

Living Hadis of Tolerance in Multicultural Education: A Leadership Study in Pesantren Al Mukmin Ngruki Sukoharjo Surakarta

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Abstract

Pesantren (Islamic Boarding School) Al-Mukmin Ngruki is underestimated by some of Indonesian people. It is considered as the center of radical teachings which has no tolerance to others. But in fact, the values of tolerance can be found in the teaching materials. With bayani and burhani approaches in understanding religious source, pesantren Al-Mukmin persists to implant the values of tolerance to the students in the learning process, such as behave positively toward differences and plurality. The leaders of pesantren make those values as the starting point to strengthen multicultural education in pesantren with role modeling, habituation, attention, and advices in living those values.

Keywords: *Al-Mukmin Ngruki, Leadership, Hadis of Tolerance, Multicultural Education*

Abstrak

Pondok pesantren Al-Mukmin Ngruki dipandang sebelah mata oleh sebagian orang Indonesia. Pondok pesantren ini dianggap sebagai pusat ajaran radikal yang tidak mengenal toleransi terhadap sesamanya. Namun, jika dilihat dari materi ajar, pondok pesantren ini tetap memperhatikan dan mengajarkan nilai-nilai toleransi. Dengan pendekatan bayani dan burhani dalam memahami sumber agama, pesantren Al-Mukmin dalam proses pembelajarannya tetap menanamkan nilai-nilai toleransi kepada para santri, seperti bersikap positif terhadap perbedaan dan kemajemukan. Nilai tersebut dijadikan titik tolak untuk mengukuhkan pendidikan multikultural di pondok pesantren oleh para pemimpin pesantren dengan memakai model keteladanan, pembiasaan, perhatian, dan nasihat dalam menghidupkan nilai-nilai tersebut.

Kata Kunci: *Al-Mukmin Ngruki, Kepemimpinan, Hadits Toleransi, Pendidikan Multikultural*

Introduction

It can't be denied that pesantren Al-Mukmin Ngruki Sukoharjo Central Java becomes public attention since it is regarded implementing its educational system by spreading fundamentalism and radicalism. International world especially USA and western countries give special attention to Pesantren Al-Mukmin Ngruki as the emergence of WTC bombing in 2001, suicide bombing in Legian Kuta Bali in 2002, Ritz Charlton Hotel, J.W. Marriot, and some other bombing cases. It is indicated from the involvement of some alumni of the pesantren in terrorism and bombing actions in various domestic places or in neighbor country like The Philippines.¹

As if the illustration above gives a negative stigma that such violent actions become successful form for pesantren Al-Mukmin Ngruki in creating Jihadist generation. Although denials and clarification have been issued to public, but still this pesantren seems to be the icon of terrorism and radicalism. Regardless the iconic image, at the same time, pesantren al-Mukmin keeps developing its mission as pesantren and dakwah (Islamic teachings). Based on the researcher's observation until the present time, what is developed by this pesantren is not different from others'. This pesantren has the same understanding with most of other muslim that various violent forms in the name of religions is not part of Islamic teachings. Then where does the stigma come from if the fact is like that? How come the actors and those who involved (who admitted having relation to pesantren al-Mukmin Ngruki) in violent actions in the name of religion get radical and anti multicultural understanding? Learning achievement is determined a lot by an educational process with curriculum application and teaching materials. Is it possible that the curriculum and teaching materials given to the students contain anti-tolerance and anti-multicultural values? Or probably teachers' misperception and inadequate understanding that cause them not to deliver the teaching materials comprehensively? Then may be there are other materials beside the internal ones taught in the classroom which are not detected or hidden by the pesantren? On the other side, many alumni of the pesantren who have strategic public positions and they have no problems with the plural environment.

¹ "Majalah Tempo," January 26, 2003, page. 39. Tempo magazine, October 19, 2003, page. 44; and Gatra magazine, July 26, 2003, page. 24.

Some assumption questions above are surely interesting to be researched. From educational perspective developed by pesantren al-Mukmin Ngruki, since its establishment until now there is no finding of deviation toward its developed educational system. Legally and formally, school-accreditation board also reported normal things, no weird happened or misleading to violent actions. Then where do the real violent behaviors, terrorism, and anti multiculturalism of those who have relation to pesantren Ngruki come from? This is the fact that muslim and the world in general are trying to find out.

Pesantren al-Mukmin as areligious institution surely understands about different pattern of religious perspectives. In some dialogs and communication with the leaders of pesantren, the writer finds out that they believe the emergence of different perspectives in understanding the text of al-quran and hadis is something normal since human can't understand God's intention and goals absolutely in the religious texts. Meanwhile human are only given interpretation right of the texts and can't communicate directly with Him to ask the meaning if they find difficulty in understand the texts. Besides, the interpretation and meaning that come from the religious texts are also influenced a lot by the thoughts, local context, culture, and language of the readers.²

Comprehensive research is needed to answer those questions. But it will take a long time and tiring. That's why this research only focuses on the leadership. The presence of a leader as central figure who visualizes the role model and practical interpretation of the developed vision and mission is very important. The leader exists to comprehend and integrate directly with the community to create relationship between the message of vision and mission with the recipient of the message. Therefore, it needs the right leadership and able to implant the values especially in the teaching materials related to the texts of al-quran and hadis about tolerance, wars and jihad. Why these themes? The answer is because these are sensitive themes which often relate to violent actions in the name of religions. Moreover, leadership often becomes the determiner of the outputs that form and determine the learning achievement,

² Muhaimin, *Arah Baru Pengembangan Pendidikan Islam: Pemberdayaan, Pengembangan Kurikulum, Hingga Redefinisi Islamisasi Pengetahuan* (Bandung: Yayasan Cendikia, 2003), hlm. 55-56.

at least that's what will form the real behaviours and outputs. It can be turned back that the behaviours of the outputs are determined by the leadership of the pesantren management which is implanted by the institution.

Tolerance in Islam

The term *Tolerance* in Latin is "*Tolerar*" which means self control, patient, respect others with different opinion, wide heart, and tolerate others with different perspectives or religions.³ Etymologically, *tolerance* derives from Arabic "*Tasamuh*" in Arabic means modesty, allowing, facilitating each other.⁴ While terminologically, *tolerance* is a modern term both the name and the content and having various meanings.⁵ According to Umar Hasyim, tolerance means giving freedom to other people and society to live in their belief or to control their lives and decide their own destiny. The same in living and deciding destiny means not breaking and contradicted with the conditions of peace and harmony in the society. Referred to W.J.S. Poerwadarminto, tolerance means tolerating behaviours or characteristics in form of respect and permission of position, opinion, perspective, belief and etc which are different from ours.⁶

Actually, tolerance was born from the real characteristics of Islam- which seems to be the only religion in which the name is not based on human race like Jewish and Hindu, or religion based on someone's name like Budha or Chistianity. "Islam" is the name of this religion directly given by Allah in the al-quran which means worshipping Allah, devotion only to Allah, and conventionally translated as submission to God. Allah in Islam is not only God for the Arabs or moslem only, but God of all human and the whole worlds, *Rabbul' alamin* who states in al-quran

"*We have given honor to the sons and grandsons of Adam*" (QS Yusuf. [12] 11). It means that Allah has chosen all generations of Adam to be honored.

