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SPIRITUAL BASE OF PESANTREN FOR BUILDING MULTICULTURAL AWARENESS IN INDONESIA CONTEXT

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Abstract

This study examines the spiritual base of Pesantren, which is essential in building multicultural awareness. In Indonesia, Pesantren is an Islamic religious education institution emphasizing spirituality's importance. Pesantren is also closely related to various social and religious aspects. This study aims to find a spiritual base and its utilization in building multicultural awareness. This research uses a phenomenological qualitative study with data collection through observation, interviews, and documentation. The research was conducted for 1.5 years, from 2018-2019. Observations were made for a week every month. Interviews were conducted with 16 informants at site A and 13 at site B. Data analysis used a constant comparative model. From the results of the study, there are several significant findings: 1) Kiai's view of the spirituality of Islamic boarding schools related to multiculturalism is based on the monotheism of humanity; 2) Pesantrens have spiritual capital that comes from Sufistic teachings (Sufism) and interacts spirally with multiculturalism; 3) multicultural values are born from spiritual values that are grown and summarised in three categories of values, namely fundamental values, personal values , and social values; and 4) spiritual-multicultural interactions that continue to make students more multicultural competent. Multicultural awareness built through intense spirituality can birth "selfless multiculturalism"; an authentic multicultural attitude.

Keywords: *Pesantren; Spiritual Capital; Multicultural-Spiritual Values; Multicultural Awareness.*

Abstrak

Penelitian ini mengkaji tentang basis spiritual pesantren yang merupakan modal penting dalam membangun kesadaran multikultural. Dalam konteks Indonesia, pesantren merupakan lembaga pendidikan keagamaan Islam yang menekankan pentingnya memperkokoh spiritualitas. Pada saat yang sama, pesantren juga bersentuhan dengan realitas sosial dan agama yang beragam. Oleh karena itu, penelitian ini bertujuan untuk menemukan basis spiritual dan pendayagunaannya

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dalam membangun kesadaran multikultural. Penelitian ini menggunakan studi kualitatif fenomonologis dengan pengumpulan data melalui observasi, wawancara, dan dokumentasi. Penelitian dilakukan selama 1,5 tahun dari tahun 2018-2019. Observasi dilakukan selama seminggu setiap bulan. Wawancara dilakukan pada 16 informan di situs A dan 13 informan di situs B. Analisis data menggunakan model komparatif konstan. Dari hasil penelitian, ada beberapa temuan penting: 1) pandangan Kiai tentang spiritual pesantren yang berkaitan dengan multicultural berpijak pada tauhid kemanusiaan; 2) pesantren memiliki modal spiritual yang bersumber dari ajaran-ajaran sufistik (tasawuf) dan berinteraksi secara spiral dengan multkulturalisme; 3) nilai-nilai multikultural lahir dari nilai-nilai spiritual yang ditumbuhkan dan terangkum dalam tiga kategori nilai, yakni nilai dasar, nilai personal dan nilai sosial; dan 4) interaksi spiritual-multikultural yang berlanjut menjadikan santri semakin kompeten secara multikultural. Kesadaran multikultural yang dibangun melalui spiritualitas yang kuat mampu melahirkan "multikulturalisme tanpa pamrih"; sebuah sikap multikultural yang otentik.

Kata Kunci: *Pesantren; Modal Spiritual; Nilai Spiritual-Multikultural; Kesadaran Multikultural.*

