imitation, model, instruction, reward and punishment while other studies (Berkowitz, 2002; Kapai, 2012) have asserted that character is manifested in behavior in interacting with the environment, family, and community with different ethnic, religious, and cultural backgrounds. In the context of interacting with other people from different backgrounds, this is where a person must be able to tolerate and respect others and respect differences without losing his identity as a Muslim, this is what is called a multicultural character. It can be said that multicultural character is a distinctive personality trait that is based on ethical values, perspectives, ways of thinking, and behaving that do not discriminate against ethnicity, religion, and

culture, in the order of life on a pluralist basis in various aspects and that examples of multicultural characteristics include being fair, tolerant, accepting of differences, and respectful (Sodiq, 2018).

Multicultural character is something that must be owned by Indonesian citizens, regardless of ethnicity and religion. With multicultural character, individuals will become good humans and also become good Indonesian citizens because almost all the contents of Pancasila are in contact with multicultural characteristics that must be implemented by every Indonesian citizen. Pancasila is the consensus agreed upon by Indonesia's diverse religious communities immediately prior to the country's independence. As a consensus, of course, people cannot achieve their highest goals as individuals or groups. They have to compromise their ideals to find common ground to live and work together (Mu'ti & Burhani, 2019). Thus, all activities in the State of Indonesia must be in accordance with Pancasila, as well as educational institutions including Islamic boarding schools must carry out the mission of developing multicultural character as mandated by Pancasila and the 1945 Constitution.

In more detail, the characteristics that must be developed in every educational institution are religious values, honesty, tolerant, disciplined, hard-working, creativity, independent, democratic, curiosity, national spirit, love for the homeland, respect for achievement, communication, love of peace, likeness for reaching, caring about the environment, caring about social, and responsibility (Presidential Regulation of the Republic of Indonesia Number 87 of 2017). These character values do not conflict with the values of Islamic teachings, though these character values are developed in Islamic educational institutions and also Islamic boarding schools, both modern boarding schools, and salafiyah boarding schools.

Multicultural characteristics have been taught in Islam through the Qur'anic verses (Sa, 2015), for instance tolerance (Q'uran: Al-Anbiya': 107), mercy, (Q'uran: Al-Baqarah: 256) no compulsion in religion and better respect (Q'uran: An-Nisa': 86). The Qur'anic verse (Al Anfal: 61) preaches love of peace "And if they incline to peace, then incline to it and put your trust in Allah..." (An Nahl : 125) cites, "Call (people) to the way of your Lord with wisdom and good lessons and argue with them in a good way. (Ali Imran: 103) teaches to be gentle to anyone and always forgiving, At-Taubah: 6 protects people asking for protection. Al-Ma'un verse gives the message of social care and love the orphans and the poor. These Qur'anic verses become the basis of Islamic teachings in the boarding school environment, and these are taught and implemented in everyday life.

In addition, the yellow book of morality-tashawuf also acts as the main basis for developing multicultural characters, which are taught in stages (Rahmadi, 2009). There are two most popular moral books, namely al-Akhlak li al-Banin/Banat by 'Umar ibn Ahmad Baraja, and Al-Washaya Aba' li al-Abna' by Muhammad Syakir taught to beginners / fresh students. Some Islamic boarding schools also teach Arabic-Malay books by Banjar clerics, namely Bahjah al-Mardhiyyah by Muhammad Sarni. In addition, there is also the book of Tanbih al-Ghafilin by Nasr ibn Muhammad al-Samarqandi, Sayr al-Salikin by 'Abd al-Shamad al-Falimbani and the book of Hikam by Muhammad ibn 'Abd al-Karim ibn Atha'illah. Users of this book are still limited because it is more aimed at students who already have the ability and maturity in the science of tashawwuf (Rahmadi, 2009).

Method

- *Research design*

This study used a qualitative descriptive approach with individual and multi-site analysis designs (Milles, 2014). The study employed the documentation search method also to discover the information about multicultural characters of students in Islamic Boarding Schools, and what patterns can be useful in guiding and developing the Indonesian students.