Tolerance leads to open behaviours and willing to admit various differences of tribes, skin colors, traditions, cultures, languages, and religions.

³ Abdullah bin Nuh, *Kamus Baru* (Jakarta: Pustaka Islam, 1993), hlm. 199.

⁴ Humaidi Tatapangarsa, *Akhlaq Yang Mulia* (Surabaya: PT. Bina Ilmu, 1980), hlm. 168.

⁵ Anis Malik Thoha, *Tren Pluralisme Agama* (Jakarta: Perspektif, 2005), hlm. 212.

⁶ W.J.S. Poerwardarminto, *Kamus Umum Bahasa Indonesia* (Jakarta: Balai Pustaka, 1986), hlm. 184.

These all are natural and have become God's decisions. The thinking foundation is based on the revelation in the quran surah al-Hujurat verse 13

O mankind! Surely we have created you from a male and a female, and made you nations and tribes, that you may get acquainted with one another (your lineage). Surely the most honorable of you in the presence of Allah is he who is the most pious of you (not by your race or lineage). Surely Allah is All-Knowing, All-Aware. (QS al-Hujurat, [49] 13)⁷

All human can not deny this condition. Therefore, in dealing with the differences, human have to follow God's guidance. Tolerance between different religious followers belongs to Islamic theological system because God always reminds us about varieties religions, tribes, skin colors, languages, and races as a sign and love of Allah (Quran Surah ar-Rum.[30] 22, al-Hujurat, [49] 13), and that should create closeness not discrimination or intolerance.

In al-quran this command is not limited or as just a chit-chat, but being repeated some times and become part of all message structure of Allah. Based on this fact, tolerance has become a true part and can be separated from Islam. Al-quran is tolerant to non muslim and welcome them to live freely in Islamic community.

Then in hadis of Rasulullah saw, we can find many hadis which pay verbal attention to tolerance as the main character of Islam. One of the hadis is that Rasulullah saw said:

حَدَّثَنَا عَبْدُ اللَّهِ حَدَّثَنِي أَبِي حَدَّثَنِي يَزِيدُ قَالَ أَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ دَاوُدَ بْنِ الْخُصَيْنِ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ قِيلَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْأَدْيَانِ أَحَبُّ إِلَى اللَّهِ قَالَ الْحَنِيفِيَّةُ السَّمْحَةُ

Meaning: Abdillah told us, from Abi from Yazid he told me; Muhammad bin Ishaq told him from Dawud bin al-hushain from ikrimah from ibnu abbas, he said: rasulullah saw was asked. "which religion is loved mostly

⁷ Departemen Agama RI, *Al-Qur'an Dan Terjemah* (Jakarta, 2007), hlm. 517.

by Allah?” then he answered; “*al-hanifi samhah (the straight and the tolerant one)*”⁸

حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ مُطَهَّرٍ قَالَ حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ عَنِ مَعْنِ بْنِ مُحَمَّدٍ
 الْغِفَارِيِّ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمُقْبَرِيِّ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ
 عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الدِّينَ يُسْرٌ وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ فَسَدِّدُوا وَقَارِبُوا
 وَأَبْشِرُوا وَاسْتَعِينُوا بِالْعَدْوَةِ وَالرَّوْحَةِ وَشَيْءٍ مِنَ الدَّلْجَةِ

*Meaning: Abdu salam bin muthahar told us, he said, from Umar bin ali from Ma'an bin Muhammad al-ghifari from Sa'id bin abu sa'id al-maqburi from Abu Hurairah that the Prophet shallallahu 'alaihi wassallm said: "Verily religion is easy, no one make it difficult except he'll be defeated (heavier and more difficult). Then you have to be in the straight way, get close to the truth and give good news and ask for help with al-ghadwah (departing in the early morning) and ar-ruhah (departing after dzuhur) and something from ad-duljah (departing at night)"*⁹

Ibn Hajar al-‘Asqalāni says the meaning of this hadis is prohibition of *tasyaddud* (hard) in religion when someone forces himself to worship but he can't actually perform it. That's what is meant by: “And it is not someone who behaves hardly in religion except he'll be defeated” meaning that there's no force in religion and whoever forces or behaves hardly in religion, then it finally will defeat and stop him.¹⁰

This information shows that in religion there are values of tolerance, easiness, kindness, and blessing in line with its universal characteristics and make it relevant in every place and era for every community and human being.

There's another example of tolerance values from the story of Prophet Muhammad. One day, an arabian peed in Nabawi Mosque in front of the Prophet. Spontaneously the companions of the Prophet looked emotional but the prophet forbade them to use violence to prevent him. They protested the

⁸ Ahmad Bin Ali Bin Hajar Al-Asqalany, *Fath Al-Bary*, 1st edition, vol. Volume I (Madina al-Munawarah, 1996), hlm. 236.

⁹ Imam Abi Abdillah Muhammad bin Ismail bin Ibrahim ibn al-Mughirah bin Bardazibah al-Bukhariy Al-Ju'fiy, *Shahih Al-Bukhari*, Juz 1 (Semarang: Maktabah wa Matba'ah Usaha Keluarga, 1981), hlm. 15.

¹⁰ Al-Asqalany, *Fath Al-Bary*, Volume I, hlm. 143.

