STRATEGIES FOR BUILDING THE CHARACTER OF TOLERANT STUDENTS THROUGH THE MANAGEMENT OF ETHNIC DIVERSITY AT THE SALAFIYAH SYAFI'IYAH SITUBONDO ISLAMIC BOARDING SCHOOL

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Keywords:	ABSTRACTS
Tolerant Santri Character, Ethnic Diversity, Islamic Boarding School	*The Salafiyah Syafi'iyah Sukorejo Situbondo Islamic Boarding School is one of the prominent Islamic boarding schools in East Java, which has an education system and alums who can be said to have a tolerant character and are known to be moderate so that they can respect other groups. This research aims to describe and discover the dynamics of the ethnic diversity of Santri, strategies for forming the character of tolerant Santri through managing ethnic diversity, and the implications of forming the character of tolerant Santri through managing ethnic diversity at the Salafiyah Syafi'iyah Islamic Boarding School in Situbondo. The research was carried out using an interpretive or post-positivistic paradigm approach, a qualitative approach. The type of research carried out was a case study using a case study research design. Determining subjects using purposive data analysis techniques through observation, interviews, and documentation. Data analysis uses condensation, data presentation, and conclusion. Data validity uses triangulation of sources and techniques. The results of the research show that the strategy for building the character of tolerant students through managing ethnic diversity at the Situbondo Salafiyah Syafi'iyah Islamic Boarding School is carried out in a structured manner through systematic and disciplined dormitory placement and schedules assisted by IKSASS administrators. The placement of various ethnically diverse dormitories in one dormitory room makes interaction patterns mutually open, and meeting various cultures makes students appreciate differences.*

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A. INTRODUCTION

Ethnic and cultural diversity cannot be separated from the characteristics of the Indonesian nation, which is one of the multicultural countries. Indonesian society comprises various ethnicities, cultures, languages, and religious beliefs. Social capital in the form of multi-ethnic, cultural, and linguistic will become a problem when there is no awareness of its citizens to accept each other's differences in life in the context of peaceful coexistence (Akhmad et al., 2017). There will be conflicts and discrimination against ethnicities and groups in society.

Indeed, ethnic differences will not be a problem when community culture awareness is built around harmonizing ethnic diversity. This awareness must be instilled from an early age, from the learning process in formal schools and religious education, such as in pesantren. Not a few have taught students about pluralist values in pesantren itself, and pesantren have been very accommodating in terms of the ethnic and cultural diversity that is characteristic of the Indonesian nation (Syamsul Ma'arif, 2012). One form of learning the values of togetherness of Islamic boarding school students is the existence of Islamic boarding schools that develop multicultural curricula (Ahmad Sulton, 2015).

The existence of pesantren is not only seen in the existence of mosques, dormitories, kyai, santri, and yellow book, but there is a characteristic, symbol, or something that becomes the character of pesantren as expressed by Musthofa Bisri in the writings of Imam Syafe'i, namely the independence and obedience of students to kyai (Imam Syafe'i, 2017). Where pesantren not only teaches classical Islamic books (yellow books) in the fields of fiqh, aqidah, and Sufism (Denys Lombard, 1984) however, pesantren also teaches social learning to students through the example of kyai social behavior (Mursyid Mursyid, 2015).

Building inclusive diversity awareness for students is a critical issue in the decades after the terrorism incident (M Imam Zamroni, 2005) and a series of attacks by groups on behalf of Islamic religious organizations against followers of religions other than Islam. The problem is that this has made the image of Islam and, in particular, pesantren also increasingly cornered as institutions that produce students who are anti-multicultural or do not accept ethnic diversity even though this is not the reality of pesantren education because, at this time, pesantren also teach about ethnic and cultural diversity (Saiful et al., 2011) Through Kyai's example in his daily life and the learning received by students at pesantren (Zainal Abidin, 2018).