- *Research Instruments*

Data collection techniques included interviews, observation, and documentation search. The data collection instruments like interviews and observation help check the validity of the data using four criteria, namely by credence, namely the data can be trusted, without doubt, transferability, namely the research carried out must be objective and in-depth, audibility and conformability, which refers to the accuracy of the data presented or unbiased. Hence, these instruments were chosen for this study.

- *Population and Sample*

The sample of the study comprised teachers, assistants in students' dormitories, room supervisors and senior students. The in-depth interviews and discussion that followed helped understand the patterns and guidance principles being adopted in the Islamic boarding schools.

- *Data Analysis*

Data analysis is the process of systematically searching and compiling data obtained from interviews, field notes, and documentation, by organizing data into categories, describing them into units, synthesizing, compiling into patterns, choosing which ones are important and which will be. learn and make conclusions so that they are easily understood by themselves and others. The data of the study was therefore analyzed by first making a content analysis and then finding patterns and themes into them.

Results and Discussion

- **Guidance Patterns Shaping the Multicultural Character of Student in Salafiyah Islamic Boarding Schools, South Kalimantan**

A lot of information was gathered through the in-depth interviews conducted as a part of this qualitative study. The informants like the assistants in the dormitory and senior students opined that all residents of an Islamic boarding school are family. Their activities included sharing experiences and providing input in associating with Islamic boarding schools, guiding juniors both in groups and individually, motivating students to try to have a noble character, as well as being supervisors. It was shared that owing to the role played, the room supervisor / student senior become a role model as they are considered to have experience in undergoing education at Islamic boarding schools and have higher knowledge so that the students will imitate and listen to what is conveyed by them.

While a room supervisor was the closest role model to the students, peers from various ethnic groups, and different cultures also made an influence on students. These peers were the good friends to complain and share feelings with, who helped ease the burden of problems of students. Though most peers came from diverse cultural or ethnic groups, their effectiveness was a result of guidance and trust between them. It was observed that young and adolescent students trusted their peers more than their parents and teachers. They often thought that adults and other elders cannot understand their problem, and therefore, they trusted their fellow teenagers (peers) to help them resolve their issues (Setiawan & Riadin, 2021).

Figure 1 presents that Chaplain / Eleric mostly provide guidance to all students, including instilling a sense of brotherhood, giving motivation and enthusiasm to be ready to learn; teaching multicultural moral books for implementation, giving advice and supervising. Often the chaplain/eleric, besides teaching the Qu'ran, also established a close and familial relationship with students, acting as a substitute for their parents. This makes it easier to understand the condition of students, how their character and emotions grow and influence their personality at large. The chaplain/eleric also provided guidance according to the different characteristics of students. All students were not the same, some were easy to direct, while others were difficult to manage. There was a need to adopt different ways to fix their morals. On some occasions, the chaplain/eleric also provided moral guidance, religious guidance, and general guidance. They made students believe that chaplain/eleric should be accepted as role models in Islamic boarding schools.

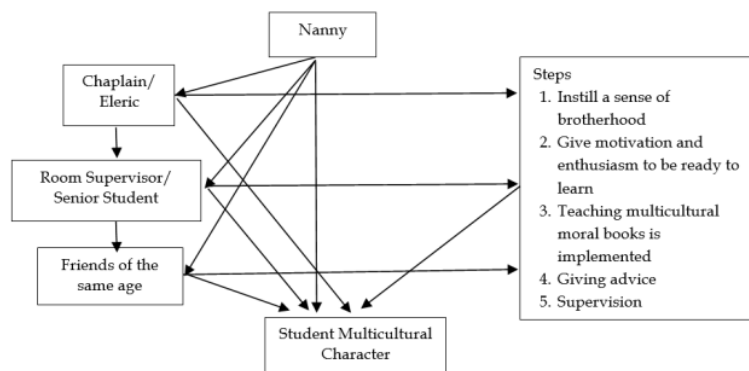


Figure 1 Patterns of Multicultural Character Development Guidance in Islamic Boarding Schools

Caregivers are central figures who become role models and are always heard by chaplain/eleric, senior students, and residents of Islamic boarding schools. What is said by the caregiver becomes a command for the residents of the Islamic boarding school, what is done by the caregiver becomes a model or example for the residents of the Islamic boarding school. Caregivers provide guidance to the students by providing examples, providing guidance during lessons and recitations, for example by inserting stories, and

giving lectures specifically on the morals of relating to other people. The material for multicultural moral development has actually been integrated into moral education or character as a whole because after all, the morals are related to morals related to God, and morals are related to fellow humans and also nature, as taught in moral books. However, in planning, it is also agreed that teachers must combine the morals taught with the morals of the teachers displayed in daily activities.