Prophet, “but this is a holy mosque and nobody is allowed to litter and pee in it,” then the Prophet said, “approach him well and don’t be hard so he won’t run away from Islam” (*Qarribu Wa La Tunaffiru*). However the Prophet indeed didn’t like that immorality but he wisely asked to control emotion and not to use violence in the name of religious symbolic holiness, in this context the holiness of the Mosque. Today such prophetic characteristic is ignored by radical groups who are not hesitant to use violence in the name of keeping the Islamic holiness. In shahih hadis of Moslem, Prophet Muhammad saw teaches his followers the principles of tolerance and humanity, where one day a corpse was brought in front of the Prophet then he stood up to respect. Then someone told the Prophet it was a Jewish body and asked why he stood up to respect? The prophet answered, “Isn’t he also a human?” This answer teaches us to respect people regardless the background of the races and religions. This is the principle of Islamic humanism deserved to be made as the foundation of Islamic human education.¹¹

The Unity and Universal Brotherhood

All human are the creatures of Allah, developed from one descendant of Prophet Adam who was directly created by Allah with His hands. This awareness is the consequence of *aqidah Tauhidiah* theology which is the unity of human being to bear universal awareness. No God except Allah the only and the Almighty, the only creator, no creator but Him, *la khaliqa illa Allah*. From this *tauhid*, logically human realize that all people have the same status as the creatures of Allah, one descendant and one family, so that they must live peacefully as brothers.¹²

Islam admits and highly upholds *Al-Ukhuwwah Al-Basyariah* and *Wathoniyah* besides *Al-Ukhuwwah Al-Islamiyah*. Islam also calls for universal social interaction under the principle of equality and brotherhood to know each other in harmony regardless the religious background. As a result, *Ukhuwwah Islamiyah* especially never blocks the moslem to build and keep *Ukhuwwah Al-Basyariah* in general. Even living as a nation is not a mistake. On the contrary it is a historical reality of human that should be used for the wealth

¹¹ Moslem, *Shahih Moslem*, vol. Juz. III (Beirut: Dar Al-Jayl, Maktabah Syamilah, n.d.), hlm. 59.

¹² A. Mukti Ali, *Keesaan Tuhan Dalam Al-Qur’an* (Yogyakarta: Yayasan Nida, 1972), hlm. 12.

of life, not limiting their perspectives and movements.¹³ Islam never limits relationship only among those with the same faith but also with other people with different religion, even with the Atheist. Also in the name of *Al-Ukhuwwah Al-Basyariah*, universal brotherhood, kindness and humanity care, Islam doesn't serve muslim only but all people regardless their religions. Islamic kindness and justice is equal and well-spread for all human, moreover concerning religious followers, as long as they respect harmony and the existence of muslim.¹⁴ To Islam, all community members regardless the religions have the same rights, obligation and responsibility to create condusive situation for harmony, working together in social activities for the sake of goodness. In neighborhood life, Islam doesn't see differences of religions, all neighbors are respectful brothers and we must keep their interests regardless their religions. Such relationship should be built on love and affection. The prophet said: "for Him who holds my soul, someone is not a believer until he loves his neighbors as the same as he loves himself".¹⁵ In another hadis, the Prophet said: "if you cook meat soup, then add the water and give your neighbors."¹⁶ Even al-quran has warned previous people that they had to pay attention to humanity, so if someone kills anyone without accepted reason, then the person will be regarded as killing all people. Vice versa if someone keeps one's life as if the person keeps all people's lives.

Multiculturalism Education

Simply, multiculturalism is defined as "culture variation."¹⁷ To H.A.R. Tilaar, the term multiculturalism has two very-complex meanings which are: multi means plural, culturalism means concept of culture. The term plural means many kinds, because pluralism doesn't only mean admittance to various kinds of things but also means that admittance has political, social, and economical implications.¹⁸ Multiculturalism is also defined as social-intellectual movement which lifts up the value of differences as the main

¹³ Machhasin, *Islam Dinamis Islm Harmonis* (Yogyakarta: LKiS, 2012), hlm. 168.

¹⁴ See Q.S. 60:8-9

¹⁵ Ahmad Ibn Ali Ibn Hjar Al-Asqalani, *Bulugh Al-Maram Min Jam'i Adillat Al-Ahkam* (Kairo: Dar Al-Hadits, 2003), hlm. 243.

¹⁶ Al-Asqalani, *Bulugh Al-Maram Min Jam'i Adillat Al-Ahkam*.

¹⁷ Tim Redaksi Bahasa Indonesia, *Kamus Besar Bahasa Indonesia*, n.d. hlm. 980

¹⁸ H.A.R. Tilaar, *Multikulturalisme; Tantangan-Tantangan Global Masa Depan Dalam Transformasi Pendidikan Nasional* (Jakarta: Grasindo, 2004), hlm. 82.

principle and confirms that all cultural groups have to be treated equally and respectfully.¹⁹ So multiculturalism is a belief and behavior that identify and respect the existence of every group or individual by firmly holding on moral principles which guarantee every individual and community in accordance with their rights and obligations.

Based on its origin, multicultural (multicultures) initially identified in 1960s, after the emergence of civilian rights movement as correction to the assimilation policy of minority group toward melting pot which had taken place for a long time about American dominant culture especially in New York and California.²⁰ Will Kymlicka argues multicultures is an admittance, appreciation, and justice toward minority ethnic dealing with universal rights attached to individual communal rights collectively in expressing their cultures.²¹

Meanwhile the experts give many definitions of multicultural education, one of which is from James A. Banks, who says multicultural education is an educational concept giving the same opportunity to all students regardless the gender and social class, ethnic, race, religion, and their cultural characteristics to study in the classroom.²² While Okada states multicultural education is education that helps students to develop ability of identifying, accepting, respecting, and celebrating various cultures.²³ Similar to the statement, Keith Wilson defines multicultural education as education formed on the basis of consensus development, appreciation, and the strengthening of cultural pluralism into plural community.²⁴

Further, Blum explains multicultural education is full of appreciation, respect, and collectiveness in a plural community. Blum confirms that

¹⁹ Blaine J. Fowers and Frank C. Richardson, "Why Is Multiculturalism Good?" *American Psychologist* Vol. 51, No. 6 (June 1996): hlm. 609.

²⁰ James A. Banks, *Teaching Strategies for Ethnic Studies* (Newton: Allyn & Bacon, 1984), hlm. 164.

²¹ Will Kymlicka, "Mitsunderstanding Nationalism" dalam R Beiner, *Theorizing Nationalism* (State University of New York: Albany, 1999), hlm. 24.

²² James A. Banks and Cherry A. Mcgee, *Multicultural Education: Issue and Perspective* (Boston: Allyn & Bacon, 1989), hlm. 2.

²³ Ruriko Okada, "Multicultural Education in Japan: What Can Japan Learn from Multicultural Australia?" n.d., hlm. 1, <http://themargins.net/fps/student/okada.html>.

²⁴ Keith Wilson, "Multicultural Education," n.d., hlm. 1, <http://w.w.w.edchange.org/multiculturak/papers/keith.html>.

multicultural education covers an understanding, appreciation, and assessment on someone's culture, and respect curiosity on other ethnic cultures. It covers assessment on other cultures but it doesn't mean agreeing all aspects of the cultures but trying to see how those cultures can express values for the members.²⁵ Blum divides three elements of multicultural education, first, confirming someone's cultural identity, learning and assessing someone's cultural heritage. Second, respecting and willing to understand and learning about ethnic or other cultures. Third, assessing and feeling happy with the differences of the culture, viewing them as something positive to be appreciated and maintained.