مستخلص

يبحث هذا البحث في الأسس الروحية للمعهد (البيسانترين) الذى يعتبر رأس مال مهم في بناء الوعي متعدد الثقافات. في السياق الإندونيسي ، تعتبر مؤسسات تعليمية دينية إسلامية تؤكد على أهمية تقوية الروحانية. في الوقت نفسه ، يتعامل البيزانترين أيضًا مع مختلف الحقائق الاجتماعية والدينية. لذلك يهدف هذا البحث إلى إيجاد الأساس الروحي واستخدامه في بناء الوعي متعدد الثقافات. يستخدم هذا البحث بحث كيفي نوعي من خلال جمع البيانات من خلال الملاحظة والمقابلات والتوثيق. تم إجراء البحث لمدة سنة ونصف من ٢٠١٨– ٢٠١٩. تم عمل الملاحظات لمدة أسبوع كل شهر. أجريت المقابلات مع ١٦ مخبرا في الموقع أ و ١٣ مخبرا في الموقع ب. استخدم تحليل البيانات نموذج مقارن ثابت. من نتائج البحث ، هناك عدة نتائج مهمة: (١) تستند رؤية كياي لروحانية البسانترين فيما يتعلق بالتعددية الثقافية على التوحيد البشري؛ (٢) المعاهد لها رأس مال روحي ناشئ عن التعاليم الصوفية (التصوف) وتتفاعل حلزونياً مع التعددية الثقافية ؛ (٣) تولد قيم التعددية الثقافية من القيم الروحية التي تمت وتلخيصها في ثلاث فئات قيمة ، وهي القيم الأساسية والقيم الشخصية والقيم الاجتماعية ؛ و (٤) التفاعل الروحي متعدد الثقافات الذي يستمر في جعل الطلاب أكثر كفاءة من حيث تعدد الثقافات. يمكن للوعي متعدد الثقافات المبني من خلال الروحانية القوية أن يولد "التعددية الثقافية دون قيود" ؛ موقف متعدد الثقافات أصيل.

الكلمات الرئيسيّة : بيسانترين؛ رأس المال الروحي؛ القيم الروحية متعددة الثقافات ؛ توعية متعددة الثقافات.

A. Introduction

Pesantren is an Islamic religious education that contains spiritual education.[1] The spirituality of Pesantren is dominated by the authority of male and female ulama. It has

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[1] Azyumardi Azra, Dina Afrianty, and Robert W. Hefner, "Pesantren and Madrasa: Muslim Schools and National Ideals in Indonesia," *Schooling Islam: The Culture and Politics of Modern Muslim Education*, 2007, 172–198; Mohammad Kosim et al., "The Dynamics of Islamic Education Policies in Indonesia," *Cogent Education* 10, no. 1 (December 2023): 2172930, https://doi.org/10.1080/2331186X.2023.2172930.

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developed into a study of spirituality and gender in Pesantren.[2] Islamic spirituality, including in the scope of Pesantrens, mostly comes from the Sufism tradition.[3] Spirituality, especially from the Sufistic tradition, has also begun to be developed in several psychological studies,[4] particularly counselling[5] and mental therapy.[6]

At the same time, as an educational institution emphasizing spirituality, Pesantren also talks about multicultural issues.[7] This issue is inseparable from the diversity of students found in Pesantrens. This diversity is Pesantren's capital in building multicultural awareness.[8] The multicultural awareness of the Santri is also an essential source in building peace,[9] building the spirit of nationalism, and avoiding religious radicalism.[10] Multicultural awareness as part of spirituality can be seen in the values of spirituality; an attitude of surrender to God that allows one not to judge easily, a humble attitude that allows one to respect and not demean other people who are different, a self-sacrificing attitude that allows one to help fellow human beings selflessly.

Regarding this study, researchers are interested in studying the spiritual basis of the Pesantren that forms the multicultural awareness of the santri in two Pesantren in Yogyakarta, Indonesia. Both Pesantren is very open to different groups. One of the rare sights found in Pesantren, in general, is that the students of Pesantren Al-Qodir were also present and celebrating the inauguration of the Catholic Church of St. Francis Xavier Cangkringan. In addition to performances from the Jathilan and Wayang groups, the students also performed

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2 Sharyn Graham Davies, "Gender and Power in Indonesian Islam: Leaders, Feminists, Sufis and Pesantren Selves" (Taylor & Francis, 2016).

3 Marshall G S Hodgson, *The Venture of Islam, Volume 1: The Classical Age of Islam*, vol. 1 (University of Chicago press, 2009); Tahmina Iqbal and Mazhar Farid, "Sufi Practices as the Cause of Spiritual, Mental and Physical Healing at Chishti Shrines in Pakistan," *Mental Health, Religion & Culture* 20, no. 10 (2017): 943–53.

4 Robert Frager, *Heart, Self, and Soul: The Sufi Psychology of Growth, Balance, and Harmony* (Quest Books, 1999).

5 David Trimble, "From the Margins to the Center: Generative Possibilities in Multicultural Dialogue on Spirituality," in *Engaging with Spirituality in Family Therapy: Meeting in Sacred Space* (Springer, 2018), 1–13; Laura E Captari et al., "Integrating Clients' Religion and Spirituality within Psychotherapy: A Comprehensive Meta-analysis," *Journal of Clinical Psychology* 74, no. 11 (2018): 1938–51.