2
• **Guidance Steps to Develop the Multicultural Character of Student at the Salafiyah Islamic Boarding School, South Kalimantan**

The initial step taken by caregivers and chaplain/eleric and student senior to new students is to introduce that all Islamic boarding schools are family and then inspire enthusiasm and awareness, build strong motivation and determination that never goes out to study religion. This is done continuously, to the students by giving advice that seeking knowledge is worship, the higher one's knowledge is, the more noble one is in the human side and in the sight of Allah, besides that religious knowledge will lead to happiness in life in this world and the hereafter. In a psychological review, what the chaplain and teacher of the Islamic boarding school do is prepare mentally or construct psychological aspects to be ready to learn at any risk. The main motivation that must be built according to Maslow is self-actualization which concerns the meaning of life that can be useful for oneself and others (Maslow, 1971). In Islam, the meaning of life is not only limited to self-actualization but more than that, namely worship and achieving the pleasure of Allah (Baharuddin, 2007), solely because of Allah, achieve happiness in the hereafter, achieve luck in the hereafter, get luck in the world (Mujib & Mudzakir, 2002).

Then try to instill the adab of studying by teaching the book al-Ta'lim-u 'l-Muta'allim. al-Zarnuji's works are taught to new/first-level students, followed by other moral books. In the book Ta'lim-u 'l-Muta'allim it is taught that one's piety and ascetic worship will not be accepted if it is not accompanied by knowledge, seeking knowledge is obligatory and only to gain the pleasure of Allah. To get knowledge, at least one must have intelligence, thirst for knowledge, capital, patience, and teacher guidance and it takes a long time. One very basic thing is that a student must have the character of glorifying the teacher and the book, even being willing to become a slave if the teacher wants, even though he only accepts one letter of knowledge. The contents of the book above serve as a foundation for the absorption of the knowledge that is taught in the next book which has material for the development of multicultural characters. Whatever is given by the chaplain/teacher will always be accepted and try hard to put into practice.

Guidance in the form of supervision in Islamic boarding schools is carried out very strictly, seniority is highly valued and respected, and they are also supervisors. Supervision and reprimand are part of the boarding school culture which are accepted by the students voluntarily. By looking at the practice of education in Islamic boarding schools since the beginning, the students have been constructed on the mental aspect so that they have the spirit, motivation, and self-awareness to study hard, and maintain ethics in studying religion, this is similar to the flow of constructive. On the other hand, supervision with the consequences of punishment is a behaviorist school, so education in the world of Islamic boarding schools cannot be concluded that they use constructivist or behavioristic patterns.

1 Giving advice and reminding residents of Islamic boarding schools to always behave cannot be separated from the values of Islamic teachings obtained during the boarding school or in the community carried out by leaders on various occasions. In addition, the problem of ways to get along in the community is always reminded to respect each other, help, respect others even though they don't know them, be humble, and sincere, and always reminded of the residents of Islamic boarding schools. The charismatic behaviors and authority of Islamic boarding school leaders are built by themselves from the height of the knowledge possessed and the practice of religious knowledge possessed by the leaders and teachers of this Islamic boarding school. The influence of mystical suggestions from someone who has charisma is more heard, remembered, and carried out wherever possible by listeners or students.

• **Supporting Factors for Guidance in Developing the Multicultural Character of Student in Salafiyah Islamic Boarding Schools**

2 The material contained in the books taught religious knowledge which proved very influential in building the character of students. It was observed that moral books used in Islamic boarding schools made an impact on the character development of students. For instance, books like *Al-Tahliyah wa al-Targhib* taught what is good and bad and that it is a shame to do bad. The book taught principles of *Muru'ah* (maintaining honor), *Sulukul insan* (responsibility), *Shidiq* (honesty), *Musyawah* (agreement), *hilmu* (wisdom), *Ukhuwah* (maintaining ties of friendship), *Husnul Khuluq* (love of peace), and *Hubbul wathon* (love of the homeland). Another book *Ullum al-Din* taught such multicultural characters like wisdom, justice, respect for others despite different religions, and respect for people who have noble character despite different religions. The morals taught by Islamic boarding schools are actually the character values contained in the items of Pancasila, which every true Muslim must practice.