The Objectives of Islamic Education and Multiculturalism

The plurality and cultural variety are possible things in which we live in and part of them actively or passively. They invade and deal with all of our sectors of life, including in faith. From religious point of view and its concept, God doesn't view plurality as disaster but it's in order to work together to create synergy.²⁶

In facing such plurality it's impossible to take anti-pluralism position. Everybody must learn about tolerance toward plurality. People are demanded to live on the base and spirit of plurality.

Islamic education aims at implanting *tauhid* or true *aqidah* which is worshipping only one God who takes control over the whole worlds and humanity as an integration and holistic. In this tauhid frame of the last meaning, humanity means human with balanced quality which is faithful, knowledgeable, and performing good deeds, physically and spiritually, emotionally and rationally, or having high EQ and IQ.²⁷

²⁵ A. Lawrence Blum, Antirasisme, Multikulturalisme, And Komunikasi Antar Ras, Tiga Nilai Yang Bersifat Mendidikan Bagi Sebuah Masyarakat Multicultural, dalam Larry May and Shari Colins-Chobanian, *Etika Terapa: Sebuah Pendekatan Multicultural*, Alih Bahasa: Sinta Carolin Dan Dadang Rusbiantoro, alih bahasa: Sinta Carolin dan Dadang Rusbiantoro (Yogyakarta: Tiara Wacana, 2001), hlm. 16.

²⁶ Mudjahirin Thohir, "Nationalism Indonesia: Membingkai Pluralitas Dalam Kedamaian", in Udi Etiawan, *Nationalisme NU* (Semarang: Aneka Ilmu, 2007), hlm. 300.

²⁷ Azyumardi Azra, *Pendidikan Islam Tradisi Dan Modernisasi Di Tengah Tantangan Milenium III* (Jakarta: Kencana, 2012), hlm. 62.

Therefore, spirit of tauhid as the objective of Islamic education will form a good educational formulation which is synergy of morality and intellectuality to create private virtuous characteristics (relationship with God) and public virtuous characteristics (relationship with society and nature). Meaning that the objectives of Islamic education not only fills students' mind with knowledge and learning materials but also clean their souls with morality and good values and prepared to live well.²⁸

From the objectives of Islamic education above, It can be concluded that students are expected to become human having good morality and in social context, they can respect all people - one of which- by appreciating cultural varieties around them. It is in line with the principle of multicultural education. In the literature of Islamic education, Islam really concerns about all cultures and traditions (*'Urf*) which are implemented in a community. It can be seen from many Islamic decisions based on the *'urf*.

Multicultural education is also in line with the objectives of religion "*Maqasid Syar'iah*" which say: the general objective of Islamic syari'ah is implementing common interests through protection and the guarantee of their primary needs (*Al-Daruriyyah*) and the fulfillment of interests (*Al-Hajiyyat*) and properties (*Tahsiniyyah*).²⁹ Based on this concept, then comes the concept of *Al-Daruriyyh Al-Khamsah* (five basic needs of human), which cover life (*Al-Nafs*), mind (*Al-Aql*), respect (*Al-'Irdh*), properties (*Al-Mal*), and religion (*Al-Din*).³⁰

These *Maqashid Syari'ah* are God's guarantee for human's interests and rights fulfillment. Guarantee of life (*Hifdzun Nafs*) requires human to be fair to others. Guarantee of religion (*Hifdzu Din*) demands us to live by respecting each other, guarantee of family life (*Hifdzun An-Nasl*) requires individual freedom in the family to develop their choices freely, guarantee of properties (*Hifdzu Al-Mal*) makes individuals have rights in expanding and owning wealth normally and proportionally, and guarantee of wealth and

²⁸ Athiyyah Al-Abrasyi, *At-Tarbiyah Al-Islamiyyah Wa Falsafatuha* (Beirüt: Dar al-Fikr, 1969), hlm. 22.

²⁹ Abdul Wahab Khallaf, *Ilm Ushul Al-Fiqh* (Kuwait: Dar al-Qalam, 1978), hlm. 198.

³⁰ Masykuri Abdillah, *Demokrasi Di Persimpangan Makna* (Yogyakarta: Tiara Wacana, 1996), hlm. 102.

profession (*Hifdzu Al-Aql*) gives appreciation for every profession to be free to choose due to personal risks, the prospective success or the shadowing failure.³¹

If we notice carefully, the objective of Islamic education is to fulfill human needs covering primary (*Al-Masidu Al-Khamsah*), secondary (*Hajiyyat*), and tertiary (*tahsinat*) needs. Therefore, moslem will be safe in the earth or in the hereafter if we follow the guidance of Allah. That's why the objective above is in line with the objective of multicultural education which is to create harmonic life in pluraristic community.

The Analysis on the Understanding of Hadis of Tolerance

In general religious perspective developed in pesantren Al-Mukmin Ngruki is based on two main sources of Islam which are al-Qur'an and hadis. These sources are used to preserve the doctrine of Islamic purification both in ideological and in practical level. Pesantren Al-Mukmin Ngruki refuses blind acceptance and having no *madzhab*, so that *ijtihad* keeps widely open in many problems, including in educational matters. *Ijtihad* meant by pesantren Al-Mukmin Ngruki is *ijtihad atsari*, which means *ijtihad* based on al-Qur'an and hadis not based on *ra'yi*. The use of mind is considered again after the exact argumentation as the basis of legal guide is not found.

In pesantren Al-Mukmin Ngruki, lesson of hadis includes to main lesson that should be learned by the students. It becomes the measurement of other lessons because it should be learned before learning other lessons. In this case, pesantren Al-Mukmin Ngruki uses *al-Ahadis al-Arba'inawawiyah ma'a zadaha wa 'Alaiha asy-Syarh al-Mu'jiz al-Mufid*, written by Abdullah bin Shalih al-Muhsin as the teaching materials. Abdullah is a teacher of Jami'ah Islamiyah Madinah al-Munawarah and the book is used to teach his students. The book has 50 chosen hadis that relates to aqidah, moral, law and good things leading human to the heaven. The use of the book as the teaching material has been through some considerations, which covers the originality, the contents of the hadis, and the easiness in understanding them. The teaching material can be easily learned because it is explained systematically. In its introduction, the writer explains the structure of his discussions from the translation of hadis,

³¹ Abdurrahman Wahid, *Islam Kosmopolitan; Nilai-Nilai Indonesia Dan Transformasi Kebudayaan* (Jakarta: The Wahid Institute, 2007), hlm. 6-8.

then the explanation or the vocabulary, the meaning, the global explanation of hadis, then supported by beneficial *syair* quotation. This systematic explanation can be regarded as a detailed explanation because it's connected to al-Quran and other hadis.³²

This teaching material exists in hadis of tolerance and Islamic perspective about multiculturalism. The hadis is taught to the students and becomes the base to behave tolerantly in a multicultural environment. Such tolerant behavior is developed systematically in pesantren Al-Mukmin Ngruki, started from the doctrine based on the hadis until the implementation. The presence of the hadis in the teaching material will make them memorable and well implemented without intensive *ijtihad* to interpret and use them in daily life. Below is hadis considered to contain tolerance and multicultural value.