6 Dini Farhana Baharudin, Melati Sumari, and Suhailiza Md Hamdani, "Shame Transformation Using an Islamic Psycho-Spiritual Approach for Malay Muslims Recovering from Substance Dependence," in *The Bright Side of Shame* (Springer, 2019), 199–214.

7 Muhaemin Latif and Erwin Hafid, "Multicultural Attitudes in an Islamic Boarding School of South Sulawesi–Indonesia," *Cogent Education* 8, no. 1 (2021): 1968736; Raihani, "Report on Multicultural Education in Pesantren," *Compare: A Journal of Comparative and International Education* 42, no. 4 (2012): 585–605.

8 Siyono Siyono, "Multicultural Education at Pesantren (The Study of API ASRI Islamic Boarding School at Tegalrejo Magelang)," *Bulletin of Science Education* 1, no. 1 (2021): 83–90; Latif and Hafid, "Multicultural Attitudes in an Islamic Boarding School of South Sulawesi–Indonesia."

9 Badrus Sholeh, "Pesantren, Peace Building, and Empowerment: A Study of Community Based Peace Building Initiatives," *Al-Jami'ah: Journal of Islamic Studies* 43, no. 2 (2005): 327, https://doi.org/10.14421/ajis.2005.432.327-347.

10 Haris Supratno, Dedy Rahman Prehanto, and Resdianto Permata Raharjo, "Multicultural Education for Cultivating Nationalism and Preventing Radicalism of Santri in Pesantren," *Multicultural Education* 9, no. 20 (2019).

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Hadroh art at the church's inauguration. The students of al-Qodir also participated in the "Carnival of Peace" by travelling from the Yogyakarta monument to Malioboro. As one of the informants admitted, "There are Muslims, Christians, Confucians, Hindus, Buddhists, all of them, who are from Islam only from the Pesantren here. We are in the front row alone, wearing sarongs."[11]

Based on Kiai's confession, some religious groups challenged and negatively stigmatized the interfaith and cultural boarding school association. As a result of his association and involvement in these interfaith celebrations, Kiai Masrur is often dubbed *Kiai Kafir,* and *Kiai Jathilan* and Pesantren also get other nasty names. Even though this stigma has emerged, the Pesantren continues to run as a form of determination to maintain the peace commitment built for a long time. For Kiai himself, "the more challenges he considers, the more wisdom he brings."[12]

Several phenomena experienced by Pesantren provide an understanding that Pesantren has a solid spiritual foundation. They no longer have theological tensions when dealing with non-Muslim communities. For example, at Pesantren Al Qodir, students are invited to chant *salawat* or display hadrah (one of the forms of art in Islam which is accompanied by a tambourine while reciting poems in praise of the Prophet Muhammad SAW) in the church, build houses of worship for people of other religions, receive with pleasure followers of other religions live in Pesantren, and others.[13] This spiritual base with a theological foundation is often called multicultural theology[14] or inclusive religious education.[15]

In this study, the researchers will answer four main questions: (a) how is Kiai's view of the spirituality of Pesantren about multiculturalism?; (b) What are the multicultural spiritual values that are instilled in Pesantrens?; (c) how are the experience and spiritual appreciation of Pesantren to multiculturalism?; How do these spiritual and multicultural interactions shape multicultural awareness?

This study aims to describe and analyze the view of spirituality about multiculturalism; identify and synthesize the multicultural spiritual values instilled in Pesantren; describe spiritual experience and appreciation; and describe the spiritual and multicultural interactions that shape multicultural awareness. This study is important to provide practical and theoretical

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[11] Interview with teacher of Pesantren, 17 November 2017.

[12] Interview with Kiai Masrur, informant, 20 April 2018.

[13] Interview with teacher of Pesantren, 17 November 2017

[14] Zakiyuddin Baidhawy, "Building Harmony and Peace through Multiculturalist Theology-based Religious Education: An Alternative for Contemporary Indonesia," *British Journal of Religious Education* 29, no. 1 (2007): 15–30.

[15] Bert Roebben, "Living and Learning in the Presence of the Other: Defining Religious Education Inclusively," *International Journal of Inclusive Education* 16, no. 11 (2012): 1175–87.

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information and findings, particularly regarding the spirituality of Pesantren on the one hand and multicultural awareness on the other. Previous researchers have not widely uncovered similar studies.