Pondok Pesantren Salafiyah Syafi'iyah Sukorejo Situbondo is one of the most prominent Islamic boarding schools in East Java; this pesantren was founded by Kiai Syamsul Arifin in 1908. Currently, the Salafiyah Syafi'iyah Islamic Boarding School is inhabited by thousands of students from various regions of Indonesia who live in Islamic boarding schools. Some students come from abroad and have various ethnic backgrounds, languages, and cultures.

Based on the above considerations, the researcher wants to research the formation of the character of tolerant students through ethnic diversity in Islamic boarding schools. Situbondo Salafiyah Syafi'iyah Islamic Boarding School is characteristic of Islamic boarding schools with traditional Salafiyah management. The pesantren is an interesting pesantren to be researched, especially in the study of the formation of the character of tolerant students through the management of ethnic diversity of students; this is to find theoretical and practical thoughts related

to managing the ethnic diversity of students in shaping the character of tolerant students in Islamic boarding schools.

Strategies for managing inclusive ethnic diversity

The pattern of interaction between ethnicities that needs to be built should be based on mutual openness, understanding each other's perspectives, respecting differences, developing good working relationships, and working together synergistically so that trust and productivity will increase steadily (Jawad et al. G Mujtaba, 2013).

Mujtaba's research shows that many conflicts arise due to misinformation and stereotypes, as happened in Afghanistan, Syria, etc. The suggestion to reduce inter-ethnic conflict in Middle Eastern countries is to create an inclusive culture that encourages awareness of diversity, namely that everyone should be able to function effectively in a pluralist and inclusive culture and workplace where ethnic differences are respected and recognized. Furthermore, Thomas et al. (2010) suggest several strategies for teaching inclusive diversity, namely by integrating diverse identities and experiences of dominant groups in teaching content. Furthermore, Ma'arif offers a new paradigm in building multicultural-based pesantren, namely with fundamental changes in the teaching and learning process in pesantren, towards transformative learning, namely changes in pesantren education that tends to be monologue to dialogical-critical style, from a monodisciplinary study system to an interdisciplinary study Ma'arif). Furthermore, Angela J. Bahns (2015) said that encouraging dialogue between people from different social backgrounds and beliefs can reduce prejudice and lead to a greater appreciation of diversity, cultivating close friendships.

While Bidit Lal Dey (2019) put forward the theory of acculturation as a result of the interaction of ethnic diversity, acculturation theory explains how, why, and to what extent ethnic communities retain their ancestral culture, adopt Indigenous cultures or exhibit new cultures that differ from Indigenous ancestral cultures. Penaloza describes four outcomes of acculturation processes in the form of assimilation, resistance, maintenance, and separation (Lisa Peñaloza, 1994). His categorization comes from David Berry's four acculturation strategies: assimilation, integration, separation, and marginalization (Dey et al.).

Implications of managing ethnic diversity in shaping the character of students

Boarding Schools are an entity that is referred to as a subculture in society because of its unique characteristics, such as the way of life adhered to, the view of life, and the value system that is followed by its hierarchy of power that is fully adhered to (Adib et al., 2020), is a miniature reflection of the pattern of life of Indonesian society in general, namely a very plural community, Diverse and multicultural, they live in peaceful coexistence bound by collective feelings as one nation.

Education in pesantren is ideally on the maintenance and transformation of pesantren values. Where the values of pesantren that can be maintained are independence and togetherness. Togetherness to help each other is a tradition of Indonesian society manifested in learning life in pesantren. In addition, there are religious values taught in pesantren such as al-ittihâd (unity), thalab al-"ilm (studying), al-ukhuwwah (brotherhood), al-jihâd (struggle), al-thâ'ah (obedience to God, Messenger, ulama or kiai as heirs of the Prophet, and to those recognized as leaders), al-ta'âwun (please help or cooperatives), al-ikhlâs (sincere), support the

existence of Islamic boarding schools (M Dawam, 1995).