عَنْ أَبِي حَمَزَةَ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ خَادِمِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ. رواه البخاري ومسلم.

*From Abu Hamzah Anas bin Malik RA., the servant of Rasulullah SAW, from the Prophet SAW said, "someone of you is not considered a believer (perfectly) until he loves his brothers as if he loves himself" narrated by al-Bukhari dan Muslim.*³³

The meaning of the hadis is that the perfection of someone's faith is by loving his muslim brothers. This love teaches all human about brotherhood which brings benefits to others.³⁴ A muslim with other muslim is like one soul and one heart, therefore loving his brothers can be regarded as loving himself, and hurting them means hurting himself. The love of Islamic brotherhood is very meaningful for the harmony of Islamic believers, so that it becomes the measurement of someone's perfection of faith. That means hating someone is a loss because our level of faith is decreased as we hate someone more and more. So there's a tight relationship between faith and love, as explained by

³² Abdullah bin Shalih Al-Muhsin, "Bahan Ajar Pelajaran Hadis: Al-Ahādīs Al-Arba'in An-Nawawiyah Ma'a Mā Zādahā Wa 'Alaihā Asy-Syarhk Al-Mu'jiz Al-Mufid," (Madinah: Al-Jami'ah Al-Islāmiyah Markaz Syu'uni Al-Da'wah, tt., n.d.), hlm. 4.

³³ *Ibid...*, hlm. 27.

³⁴ *Ibid...*, hlm. 27.

madzhab ahlussunnah wal jamaah in tauhid teaching material saying that someone's behaviours include to the category of faith since it can increase or decrease the level of someone's faith. Moslem's faith is increasing if his goodness is increasing and it is decreasing if the goodness is decreasing too.³⁵

This hadis urges moslem to love, respect, and appreciate each other regardless their countries, races, tribes, and groups. Rasul really expected his followers to have a flexible, open, and vast religious horizon about plurality in this earth. The presence of love in a moslem can lead himself to become someone with tolerance understanding to others.

Pesantren Al-Mukmin Ngruki is famous since it is regarded to spread exclusive understanding but basically according to the hadis, it has tolerant understanding, too. The understanding of the hadis is preserved through teaching continuously the students from different regions, and it can be the basic foundation of multicultural education.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكَلِّمْ خَيْرًا أَوْ لِيَصْمُتْ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ. رواه البخاري ومسلم

From Abu Hurairah RA that Rasulullah SAW said, “*Whoever is believeing Allah and the hereafter, then speak well or keep silent. Whoever is believeing Allah and the hereafter, then respect the neighbors. Whoever is believeing Allah and the hereafter, then respect the guests.*”
 Muttafaqun ‘Alaihi.³⁶

The correlation between muslim's behaviours and the faith is reconfirmed through this hadis. There are some behaviours which can increase muslim's faith to Allah. They are speaking well or silent, respect neighbors and guests. Speaking well means collection of sentences showing obedience to Allah, while keeping silent means speking nothing to others. Respecting neighbors has a wider scope. It can be the neighbors around us, in the factories,

³⁵ Teaching book At-Tauhid Li As-Soffi As-Sāni Al-‘āli, page. 12

³⁶ Abdullāh bin Shalih Al-Muhsin, “Bahan Ajar Pelajaran Hadis: Al-Ahādīs Al-Arba‘in An-Nawawiyah Ma’a Mā Zādahā Wa ‘Alaihā Asy-Syarhk Al-Mu’jiz Al-Mufid,” hlm. 30.

in working places, etc. No limitation of religions, races, groups or states, whoever become our neighbors then we must respect them. Then respecting guest means treating guest nicely, both in words and also in the behaviours.³⁷

In this hadis, muslims are ordered to control their words while speaking. Islam doesn't allow muslims to speak except something usefor for religion and the worldly matters. Respecting neighbors and guest are obliged for muslim because they belong to manners taught by Islam and indicating good morality of the pious muslim. Besides, it's a branch of faith so that it can increase someone's level of faith.³⁸

This hadis teaches the students to think before they speak. Good words and behaviours to others can produce goodness and reject bad things. Therefore the students' behavior of respecting each other will become stronger regardless any fundamental differences.³⁹

Respecting guests for example is by serving them food and drinks. The food must be halal and good. Don't serve expired food, carrion, bacon, animal slaughtered without mentioning the name of Allah, etc. Then the drinks served must be halal also and liked by the guests. Don't give alcoholic drinks and other drinks which can make people drunk.⁴⁰

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
أَوْصِنِي! قَالَ: «لَا تَغْضَبُ» فَرَدَّدَ مِرَارًا وَقَالَ: لَا تَغْضَبُ. (رواه البخاري).

From Abu Hurairah RA., that verily someone talked to the Prophet SAW: "Give me some advice!" The Prophet answered, "Don't be angry." He repeated the same for some times and the Prophet answered, "Don't be angry." Narrated by al-Bukhari.⁴¹

Someone meant in this hadis was Abu Darda' who asked for advices from the Prophet Muhammad. Then he ordered not to be angry. It has implicit

³⁷ *Ibid...*, hlm. 30.

³⁸ *Ibid.*

³⁹ *Ibid...*, hlm. 31.

⁴⁰ Abu Bakar Jabir Jaza'iri, "Bahan Ajar Fikih Kelas 5 KMI Dan Kelas 2 Madrasah Aliyah", *Minhajul Muslim*, (Surakarta: Mah'had Al-Mukmin, tt., n.d.), hlm. 52.