Therefore, this study uses a phenomenological qualitative method in two Pesantrens, Pesantren Al-Qodir and Pesantren Aswaja Nusantara, Yogyakarta. The aim is to find an intimate awareness and deep understanding[16] of how Kiai, *Ustadz* (teachers), administrators, and *Santri* (students) experience firsthand in interpreting their experiences, values, and spiritual appreciation of multicultural realities.

Several informants who were interviewed had knowledge and experience regarding themes related to this research. In obtaining data on spiritual foundations, more in-depth interviews were conducted because of the nature of the data, which tended to be on aspects of experience that were felt directly by the informants. In interviews with Kiai and teachers, researchers explored spiritual views about values, routine activities, and daily behavior that reflect spirituality.

Due to exploring more spiritual experiences, the researcher stayed at the Pesantren for one week every month between 2018-2019. This interview was conducted intensively with 16 informants at site A and 13 at site B, but three were recorded, each taking about 1.5 hours. Interviews with students and other religious leaders (Christian, Catholic, Hindu, and Buddhist leaders) were also conducted several times, and each interview was recorded with a duration of about 1 hour. In addition to religious leaders, the researcher also had the opportunity to interview youth from other religious groups living in the Pesantren to learn about the life of the Pesantren.

This research was conducted at two sites to gain a comprehensive understanding because the two sites have different characteristics. If students occupy the majority of Pesantren Al-Qodir, the Aswaja Nusantara Pesantren are occupied by most students. Kiai's tendencies are also different in terms of scientific concentration. Thus, the researcher used cross-site analysis. The researcher uses The Constant Comparative Method[17] to find a universal relationship from each site and a universal picture of the spiritual basis in building multicultural awareness.

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[16] Johnny Saldana, *Fundamentals of Qualitative Research* (Oxford University Press USA, 2011).

[17] Robert C Bogdan and Sari K Biklen, "Research for Education: An Introduction to Theories and Methods," 2007.

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B. Discussion

1. Spiritual Capital

The concept of spiritual capital has appeared in several pieces of literature in leadership and management, economics, sociological theory, and the theological field.[18] While these pathways overlap, each offers a different conceptualization of spiritual capital. Efforts to operationalize spiritual capital have been applied at different levels at individuals, organizations, specific faith communities, and the wider community or nation.[19]

Experts interpret it in various ways. According to Berger and Redding, spiritual capital is a form that involves faith, transcendence, a sense of belonging, and others.[20] On another occasion, Berger and Hefner consider spiritual capital as the power, influence, knowledge, and disposition created by participation in a particular religious tradition. Nogiu Nougu concludes that Spiritual Capital is a collection of accumulated and enduring beliefs, knowledge, values, and dispositions that drive societal, organizational, and interpersonal behavior.[21] Spiritual capital is more liquid because it relates to intangibles such as ideas and visions and is not exclusively claimed by particular religious traditions.[22]

In addition to the figures above, Zohar and Marshall consider spiritual capital as the amount of spiritual knowledge and expertise available to individuals or cultures, where spiritual understanding means fundamental meanings, values, and goals.[23] It refers to the resources of the human spirit, shared meaning, goals, and visions of what matters most in life – and how this applies to our lives and behavioural strategies.[24]

In Islam, as Nasr points out, the essence of spirituality is the realization of oneness, as revealed in the Qur'an, based on the prophetic model and with the help of the Prophet. This spirituality aims to become beautified by Divine Qualities through attaining the virtues the Prophet possessed in their perfection and with the help of the methods and graces emanating

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[18] David A Palmer and Michele Wong, "Clarifying the Concept of Spiritual Capital," in *Conference on the Social Scientific Study of Religion, Chinese University of Hong Kong*, 2013, 10–13.

[19] Palmer and Wong.

[20] Peter L Berger and S G Redding, *The Hidden Form of Capital: Spiritual Influences in Societal Progress* (Anthem Press, 2010), p. 138-139.

[21] Alain Adrian Noghiu, "Spiritual Capital: A Framework for Spirituality-Infused Leadership Education and Organizational Spirituality," *New Directions for Student Leadership* 2020, no. 166 (June 2020): 45–59, https://doi.org/https://doi.org/10.1002/yd.20382.

[22] Laura Upenieks, "Psychological Resilience After Cancer via Religion/Spirituality: Spiritual Capital Through a Life Course Lens," *Journal for the Scientific Study of Religion* 61, no. 1 (March 2022): 119–41, https://doi.org/https://doi.org/10.1111/jssr.12765., p.12.