B. METHOD

The research was conducted with an interpretive or post-positivistic paradigm approach qualitative approach. The type of research carried out was a case study using a case study research design. Qualitative research is data collected naturally (in a natural setting). The research is expected to thoroughly reveal the formation of the character of tolerant students through managing ethnic diversity at the Salafiyah Syafi'iyah Situbondo Islamic Boarding School. Furthermore, consideration uses qualitative methods, namely wanting to understand the problem under study and not explaining causal relationships as quantitative research. This type of case study is done on ongoing events or symptoms, not completed symptoms or events—the consideration for selecting the Salafiyah Syafi'iyah Situbondo Islamic Boarding School. As the table shows, Santri comes from various ethnicities and regions in Indonesia, and some students are from abroad. Kyai and many Pesantren Alumni have become essential figures of religious tolerance in Indonesia. Many alums of this Islamic Boarding School have become prominent figures in various regional communities in Indonesia.

Data and Data sources

Furthermore, the research data used in the qualitative research approach of case study research will be well understood if interactions with research subjects are carried out through in-depth interviews and observed in natural settings. In addition, documentation methods are used to support research data.

To obtain data, researchers use valid data collection techniques in qualitative research, such as in-depth interviews, observation, and documentation (Imron Arifin, 1996).

Data Analysis

Data analysis is arranging the order of data into a pattern, category, and unit of data description. It is also a systematic review of interview transcripts, field notes, documentation, and other matters. Bogdan and Biklen understand that data analysis is the process of processing data so that it can be described and disclosed to others (Steven J Taylor, Robert Bogdan, and Marjorie DeVault, 2015).

Miles, Huberman, and Saldana (2014) stated that data analysis can be carried out simultaneously analysis activities, namely data reduction, data presentation, and conclusions, both provisional, then verified conclusions and conclusions, which are schematically explained in the following figure:
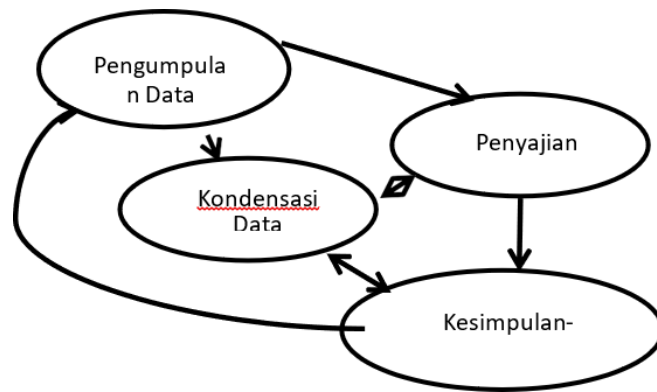
Picture. 1. Miles, Huberman, and Saldana data analysis flow [21]

The detailed explanation of Miles, Huberman, and Saldana's data analysis activities above is as follows:

a) Data Condensation

Data condensation is the researcher's attempt to select, focus, and transform scattered data from field notes. As part of analysis activities, the researcher conducts analysis and sorts and selects the coded data that are needed and discarded. Therefore, condensation is the activity of classifying, directing, summarizing, coding, finding themes, categorizing, removing unnecessary data, and organizing data in such a way as to conclude. The data condensation process occurs during field research until reporting is complete.

b) Data Presentation

Data presentation is an effort by researchers to present data as information that allows conclusions. Researchers try to build narrative text as selected, simultaneous, and systematic information in a strong gestalt so that the data obtained can explain or answer the problem under study.

c) Conclusion/Verification

Conclusion drawing or verification is a follow-up activity of data reduction and presentation, where researchers look for holistic meaning from various propositions regarding the research focus. In this context, holistic meaning as a conclusion still requires re-verification of field notes or peer discussions. Conclusion: In this stage, there is still an opportunity to receive input. Temporary conclusions can still be tested again with data in the field by reflecting; researchers can exchange ideas with peers or by triangulation so scientific truth can approach perfection.