⁴¹ Teaching materials of Hadis lessons Abdullah bin Shalih Al-Muhsin, "Bahan Ajar Pelajaran Hadis: Al-Ahādīs Al-Arba'īn An-Nawawīyyah Ma'a Mā Zādahā Wa 'Alaihā Asy-Syarhk Al-Mu'jiz Al-Mufid," hlm. 32.

meaning that anger is the central of all evil things. The peak of all evil things is anger. It can make human's eyes and heart blind and cover them from the truth of Allah. Anger can also be boomerang or something dangerous to oneself.⁴²

To save human from all evil things, the Prophet ordered us not to get angry easily and be patient. Patience is self control from all provocation of emotion. Self control of anger is a good thing because it's the central of all goodness. Abdullah bin Muslih Al-Musin explains patience is interpreted as honorable morality because it can avoid someone from anger. This honorable morality is for example *tawadhu'* (modest), have a good friendship (patient and resignation).⁴³

Pesantren Al-Mukmin Ngruki views the advices above not only for Abu Darda', but also for all muslim especially the students. The advices can press muslim to be patient and tolerant to the situation and condition. According to H. Taufiq Usman, patience becomes the main key in building harmony among human, peace of heart, emotional intelligence and as the base of multicultural education.⁴⁴

Fundamental Thinking Structure of Hadis

Pesantren Al-Mukmin Ngruki grows in Solo. Its development of infrastructure, quality and quantity of the students is really fast. It's not easy since the managements have to conduct monthly and yearly evaluation in all aspect precisely. Then they have to find solution and supporting tools to fix the unstable aspect.

From some development achieved, there is one thing that becomes the principle of the development which is Islamic thinking structure, especially about hadis. The figures in pesantren Al-Mukmin Ngruki view hadis lesson as the main lesson for the students. K.H. Wahyudin said:

“Hadis can't be comprehended carelessly, but it should be based on knowledge to get good understanding. Moreover today many people

⁴² *Ibid.*

⁴³ *Ibid.*

⁴⁴ Interview result with H. Taufiq Usman, Secretary of Yayasan Al-Mukmin, di Komplek Pesantren Al-Mukmin Ngruki, June 13, 2017.

quote hadis for their own interests. We must not blame other people based on argumentation with wrong comprehension.”⁴⁵

From the statement above, it is understandable that someone must put tolerance in front, followed by comprehending hadis well. Tolerance is Islamic teaching based on al-quran and hadis in which muslim are not allowed to claim carelessly that the existed differences are wrong.

The researcher named the hadis mentioned in the previous discussions as hadis of tolerance. These hadis can be comprehended in various forms of structure which cover *bayani* and *burhani*.

1. Bayani approach

Epistemology of bayani is an approach used to analyze texts, in which the main source is text. The feature tends to be deductive that is only finding out the content of the text. Bayani places text as an absolute teaching which should be obeyed and implemented and undebatable. This approach doesn't study hadis based on its history, or is not supported by contextual analysis in the past and in the present time.

Comprehending hadis with bayani approach has been learning activities in pesantren Al-Mukmin Ngruki. The explanation of hadis is not with its history. Hadis of Abu Hurairah is then understood as hadis of tolerance with bayani approach:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَحَاسَدُوا، وَلَا تَنَاجَشُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَلَا يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا، الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ، وَلَا يَخْذُلُهُ، وَلَا يَكْذِبُهُ، وَلَا يَحْقِرُهُ، التَّقْوَى هَاهُنَا - وَيُشِيرُ إِلَى صَدْرِهِ ثَلَاثَ مَرَاتٍ - بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعِرْضُهُ (رواه مسلم).

From Abu Hurairah radhiyallahu ‘anhu said: Rasulullah shallallahu ‘alaihi wa sallam said, “don't you envy each other, don't you deceive each other, don't you get angry each other, don't you ignore each other, don't you sell the goods that your brother has bargained. Be servants of Allah who are

⁴⁵ Interview with K.H. Wahyudin as Director of Pesantren Al-Mukmin Ngruki on June 23, 2017.

bound in brotherhood, a moslem is brother to other moslem, don't be cruel to him, don't abandon him, dan't insult him. Takwa is in here-He pointed to his chest three times-. Badness is worth given to those who insult their moslem brothers. Moslem's blood, properties, and honor are haram to other moslem. Narrated by Muslim.

The prohibition stated by rasulullah in that hadis gives real details about tolerance to human differences. Bayani approach in philosophy is called thinking methodology on the basis of texts. When we try to understand hadis of tolerance, only text with full of authority that can lead us to the truth of tolerance. Meanwhile the function of mind is to guard the meaning existed in the hadis of tolerance.

Pesantren Al-Mukmin Ngruki during its history comprehends the text of hadis of tolerance as existing knowledge and can be implemented directly without rethinking. But indirectly, pesantren Al-Mukmin comprehends the text as raw knowledge which needs reasoning and interpretation. In interpreting, the position of mind is not free to determine the meaning because it should be rely on the text. Therefore our mind doesn't contribute anything if it is not relied on the text. Our mind only plays the role as legitimation tool toward the text.

The concrete text that has strong detail of tolerance will be very supportive in implementing this approach continuously. This approach is important to implement because the beginner students only understand the text in the hadis. Presenting hadis will enrich understanding about tolerance so that in the next stage, they will get better understanding.

2. *Burhani* approach

Taufiq Usman explains "this pesantren requires the door of *ijtihad* is open. *Ijtihad* here means *ijtihad* asari or *ijtihad* on the basis of al-quran and hadis and the strength of *ra'yi*.⁴⁶ Therefore, the figures in pesantren Al-Mukmin Ngruki can achieve vast understanding about hadis of tolerance and continue their understanding to the students in learning hadis.

⁴⁶ Interview with Taufiq Usman, Secretary of Yayasan Al-Mukmin Ngruki,

This thinking structure is thinking activity that determines the truth through concluding method. Achieving true conclusion surely needs real *ijtihad*. Such *ijtihad* is based on rational thinking frame to find the truth of multicultural education in hadis of tolerance. The interpretation of the hadis is by looking at the reality on this earth which shows human have to be tolerant to the existing various cultures. People don't live alone without any contract with others because Allah created us as social creatures that socialize well.

Hadis of tolerance is not only understood as full sentences which are separated from today's real life. This thinking structure views there's a strong bond between text and context, so hadis of tolerance is not in empty room. Hadis of tolerance contains its own textual contents and it is not ready yet to be implemented in social area. The text can be sentences with different meanings depending on *ijtihad of mujtahid*, so that it can build someone's thinking structure toward tolerance.

To acquire knowledge, the rule of syllogism is used. Syllogism consists of three stages (definition, statement, and reasoning) from which the teachers get comprehension of tolerance from the hadis in the teaching materials. Tolerance is a truth and necessity which should be united in human soul. This tolerant soul can bring human to be a good moslem in front of other moslem. It means the role of mind in understanding hadis is not fully defeated by the presence of the hadis text. The mind has a strategic role as the main actor who can analyze hadis. Even in this structure, the mind has many roles to understand hadis of tolerance.