[23] Danah Zohar and Ian Marshall, *Spiritual Capital: Wealth We Can Live By* (Berrett-Koehler Publishers, 2004).

[24] Zohar and Marshall.

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from him and the Revelation of the Qur'an.[25] Spiritual life is based at the same time on the fear of God and obedience to His will; love for God Islamic spirituality is love that is permanently coloured and conditioned by knowledge and based on obedience that has been practiced and contained in living according to the Divine Law, which embodies God's will for us. Moslems.

Various theories of spiritual capital are put forward by the experts above. Spiritual capital can be simplified as knowledge and spiritual appreciation of a religious tradition owned by its adherents. Spirituality and religiosity are closely related. Therefore, researchers tend to associate spiritual capital with religious capital related to religion's meaning, values, and fundamental goals.

The term spiritual capital associated with multicultural studies presupposes that multiculturalism is spirituality. A person who appreciates the diversity inherent in others can see a unitive source, a source of the One, as a manifestation of one's monotheistic attitude. This unitive bond permeates all phenomena of the diversity of God's creation. This unitive bond is called "One God". With the belief that "God is One," or "One God," there is no origin of everything except God, including the various realities of life. This vision of unity allows them to transcend differences in beliefs and dogmas. From this inclusive vision, people with spiritual depth can tolerate the "otherness" of others.[26] Thus, possessing substantial spiritual capital is compatible with respect for diversity.

2. Spiritual Capital and Multicultural Awareness

The use of the term spiritual-multicultural capital first presupposes that multiculturalism is spirituality.[27] A person who appreciates the diversity inherent in others can see a unitive source, a source of the One, as a manifestation of one's monotheistic attitude. The unitive bond that a person has permeates all phenomena of the diversity of God's creation. This unitive bond is called "One God". With the belief in "God Almighty" or "One God," there is no origin of everything except God, including the various realities of life. The God of man is the One essence.

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[25] Seyyed Hossein Nasr, *Islamic Spirituality: Foundations* (Routledge, 2013).

[26] Frithjof Schuon, "The Transcendent Unity of Religions, Rev. Ed," *Wheaton: Quest*, 2005; Frithjof Schuon, *The Transcendent Unity of Religions* (Quest Books, 1984).

[27] Alex S Hall, "Transformational Multicultural Spiritual Framework for Educating Youth: Spiritual Development for Children and Adolescents," *Religion & Education* 39, no. 2 (2012): 159–71; Timothy B Smith, Rachel Crook Lyon, and Kari O'Grady, "Integration or Separation? Addressing Religious and Spiritual Issues in Multicultural Counseling: A National Survey of College Counselors," *Journal of College Counseling* 22, no. 3 (2019): 194–210.

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This belief in the Oneness of God is the essence of Islamic spirituality, as expressed in the Qur'an, based on the prophetic model. Spirituality aims to become beautified by Divine Qualities through attaining the virtues possessed in their perfection by the Prophet and with the help of the methods and graces that came from the person of the Prophet and the Revelation of the Qur'an.[28] The spiritual life is based on the fear of God, obedience to His will, and love for God. Islamic spirituality is love permanently coloured and conditioned by knowledge and based on obedience practiced and contained in living according to the Divine Law, which embodies God's will for Muslims.

The unitive bond in the One God doctrine is confirmed in QS. Al-Baqarah verse 163, "and your Lord is God Almighty; there is no god but He, the Most Gracious, the Most Merciful," and QS. As-Syuraa: 15. Meaning, "... Allah is our Lord and your Lord. for Us Our deeds and for your deeds. There is no quarrel between Us and you, Allah gathers between us, and to Him (we) shall return."

Therefore, God is the Primary Source of human diversity and the essential End of all the various cosmic entities. Spirituality or mysticism recognizes God as connectivity that unites and binds all creation to Himself regardless of differences and diversity.[29] Muslim mystics can withstand religious differences because, in their hearts, these mystics see a vision of One, and this vision of oneness enables them to transcend differences of belief and dogma. From this inclusive vision, people with spiritual depth can tolerate the "otherness" of others.