The contents of such moral books greatly affected the character of students, though it was often felt that if the content taught was radical, it would give birth to radical student figure. Truly speaking, what is taught in a boarding school is used as a philosophy of life; for example, Jahroni (2006) pointed out that the radicalism of the Nguruki Islamic boarding school came from the textbooks being taught, chiefly written by Abu Bakar Ba'asyir, known for his radicalistic philosophy. Hence, undoubtedly, it was feared by most informants that a few moral books might transmit radical or fundamental Islamic ideas to the students, as in the case of Nguruki Islamic boarding school.

Specifically, the Salafiyah Islamic Boarding School has a unique model of moral/character development, namely in the form of a combination of morality, Sufism, and Tarbiyah or education subject matter, among the three subjects that cannot be separated. The results of Bruinessen's (1995) research show that it is very difficult to draw a dividing line between moral (moral) material and Sufism (mystical) and also tarbiyah in the perspective of behavior formation. But in conclusion, the study of morality or *adab* is a ladder to enter the study of Sufism (Bruinessen, 1995). Sufism serves to further strengthen the implementation of noble character which is done sincerely for the sake of Allah. Mu'ti and Burhani (2019) argues that learning Sufism makes human efforts to perfect their spiritual dimensions to perfect noble character. In the context of Sufism which is developing in Indonesia, namely social Sufism, is the teaching of Sufism that aims to

provide the greatest benefit to the wider community. Thus, Sufism with Sufistic and mystical nuances is not meant to lead students in carrying out life activities that are always mystical but to educate them to always be patient and trustful. In fact, Sufism taught in Islamic boarding schools prioritizes morals related to God, humans, and nature in a balanced way which is called social Sufism.

Chaplain is the central role model, playing the role of a teacher who has a strong sense of unity despite all differences. Being the role model, the fellow teachers learn to respect and glorify each other. Their behaviors create a good impression on students, who idolize their teachers and wish to replicate the behavior of their teachers. Individually, the behavior of the chaplain is seen when receiving students, general guests and when receiving researchers. From observations of the chaplain, it is clear that they are warm and open and full of kinship in receiving guests as experienced by researchers. From the interview with Chaplain, the leader of the Islamic boarding school, it was revealed that he was happy to meet with anyone as well as introductions and friendships, with many friendships it will increase longevity, and many of our acquaintances become many friends, both fellow sects and different sects and even different religions.

The charisma of the chaplain can be seen from two sides: first, the chaplain's charisma is formed from the depth and height of his religious knowledge and the noble character displayed by him. Chaplain is a title given by the community to Islamic religious experts (Dhofier, 1990). Second, the chaplain or teachers earn respect due to their honor and mutual respect maintained between them. This is what causes the chaplain and teachers to have a very strong charisma in the boarding school and society (Siradj, Wahid, & Zuhri, 2005). The influence and respect of the chaplain are not based on physical strength or coercion. Such respect and obedience to the chaplain are absolute and last a lifetime. Respect is shown in all aspects of religious, social or personal life (Yafi, 1988). Thus all information, advice, and behavior of the chaplain will always be attached to the students. Respect is also shown by the chaplain to other people even though they are not known. This attitude is often termed as a humanist attitude, namely eliminating religious egoism, then being respectful of the rights and obligations of each individual, or briefly respecting all humans as God's creation even humans who do not believe in God. It is also believed that people should maintain good relations with each other and also recognize their dignity as fellow humans, which is called global ethics. Humanists call it respect for humans as fellow humans who have the same dignity and honor (Azizah & Azhar, 2016).

Educational and guidance materials sourced from the yellow book included the yellow book in Islamic religious education, or traditional books containing Islamic religious lessons taught in Islamic boarding schools, starting from *fiqh*, *aqidah*, morality / *tasawuf*, Arabic grammar (science of *nahwu* and science of *sharf*), *hadith*, interpretation, *ulumul* Qu'ran, and social matters (*mu'amalah*). Mastery of a yellow book is seen with a high appreciation in a boarding school environment. Not only that, the surrounding community also appreciates people who can master the classic books or the yellow book of the great scholars. What was taught in the yellow books received an extraordinary response from the students and they competed to master and practice it in their daily behavior patterns.