Data Validity Check

Valid data, by qualitative research standards, requires a data validity test. The validity test of the data carried out in this study includes triangulation techniques, where each researcher's focus performs three different techniques: observation, interview, and documentation. There is also source triangulation, where researchers ask questions with the same theme for three different sources.

C. RESULT AND DISCUSSION
Character Building Strategy of Tolerant Santri through Management of Ethnic Diversity in Salafiyah Syafi'iyah Islamic Boarding School Situbondo

Based on documentation from the management of the pesantren, initially, the haunted wilderness area in Sukorejo was converted into the Salafiyah Syafiiyah Islamic Boarding School in 1908 by Kiai Syamsul Arifin with the help of Habib Hasan Musawa and Kiai Asadullah. This small pesantren grew along with the arrival of students from around Besuki Residency in 1914. Sukorejo Village also developed into a village with farms and gardens cultivated by residents. Kiai Syamsul Arifin helped the community in medicine and other social activities, so his name was increasingly known, and the number of students increased. Pesantren Sukorejo became a center of learning and a place of struggle during the struggle for independence. Santri and the fighters were placed in pesantren to strategize against the invaders. After Kiai Syamsul Arifin died in 1951, Kiai As'ad developed the education system in pesantren by establishing educational institutions such as Madrasah, Elementary School, Middle School, and college. Until now, there are four generations of caregivers, namely:

1. KHR. Syamsul Arifin (1908 – 1951)
2. KHR. As'ad Syamsul Arifin (1951 – 1990)
3. KHR. Fawaid As'ad (1990 – 2012)
4. KHR. Ach. Azaim Ibrahimy (2012 – sekarang)

This pesantren has a vision and mission that aligns with the ideology of caregivers: giving birth to a generation of Muslims with knowledge, charity, berataqwa, and charity. Its mission is to organize educational activities, both formal and informal, to produce knowledgeable and broad-minded students, organize religious ritual activities as a vehicle for the spiritual education of students in the practice of daily religious life, and develop moral attitudes as exemplified by the Prophet SAW and Serafina Salih.

Through data obtained from the management, the recap of Salafiyah Syafiiyah Islamic Boarding School students for boarding male students is 8,861 students while for female students is 10,025, so the total for boarding students is 18,886. In addition, there are also non-dormitory students, with the number of male students being 1,011 and female students being 1,107, so the total number of non-dormitory students is 2,118. If added, the total number of students of the Salafiyah Shafiiyah Islamic Boarding School for cooperation and non-dormitory is 21,004. From the observations of researchers in the student rooms, students are not placed according to the region because each student room, which averages around 30 students, has no single room where all members come from one region or tribe. All blend in diversity. One example of the data we took occupied by students from Aceh shows the concept of student diversity in the pesantren.

Regarding the character-building strategy, the boarding school board called IKSASS illustrates that the formation of student activities has been systematized but has different results depending on the students. The pesantren have determined the dormitory schedule. The schedule is as follows:

Table 4.5 Activities Schedule of PPSS students

Waktu	Kegiatan	Ket
03.00	Bangun tidur	
04.15	Sholat Tahajud	
04.30	Sholat Subuh	Berjamaah
05.00	Ngaji Bersama Kiai Azaim (Tafsir dan Sulam)	
06.00	Mandi dan Sarapan	
06.30	Sholat Dhuha	
07.00	Madrasah Diniyah	
10.00	Istirahat	
10.15	Madrasah Diniyah	
12.00	Sholat Dhuhur	Berjamaah
12.30	Ngaji Quran dan Kitab	
13.00	Sekolah Umum	
15.00	Sholat Ashar	Berjamaah
15.20	Sekolah Umum	
Waktu	Kegiatan	Ket
16.45	Mandi dan Makan Sore	
17.30	Sholat Magrib	Berjamaah
18.00	Ngaji Kitab di kamar	
19.00	Sholat Isya	Berjamaah
19.30	Sekolah Al-Quran & Kitab dan Pengajian Fiqih	
20.30	Ekstra (khat dan IKSASS)	
22.30	Istirahat dan Makan Malam	
23.00	Qiamul Lail	