A multicultural attitude in dealing with other people, especially other people's religions, is spiritual because by respecting differences, people recognize God's Wisdom which requires that existing differences be visible.[30] By reflecting on the indescribable theological tensions regarding the plurality or diversity of God's creation and the essential unity of creation in God's Existence, mystics of all religious traditions appreciate multicultural mystery and spirituality. The unexpected and sympathetic understanding is holistically linked to the awareness of the divine unity that manifests in and through diversity.[31] Multicultural spirituality allows us to experience the sympathetic feeling of divine interconnectedness among diverse beings in the Creator's divine immanence that allows these differences to exist.

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[28] Nasr, *Islamic Spirituality: Foundations*.
[29] Schuon, "The Transcendent Unity of Religions, Rev. Ed."
[30] Freda van der Walt and Jeremias J de Klerk, "The Experience of Spirituality in a Multicultural and Diverse Work Environment," *African and Asian Studies* 14, no. 4 (2015): 253–88.
[31] Diana L Eck, "Is Our God Listening? Exclusivism, Inclusivism, and Pluralism 1," in *Islam and Global Dialogue* (Routledge, 2016), 21–50; Perry Schmidt-Leukel, *Religious Pluralism and Interreligious Theology: The Gifford Lectures--An Extended Edition* (Orbis Books, 2017).

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Thus, the relationship between spiritual attitudes and multicultural attitudes is shown by several indicators; namely, an attitude of submission to God that allows a person not to judge easily, a humble attitude that allows one to respect and not demean other people who are different, an attitude of self-sacrifice that allows one to help fellow human beings selflessly.

3. Kiai's View on Spiritual and Multicultural

Pesantren is an Islamic religious education institution led by Kiai. So, the researcher first explores Kiai's view on the spirituality of Pesantren related to multiculturalism. In looking at the spirituality of Pesantren, Kiai explained, "One, independent. Teaching people to go to heaven is easier than teaching people to forage. Thus, students must have skills. All humans are brothers. Sincere and simple. Life is simple. What is being grateful for? Like a wheel, sometimes it is up, sometimes below."[32]

The Kiai's spiritual views are primarily sourced from Sufism teachings prioritizing morals. One's inner attitude determines one's actions. Kiai further emphasized the inner side of a person with the following arguments, "That person must be seen from the inside, he thought. People can be different, but the point is that everything must go to God. What you see is sincere, especially. If people put that forward, I do not think people easily blame others, especially hate. That is actually what I am emphasizing. Moreover, I often give examples to my children (santri) here."[33]

Kiai's perspective in seeing the quality of religious people lies not in their outward appearance but in the inner attitude that underlies their behaviour. Of course, this perspective is difficult to measure using physical parameters, but it can be felt by those who experience it firsthand. This mysterious inner aspect also makes one should not be too quick to judge and judge someone by a certain standard.

The Kiai's view was also acknowledged by several *ustadz* (teachers) who taught at Pesantren Al-Qodir. One of the teachers said, "The point is Kiai, Bhinneka Tunggal Ika. So, usually, many criticize the Pesantren, meaning that the Pesantren accepts Buddhists, Hindus, and Christians. The point is that Kiai does not look at where he comes from, rich or poor officials.[34]

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[32] Interview with Kiai Masrur, March 7, 2018.
[33] Interview with Kiai Masrur, July 9, 2018.
[34] Interview with Ustadz, March 7, 2019.

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Ustadz's statement shows that the spirituality understood by Kiai should not limit itself to certain beliefs. Spirituality must be able to penetrate cultural and religious boundaries. All have the same position before God as human beings. Therefore, a religious person must have mutual respect for fellow human beings. In addition to Kiai Masrur's view, Kiai Mustafied further emphasized his spiritual position in the life of the Pesantren, "There is a spiritual aspect when learning in Pesantrens. The discipline of worship, congregation. Pesantren can be strong because of this spirituality. There is an inner bond in the teacher-student relationship between Kiai and santri. Kiai prays for the students and sends *al-Fatihah*. Something that other education systems do not have. This inner aspect forms spirituality."[35]

Kiai Mustafied also showed that spirituality is very compatible with multiculturalism. Mustafied argues that what is meant by the meeting between Islamic spirituality and multiculturalism is spiritual-based multiculturalism. As he put it, "What he means is spiritual-based multiculturalism. Spiritual-based multiculturalism is getting stronger because it reaches an esoteric level. Very deep. It could reach al-Hallaj."[36]

The example shown by Kiai is arguably more daring, considering that not many Pesantren do the same thing. Several religious figures widely opposed the Kiai's decision to open the Pesantren to all groups. Nevertheless, Kiai remains in his stance to spread goodness to all human beings without seeing their diversity.