In essence, the development of the multicultural character of the student is carried out as a way of guiding morals, first to receive grace from Allah (natural); second is *Mujahadah* and *Riadhah*, and the third is imitation (Quaseim & Kamil, 1988). In the boarding school culture, the recognition of human differences is highly recognized in the form of destiny revealed in the empirical world. Confidence gets blessings and grace in studying religion, by studying with chaplain and the books of great scholars become a very strong spirit for students. The simple teaching method actually adds to the wisdom of learning. The material aspect concerning the multicultural character, it is already presented in the book of Sufism morality.

Conclusion

From the results of the current research on Salafiyah Islamic Boarding School in South Kalimantan, Indonesia, it was found that the guidance patterns develop multicultural characters in students. These guidance patterns for Salafiyah Islamic boarding schools shaped the multicultural character of students, involving various parties in the Islamic boarding school environment, namely room supervisors / senior students, peers, chaplain / cleric, and caregivers as mentors to teach all basic moral principles to students. The guidance steps followed included developing the multicultural characteristics among students, instilling a sense of brotherhood in everyone, maximizing the enthusiasm and motivation of learning for the students, and making students accept all religious subject matters with all consequences. They also provided material to students about the obligation to study, respect religious knowledge, respect teachers or chaplain. The respect for the chaplain was built as a pattern of behavior in Islamic boarding schools, so that it became the climate and culture of Salafiyah Islamic boarding schools. Last, but not the least, it also provided them advice and supervised the behavior of students in the practice of socializing with various groups with different ethnic and cultural backgrounds.

The supporting factor for the guidance of the multicultural character development of the student is the charismatic influence of the chaplain being able to provide positive suggestions for the development of noble character and the development of the multicultural character of the student. The yellow book material, especially the Sufism moral book, is a reference for the development of the multicultural character of students, because the contents of the books studied are believed to be true so that they will always be studied and become life guidelines which are manifested in behavior in the social life of the Islamic boarding school and in society. Building a multicultural student mindset will certainly require an education system that can build such students. In Indonesia itself, there are already many Islamic boarding schools that have implemented multicultural education itself. This is applied to create students who have a multicultural-based religious social character.

References

- Afrianty, D. (2006). Transformation of Islamic Education in Minangkabau. In *Jajat Burhanudin & Dina Afrianty*. Jakarta. Raja Grafindo Persada.
- Al-Hamdi, R. (2015). Coping with religious tolerance and gender equality: comparing Islam and good governance perspectives. *Indonesian Journal of Islam and Muslim Societies*, 5(2), 163-193. <https://doi.org/10.18326/ijims.v5i2.163-193>