Therefore, the teachers in Al-Mukmin Ngruki are very cautious in understanding and conveying hadis to the students. The teachers will surely wants to spread tolerance perception built inside themselves to their students so they will become tolerant moslem and avoided from radical thinking. If the teachers incorrectly convey the hadis, then the misperception will be put in students' memories and it will be dangerous in the future life.

Understanding of Multicultural Education

In this 21st century, to understand multicultural education is very relevant to the life of religious followers and the state. Indonesian people can understand multicultural education based on the knowledge they learn such as psychology, sociology, religion, and other knowledge. As a result, educational academicians and practitioners have various points of view in understanding multicultural education.

In this writing, the understanding of multicultural education is based on religion. Islam has its own different explanation in comprehending multicultural education. Religious explanation about the importance of multicultural education can be built from hadis about tolerance. The presence of such hadis shows that human life is very multicultural.

Understanding hadis about tolerance with thinking structure centralized on the text (bayani), interpretation (burhani), and revealing all of the secrets of Allah (Irfani) can give significant impact on the understanding of multicultural education. The impact can be seen from some educational systems which consist of teachers, students, curriculum, facility and infrastructure.

The educators in pesantren Al-Mukmin Ngruki consist of *kiai*, *asatidz*, and senior students. *Kiai* becomes central figure and always followed by teachers and students in every matter including in understanding multicultural education. In Al-Mukmin, *kiai* has understanding that the teachers and students must comprehend various tradition and cultures in Indonesia.

Kiai instructs the educators to have vast perspective in teaching. They must keep learning many kinds of hadis the knowledge of previous ulama to enrich their thinking. They must not have hard thinking toward anything they dislike. *Kiai* advises the teachers by saying:

“As muslim in Indonesia, we don’t live alone and we don’t live in the jungle. So we must enrich ourselves to improve our knowledge, both our thinking and our behaviours. Don’t be ever provoked emotionally and do despicable things. Remember, we are teachers who become role

model for the students. Islam likes good teachers and suggests them to be always good.”⁴⁷

From the result of the interview, kiai proves himself to have wise attitude and soul as educator. Kiai doesn't want the educators in Al-Mukmin to be left behind and rigid. On the contrary, kiai expects the educators to have multicultural thinking in order to make them as wise as the kiai.

Meanwhile the main sources of the Islamic educational curriculum in Al-Mukmin Ngruki are al-Quran and hadis. This curriculum becomes the basis of other lessons. Those two sources of Islamic teachings are then followed by other lessons such as *fiqh*, *tauhid*, *mantiq*, *balaghah*, etc. The other lessons are mentioned in order to explain various verses and to interpret hadis in today's life.

The curriculum arranged by pesantren Al-Mukmin Ngruki is on the basis of multiculturalism consideration. The characteristic of the curriculum is anti discrimination toward races, tribes, groups, or religions. The materials represent opinions of many people. Then it's arranged based on the comparison of the different perspectives of Indonesian cultures. The last characteristic is the materials support the fighting against discrimination among races, religions, and groups.

The curriculum of multicultural education in pesantren Al-Mukmin Ngruki opens a wide opportunity to those who want to learn about religious knowledge. No matter the races, groups, and where they are from, all students can study in this pesantren. This curriculum can accommodate the students to learn without having special classes separated from others. Egalitarianism in this place can be formed through the curriculum of multicultural education.

The curriculum in pesantren Al-Mukmin Ngruki is not arranged based on hard or radical understanding. It can be said that this pesantren is the same as other pesantren which implement the educational curriculum on the basis of multiculturalism. The books learned are also not much different from other pesantren. Therefore the religious understanding is also not much different from other pesantren.

⁴⁷ Interview with K.H. Wahyudin as Director of Pesantren Al-Mukmin Ngruki on June 23, 2017.

The Leadership of Multicultural Education

Among the pluralistic fact of Islam and other religions, Islamic education has to be able to plan and process exactly by emphasizing Islamic teachings as *Rahmatan Lil 'Alamin*. That's why the leaders of pesantren Al-Mukmin Ngruki make a moderate Islamic education by first, teaching tolerant Islamic values, second, having good internal communication among the managements and external communication among Islamic educational institutions to strengthen Islamic brotherhood, third emphasizing moderate Islam.⁴⁸ This tolerant education is shown in the learning process as stated by Ahmad Muhibbin, one of the students, "we learn hadis about brotherhood from the book *arbaina wawiyah*. It teaches us not to insult, abuse, and fight other moslem. What I understand from the hadis is that we must respect each other."⁴⁹

Furthermore, implanting the values of tolerance is not only during the teaching-learning processes in the classroom, but also through modeling from the management and teachers in daily interactions and always reminding the students about the importance of tolerance. Shortly, this implanting process is conducted during 24 hours.⁵⁰

Therefore there are some strategies from the leaders of pesantren Al-Mukmin Ngruki to implement the hadis of tolerance in multicultural education by using some leadership models as follow:

1. Role Modeling

The leaders who run role modeling become the real symbol for what they expect from the followers. The leaders give examples through clear spirit and belief through daily actions to show that their vision is implemented. Such leadership model is by showing their staff about what to do, giving examples and getting involved in symbolic behaviours which inform them what is expected and what behaviours deserved to do.

⁴⁸ Interview with K.H. Ahmad Husnan, management of pesantren Al-Mukmin Ngruki, July 2, 2017.

⁴⁹ Interview with Ahmad Muhibbin, student of Pesantren Al-Mukmin Ngruki on June 2, 2017.

⁵⁰ Interview with K.H. Ahmad Husnan, management of pesantren Al-Mukmin Ngruki.

A very relevant method to implement the hadis of tolerance in building multicultural understanding is *uswatun hasanah*, “good modeling” method, from great people who become Allah’s lovers. Role modeling in education is the most convincing method of the success of pesantren. It is very convincing to prepare and form children with moral, spiritual, and social characteristics. Educators are the best models in students’ perspective. They will be admired and imitated in their behaviours and politeness realized or not. Even their words and behaviours will be portrayed in students’ soul and feeling, material and spiritual, known or not.⁵¹

In this case, Allah SWT sent the Prophet Muhammad as a good model for moslem during history, especially for the students in pesantren Al-Mukmin Ngruki. Dealing with this, Allah SWT stated: “*Verily there has been good model for you in Rasulallah for those who expect blessing of Allah and the arrival of the doomsday and he mentions the name of Allah a lot.*” (QS. Al Ahzab: 21). Initiated from the Prophet Muhammad as the good model, now the most real model for the students and community is kiai. Therefore, most of the time, kiai is idolized and imitated in his behaviours. Kiai with high tolerance will be followed forever by the students.