4. Spiritual Values of Pesantren

Multicultural education always talks about the values that will be instilled to give birth to a multicultural attitude. Based on a study of the reality and experience of Pesantren, Pesantren tends to be inclusive because they prioritize spiritual values that are widely extracted from the Sufism tradition. Based on Kiai Masrur's narrative, these spiritual values include the value of surrender (*tawakkal*), the value of sincerity, the value of humility, the value of service (caliphate), and the value of willingness to sacrifice.[37]

These spiritual values are found in more detail in the Pesantren Aswaja-Nusantara. By this Pesantren, spiritual values are formulated into three categories: basic, personal, and social. These three value categories have their respective derivatives. The researcher found this value formulation from Kiai's explanation and confirmed it through the Pesantren curriculum document. The basic values sourced from the central teachings of Islam by the

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[35] Interview with Kiai Mustafied, March 8, 2019.
[36] Interview with Kiai Mustafied, October 5, 2018.
[37] Interview with Kiai Masrur, March 8, 2019.

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Pesantren are formulated in four basic values, namely *i'tidal* (acting reasonably), *tawazun* (balanced), *tawassuth* (moderate), and *tasamuh* (tolerant). The four values are interpretations of Pesantrens extracted from various sources of Islamic scholarship, both classical and modern.[38] Some of these basic values by Pesantrens must become the handle of values, which are not only an accumulation of knowledge but must become daily behaviour. This is done through a process of habituation and culture in Pesantren.

Personal values are specifically related to the formation of personality. Pesantren formulates this personal value into several parts, namely monotheism, fairness, trustworthiness (responsibility), honesty, *khidmah* (struggle), *zuhud*, and *tawakkal*.[39] This value is also used as a model and stated in the Pesantren profile document.

The teachings of submission emphasized in Pesantren Al-Qodir value system also make it easier for students to judge different groups. For the students, cultural and even religious differences should be returned to God because He is the sole authority of truth. The teachings of submission held by Pesantren are also not passive but must be endeavoured as much as possible to expand the range of benefits that can be provided.[40]

Another significant value is sincerity. This spiritual value in the form of sincerity is an essential capital in building multicultural values in Pesantrens. Without sincerity, people will expect a reward. Several times, implementing cross-cultural and religious activities in Pesantren has never been accompanied by short-term pragmatic interests. The boarding school organizes this to establish harmonious relations without asking for hope and praise.[41]

The value of sincerity held by Pesantren, especially shown by Kiai, is a vital value capital to build a multicultural attitude. Multiculturalism formed from this value can give birth to multiculturalism without any strings attached: a form of multiculturalism is not just a celebration or a momentum to fill and participate in celebrating multicultural discourse, but because it results from awareness and sincerity in establishing relationships with anyone. Therefore, multiculturalism can develop; it requires a selfless attitude, primarily voluntary and sincere collaboration. Cross-cultural and religious activities in Pesantren have never been intertwined with short-term pragmatic interests. The boarding school organizes this to establish harmonious relations without asking for hope and praise.[42]

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[38] Interview with Kiai Mustafied, October 5, 2018.

[39] Curriculum document of Pesantren and interview with Kiai Mustafied, October 5, 2018.

[40] Interview with Ustadz (teacher of pesantren), March 7, 2019.

[41] Interview with Ustadz, February 7, 2019.

[42] Interview with Ustadz, February 7, 2019.

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In the view of Pesantren, social values are translated as values that shape a person's relation to social relations. The social values formulated by Pesantren are the values of *ta'awun* (helping each other), keeping promises, being humble, being a role model, being willing to sacrifice, and serving.[43] This value is also stated in the Pesantren profile document and becomes the basis of values in formulating the Pesantren education model.

One of the important social values is humility. The feeling that we are not necessarily better than others makes students not easily trapped in right-wrong justifications and blaming others. Humility is also a spiritual value taught in Pesantren. The various processes indicate this value during a relationship with anyone.

The cultivation of humble values is evident when students hang out with crazy students, former drug addicts, and criminals. It is almost impossible to find them blaming each other for their lack of religious understanding. The most visible parameter was when one of the students emphasized, "Only crazy people are accepted here, let alone normal people".[44] If crazy people are accepted with pleasure, let alone other normal human beings, despite different cultures and beliefs.