- Arif, M. (2008). *Transformative Islamic Education*. Yogyakarta: LKiS.
- Arthur, J. (2008). Traditional approaches to character education in Britain and America. In *Handbook of moral and character education* (pp. 80-98). Routledge. <https://www.taylorfrancis.com/chapters/edit/10.4324/9780203931431-12>
- Asnawi, Y. H., Soetarto, E., Damanhuri, D. S., & Sunito, S. (2016). Values and tradition inheritance in the Pesantren. *Research on Humanities and Social Sciences*, 6(8), 27-31. <https://core.ac.uk/download/pdf/234675021.pdf>
- Asnimar, A., Satria, R., & Rahman, R. (2022). Metode Pendidikan Dalam Perspektif Al-Zarnuji Pada Kitab Ta'lim Al-Muta'alim. *An-Nuha*, 2(3), 479-491. <http://annuha.ppi.unp.ac.id/index.php/annuha/article/view/234>
- Azizah, L., & Azhar, P. (2016). Islam in the Middle of Indonesia's Multicultural Society. *Tolerance: Religious Communication Media*, 7(1), 70-88. <http://dx.doi.org/10.24014/trs.v7i1.1422>
- Azra, A., Afrianty, D., & Hefner, R. W. (2010). Pesantren and Madrasa: Muslim Schools and National Ideals in Indonesia. In *Schooling Islam* (pp. 172-198). Princeton University Press. <https://doi.org/10.1515/9781400837458.172>
- Baharuddin. (2007). *Paradigm of Islamic Psychology (Study of Psychological Elements of the Quran)*. Yogyakarta Student Center.
- Berkowitz, M. W. (2002). The science of character education. *Bringing in a new era in character education*, 508, 43-63.
- Bruinessen. (1995). *The Yellow Book, Boarding School and Tarekat*. Bandung, Mizan.
- Bustamam-Ahmad, K. (2015). Educational practice: lessons to be learned from madrasah and religious schools in contemporary Southeast Asia IJIMS. *Indonesian Journal of Islam and Muslim Societies*, 5(1), 29-48.
- Dhofier, Z. (1990). *Boarding school tradition; Study on Chaplain View of Life*. Jakarta: LP3ES.
- Fuad, Z. (2007). *Religious Pluralism in Indonesia: Muslim-Christian Discourse*. (Doctoral dissertation). Staats-und Universitätsbibliothek Hamburg Carl von Ossietzky. <https://ediss.sub.uni-hamburg.de/handle/ediss/1650>
- Gada, M. Y. (2016). On pluralism, religious 'other', and the Quran: a post September-11 discourse. *Indonesian Journal of Islam and Muslim Societies*, 6(2), 241-271. <https://doi.org/10.18326/ijims.v6i2.241-271>
- Ibrahim, R. (2014). The Existence of Salafiyah Boarding Schools in the Flow of Modern Education. *Journal of "Analysis"*, 21(02), 253-263. <https://doi.org/10.18784/analisa.v21i02.19>
- Iqbal, A. M. (2018). People of the Book and the Idea of Religious Pluralism in the Qur'an. *Insights: Scientific Journal of Religion and Socio-Cultural*, 3(2), 140-159.
- Jahroni, J. (2006). *Formulating Modernity: Trends and Development of Boarding Schools in Central Java*. In Jajat Burhanudin & Dina Afrianty. Jakarta. RajaGrafindo Persada.
- Kapai, P. (2012). Developing capacities for inclusive citizenship in multicultural societies: The role of deliberative theory and citizenship education. *Public Organization Review*, 12(3), 277-298. <https://doi.org/10.1007/s11115-012-0182-y>
- Lickona, T. (1992). *Educating for Character: How Our Schools Can Teach Respect and Responsibility*. Bantam. <https://books.google.com.pk/books?id=Cx0nJf7KZAaC>
- Madjid, N. (1997). *Boarding school booths A Travel Portrait*. Jakarta, Paramadina.
- Marhumah, M. (2015). The roots of gender bias: misogynist hadiths in pesantrens. *Indonesian Journal of Islam and Muslim Societies*, 5(2), 283-304. <https://doi.org/10.18326/ijims.v5i2.283-304>
- Maslow, A. H. (1971). *Self-actualization*. Big Sur Recordings Tiburon, CA, USA. <http://www.sps70.org/SelfActualization082515.pdf>