2. Habituation Model

The next model is habituation model in which the leaders intentionally and repeatedly give example until it becomes a habit. So that by practicing and experiencing continuously, the students will be easier to catch what is taught and memorable to be *inner experience*. Therefore, the values of tolerance are always implemented in daily activities in pesantren Al-Mukmin Ngruki such as respecting and appreciating each other and keeping the differences among the students.

Environment becomes a factor that contributes to form students’ behaviours. The leaders of pesantren then create a kind of environment to implant the values of tolerance existed in hadis of tolerance in form of learning materials with habituation. This habituation is held slowly to make the students get good characteristics and skill of tolerance, belief,

⁵¹ *Ibid.*

and moral strongly implanted. This habituation is started since the students wake up, daily activities, until they sleep again. Tolerant attitude will remain strongly with daily habituation so the students will have an understanding that this life is full of differences, conflicts, and rivalries.

3. Advice Model

This method is held through Islamic teachings, discussion forum, and classroom activity. Advices dealing with the importance of tolerance can open students' hearts about other people's life. Then the students are encouraged to step on noble situation, complete themselves with good moral and Islamic principles.

Advices from the educators and senior students are always done by the students in formal and non-formal forums. The advices presented in every moment are as the implementation of hadis of tolerance and then shared to other students. Hopefully, the students won't forget that they must be tolerant, not hate or insult their moslem brothers.⁵²

Advices can also be said as communication. One of the powers of the leaders is communication, and communication is bravery to convey the truth regardless the heavy consequences. As what the Prophet Muhammad did, he was very strict to those who broke the law of Allah, and very gentle and forgive others' personal mistakes. In Arabic term known as "*Kul Al-Haq Walau Kaana Murran*", say or convey the truth although it is bitter.

4. Attention

Attention model means giving attention and always following students' progress of *aqidah* and moral, spiritual, social, physical, and scientific result. The implementation of hadis of tolerance is also held through attention method. It is the stongest method to build students' tolerant attitude.

Attention from the management, teachers, and senior students shows deep affection and the students will keep improving themselves

⁵² Interview with Nur Hadi, educational section of Yayasan Al-Mukmin on July 5, 2017.

from bad things. This attention is by greeting, directing, observing, and assessing everything in daily activities.

Attention is a strong key and can be used to all elements of students in pesantren Al-Mukmin Ngruki. Kiai is the central of attention who observes intensively students' daily activities. The connection with tolerance is that all students get attention on their understanding and interaction during learning activity and interaction to avoid them to choose the wrong way as hard persons.

Two attitudes toward Hadis of Tolerance

Slowly but sure, pesantren Al-Mukmin Ngruki adds formal educational institutions which are *Madrasah Tsanawiyah (MTs)* and *Madrasah Aliyah (MA)*. The establishment of them can't be separated from today's development and the needs of the students to learn in formal institutions. Establishing formal institutions indicates that pesantren Al-Mukmin Ngruki has progressive thinking by which it can be the central production of ulama and intellectuals who love their nation. Ulama who understands the local traditions and tolerant moslem intellectuals.

As the institutions developed, another development is also following. The curriculum and the learning are also developed. General lessons are added to balance and accommodate al-quran and hadis with general knowledge. Al-quran and hadis still become compulsory lessons for all students, while general lessons which are not compulsory previously, now they are compulsory to learn.

In fact, all leaders are not the same in implementing hadis of tolerance in building deep understanding about multicultural education. They have their own features as the result of personal understanding about hadis of tolerance. Among them, some leaders directly implement the hadis, while some others firstly analyze and consider the meaning of the hadis.

First category, *literation* is understanding hadis based on the original meaning or literally. It means that everything written in the hadis (*matan*) is comprehended as its *lughawi* meaning, so that it can be directly understood by the readers. The readers can understand the meaning and the content of hadis by only reading the text (words) in it. This kind of category is good to be

implemented in pesantren because without many comments, the readers directly implement the hadis. Obedience to hadis becomes main priority. While the context in asbabul wurud is not too risky to deeply think. As it is stated by Drs. Taufiq Usman, one of the management of pesantren Al-Mukmin Ngruki:

“Hadis is not aware of meanings which always needs correction because hadis about tolerance has been clear. The clarity of the meaning leads to the clarity of implementation in social life of pesantren. Without any deep thinking, this hadis can be directly implemented well by the students.”⁵³

Second category, contextual is understanding hadis of Rasulullah SAW by observing and studying its correlation with the background event or situation of the emergence of the hadis or in other words, observing and studying the context. As stated by Husnan that in understanding hadis we should find the deepest meaning of the content to get whole and detailed understanding of the hadis, and to avoid a glance understanding that causes irrelevance in today's life. Literacy understanding about text is good but contextual approach can lead us to facts that we never know before.⁵⁴

Regardless the different approaches of the leaders of pesantren Ngruki in understanding the text of hadis, they agree with hadis of tolerance and implement it. Tolerance to others is a possibility and that's what was taught by rasulullah so every student must do what is ordered and taught by rasulullah.

Conclusion

Fundamental structure of thinking about teaching materials in hadis lesson in pesantren Al-Mukmin Ngruki is emphasizing on text (*bayani*), interpretation of text (*burhani*), and *irfani* (*makrifat*). These three structures of thinking make us understand hadis of tolerance more varying and not contradicting. Every understanding which uses different structure of thinking can create global and whole understanding of tolerance, in which at the top it

⁵³ Interview with Drs. Taufiq Usman, one of the management of pesantren Al-Mukmin Ngruki.

⁵⁴ Interview with K.H. Ahmad Husnan, management of pesantren Al-Mukmin Ngruki, July 2, 2017

can open the secrets of Allah. This comprehensive understanding can be a strong building to understand multicultural education.

To build multicultural education in pesantren Al-Mukmin Ngruki, the curriculum of multicultural education is used in form of teaching materials to explain themes of tolerance and multiculturalism. The materials of hadis consist of hadis about tolerance and explain the plurality of humankind on earth. While other lessons such as *tauhid*, *tafsir*, and *fiqh* written by ulama become the supporting materials. In those lessons, there are explanations about tolerance and multiculturalism.

The leadership strategy held by the leaders or management of pesantren Al-Mukmin Ngruki in building multicultural education is conducted through some models such as role modeling, habituation, advices, and attention. From these models, hadis of tolerance is implemented well and comprehensively in building multicultural education. There is different approach to understand hadis among the leaders of pesantren. Some of them directly implement the hadis without having deeper analysis on the textual meaning and some others firstly analyze the hadis in detail to find the contextual meaning then implement it.

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