Sumber: Dokumentasi Pengurus IKSASS Putra

After obtaining the OP2 book, researchers found that PPSS students had 26 obligations, 54 prohibitions, four severe punishments, six light sentences, and six rights. Regarding fights, it is included in the following prohibition points:

Santri Prohibition Point 1. Santri is prohibited from doing actions prohibited by sharia and or prohibited by pesantren such as Zina/Liwath, stealing, fighting, is of, watching shows, and the like. Furthermore, there is point 25. Namely, students are prohibited from insulting, resisting, or hitting others. Then, point 29 related to the prohibition of creating groups/gangs that read: students are prohibited from forming and becoming members/groups/communities that are not by the norms of the pesantren or have no direct connection with the pesantren without the permission of the caregiver. This means that students can form groups according to regional origin and the like but must be by the norms of pesantren with caregivers' permission. If the prohibition points are violated, there will be a light relationship first in the form of work, fines, shaving, confiscation of goods, BTQ istighfar dzikir or sholawat, and other decisions determined by the management. If it is still done, severe punishment will be given, such as disenfranchisement, suspension, or return to parents/guardians, according to the caregiver's decision.

Based on the research findings, it was revealed that the strategy of forming the character of tolerant students through the management of ethnic diversity at the Salafiyah Syafi'iyah Situbondo Islamic Boarding School was structured through the placement of dormitories and systematic and disciplined schedules assisted by the IKSASS management. The placement of dormitories carried out by various ethnicities

in one dormitory room makes the interaction pattern open to each other; the meeting of various cultures makes students appreciate differences. This is by the pendant Syed et al., who revealed that the pattern of interaction between ethnicities that needs to be built should be based on a pattern of mutual openness, understanding each other's perspectives, respecting differences, developing good working relationships, and working together synergistically, so that trust and productivity will increase steadily.

The strategy of the Salafiyah Syafiiyah Islamic Boarding School, which blends ethnic minority groups such as ethnic from Aceh, Bali, and NTT into dominant groups such as ethnic Madurese and Javanese in teaching both diniyah and formal shows the integration of dominant groups and helps minority groups to adapt. This is, in Thomas's opinion, who suggests several strategies for teaching inclusive diversity, namely by including the integration of diverse identities and experiences of dominant groups in teaching content. Critical dialogue through batsul masail activities and fiqh studies conducted by Salafiyah Syafiiyah pesantren makes students more tolerant and respectful of people with different opinions. Following Ma'arif's opinion, which offers a new paradigm in building multicultural-based pesantren, namely with fundamental changes in the teaching and learning process in pesantren, towards transformative learning, namely changes in pesantren education that tends to be monologue to dialogical-critical style, from a monodisciplinary study system to an interdisciplinary study. Angela J. Bahns said encouraging dialogue between people from different social backgrounds and beliefs can reduce prejudice and increase appreciation of diversity, fostering close friendships.

So, it can be concluded that the strategy of building the character of tolerant students through the management of ethnic diversity in the Salafiyah Syafi'iyah Situbondo Islamic Boarding School is structured through the placement of dormitories and systematic and disciplined schedules assisted by the IKSASS management. The placement of dormitories carried out ethnically in one dormitory room makes interaction patterns open to each other; the meeting of various cultures makes students appreciate differences.

D. CONCLUSION

Based on the discussion, it can be concluded that the strategy of building the character of tolerant students through the management of ethnic diversity in the Salafiyah Syafi'iyah Situbondo Islamic Boarding School is structured through the placement of dormitories and systematic and disciplined schedules assisted by the IKSASS management. The placement of dormitories carried out ethnically in one dormitory room makes interaction patterns open to each other; the meeting of various cultures makes students appreciate differences.

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