- Mauna, B. (2013). Boarding school In the Perspective Social Change. *Jurnal Usuluddin*. <https://ejournal.iainbengkulu.ac.id/index.php/attalim/article/view/1613>
- Milles, M. B. H. (2014). *Qualitative Data Analysis: A Methods Sourcebook* (3rd ed.). Arizona State University, Sage.
- Mu'ti, A., & Burhani, A. N. (2019). The limits of religious freedom in Indonesia: with reference to the first pillar Belief in the one and only God of Pancasila. *Indonesian Journal of Islam and Muslim Societies*, 9(1), 111-134. <https://doi.org/10.18326/ijims.v9i1>
- Mujib, A., & Mudzakir, J. (2002). *Nuances of Islamic Psychology*. Jakarta: RajaGrafindo Persada.
- Nor, M. R. M., Khan, I., & Elius, M. (2018). Analysing the conceptual framework of religious freedom and interreligious relationship in Islam. *Indonesian Journal of Islam and Muslim Societies*, 8(2), 309-334. <https://doi.org/10.18326/ijims.v8i2.309-334>
- Quaseim, M. A., & Kamil. (1988). *Al Ghazali's Ethics Compound Ethics in Islam*. Translation of J. Mahyudin. Bandung: Libraries.
- Rahmadi. (2009). *Khazanah The Yellow Book of Pondok Boarding school in South Kalimantan*. <http://rahmadialtanbuwiblog.blogspot.com/2009/01/khazanah-kitab-kuning-pondok-boardingschool.html>
- Sa, M. (2015). Values of Multiculturalism in the Quran & the Urgency of Multiculturalist Attitudes for Indonesian Communities. *TOLERANCE: Scientific Media for Communication of Religions*, 7(1), 89-104. <http://dx.doi.org/10.24014/trs.v7i1.1423>
- Setiawan, M. A., & Riadin, A. (2021). Improving Student Science Learning Outcomes With Peer Guidance Based on Huma Betang Values. *JBKI (Indonesian Counseling Guidance Journal)*, 6(1), 27-31. <https://journal.stkip singkawang.ac.id/index.php/JBKI/article/view/1912>
- Siradj, S. A., Wahid, M., & Zuhri, S. (2005). *Boarding school Future; Discourse on Boarding School Empowerment and Transformation*. Yogyakarta. Student Library.
- Sodiq, A. (2018). *Prophetic Character Building: Tema Pokok Pendidikan Akhlak Menurut al-Ghazali*. Prenada Media. <https://books.google.com.pk/books?id=NedeDwAAQBAJ>
- Takdir, M., Hosnan, M., & Khair, N. (2022). The Implementation of Anti-Corruption Education Models in Pesantren. *Jurnal eL-Tarbawi*, 15(1), 23-54. <https://journal.uji.ac.id/Tarbawi/article/view/23349>
- Thohir, K. (2017). Curriculum and learning system of Salafi Islamic boarding schools in Kresak District, Tangerang Regency, Banten Province. *Analytica Islamica*, 6(1), 11-20. <https://garuda.kemdikbud.go.id/documents/detail/810753>
- Vessels, G., & Huitt, W. (2005). Moral and character development. In *National Youth at Risk Conference, Savannah, GA, March 8-10* (pp. 8-10). <http://www.cdpsycinteractive.org/papers/chardev.pdf>
- Wahjoetomo. (1997). *Boarding school College, Future Alternative Education*. Jakarta: Gema Insani Press.
- Wardana, A. (2013). Institutionalising diasporic Islam: multiculturalism, secularism and the integration of Muslim immigrants in Britain. *Indonesian Journal of Islam and Muslim Societies*, 3(1), 31-72. <https://www.ijims.iainsalatiga.ac.id/index.php/ijims/article/viewFile/101/64>
- Wartini, A. (2015). Multicultural Education Based on Indonesian Characters in Early Childhood Education Efforts to Integrate Islamic Sciences and Indonesian Cultural Character (Case Study at the Anak Alam Yogyakarta Studio). *TOLERANCE: Scientific Media for Communication of Religions*, 7(1), 35-52. <http://dx.doi.org/10.24014/trs.v7i1.1420>

- Yafi, A. (1988). *Kitab Kuning: Produk Peradaban Islam, di Boarding school*. Pustaka NU VI / I, Jakarta.
- Zakaria, G. A. N. (2010). Pondok pesantren: changes and its future. *Journal of Islamic and Arabic Education*, 2(2), 45-52. <http://jiae.pimm.my/wp-content/uploads/2018/07/22-19.pdf>
- Zuhriy, M. S. (2011). Boarding school culture and character education at the Salafiyah Boarding school. *Walisongo*, 19(2), 287-310.

ORIGINALITY REPORT

6%

SIMILARITY INDEX

4%

INTERNET SOURCES

2%

PUBLICATIONS

0%

STUDENT PAPERS

PRIMARY SOURCES

1

repository.uinsu.ac.id

Internet Source

4%

2

Mahlil Nurul Ihsan, Nurwadjah Ahmad, Aan Hasanah, Andewi Suhartini. "Islamic Boarding School Culture Climate in Forming The Religious Attitude of Islamic Students in Modern and Agrobusiness Islamic Boarding Schools", Nazhruna: Jurnal Pendidikan Islam, 2021

Publication

2%

Exclude quotes On

Exclude bibliography On

Exclude matches < 2%