One of the spiritual values inherent in the Pesantren, especially those formulated in Pesantren Al-Qodir, is the value translated from QS. Al-Baqarah verse 30, namely the value of service (caliphate). This service is training for students to have a highly caring attitude. The service is related to the value of being willing to sacrifice. This self-sacrifice is a spiritual value inherently applied in every Pesantren activity. This willingness to sacrifice is not only owned by Kiai and students. This can be seen from the habits that occur in the Pesantren.

Several communities outside Pesantren, both Muslims and non-Muslims, also felt this way. The Pesantren never charges and accepts a helping hand whenever there is an interfaith activity. All guests from non-Muslims are treated to a lavish buffet with various food menus. All menus result from cooking skills, including soup, meatballs, *tongseng*, and several vegetable dishes.[45]

This is an essential understanding that communicating and relating to various religions in harmony requires material and non-material sacrifice. Willing to sacrifice can also give birth to a very active multicultural-spiritual attitude. Active in the sense of accepting the reality of multiculturalism and trying in a participatory way to build an attitude of multiculturalism. Departing from the understanding that "religion is serving," there is a

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[43] Interview with Kiai Mustafied, October 5, 2018.
[44] Interview with pesantren administrator, July 9, 2018.
[45] Interview with Santri, July 10, 2018.

spiritual building formed that life is sacrifice. The fruit of this sacrifice is happiness in the afterlife. This is the essence of Sufistic-spiritual teachings. In many ways, this kind of teaching opens a broader space.

5. *Spirituality-Multicultural Forms Multicultural Awareness*

The spiritual-multicultural interactions experienced by Pesantren have implications for forming multicultural awareness of the santri and those associated with the Pesantren. It is integral because the multicultural attitude displayed manifests a spiritual attitude. Based on the studies in the two Pesantren above, the formation of multicultural awareness starts from exemplary habituation of spiritual attitudes. Kiai realized this example as the leading figure in the Pesantren and said, "I never force. I give freedom. I also never punish if there are students who violate. I am imitating the behavior of the Prophet. A prophet is an example. Therefore, as much as possible, I am a role model for my students".[46]

This pattern of education with an emphasis on the spiritual dimension does not come suddenly but through example and habituation that is instilled continuously. As stated by Kiai, "One of the ways to learn is by watching the Kiai's behaviour. I run like this also not escape the teachings of the old Kiai. Maybe I also saw the behaviour of Gus Dur, yes this is what influenced me, inspired me."[47] Kiai also emphasises the students to be role models for others. Exemplary spiritual attitudes must be attached to the students' personalities, especially relating to other people. The embodiment of spiritual values in the form of daily behaviour will be a mirror for the students.

In addition to going through an exemplary process, spiritual attitudes are also formed through habituation so that students have more and more multicultural awareness. The teachers are equally aware of the importance of practicing spiritual behaviour in establishing relationships with different groups as a habituation process. "I prefer habituation. Students accustomed to dealing with different cultures will follow suit quickly and become more familiar. In this Pesantren, the habituation media exists. The intensity of encounters with diverse communities outside the Pesantren is also common. I think it is a much more effective awareness building."[48] Likewise, the experience felt by the students, "… indeed, the students here are used to it. Suppose you are introduced to other religions early on and other communities. We finally got used to it. They think it is like someone else if they are not used

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[46] Interview with Kiai Masrur, July 7, 2018.
[47] Interview with Kiai Masrur, July 7, 2018.
[48] interview with Ustadz Suyadi, February 8, 2019.

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to it. We also learn about their traditions. In this Pesantren, all students are used to hanging out with them."[49]

The multicultural attitude in dealing with other people, especially other people's religions, is spiritual because by respecting differences, people recognize God's Wisdom which requires that the existing differences are visible. By reflecting on the indescribable theological tensions regarding the plurality or diversity of God's creation and the essential unity of creation in God's Existence, mystics of all religious traditions appreciate multicultural mystery and spirituality. This unexpected and sympathetic understanding is holistically linked to the awareness of the divine oneness that manifests in and through diversity.

Spiritual-multicultural interactions can contribute to helping a person become multiculturally competent. Spiritual values are also very effectively used in multicultural counselling.[50] At Pesantren Al Qodir, several students also have mental disorders. They are given spiritual healing such as night prayers, *dhikr*, and hanging out with healthy students.[51] The study by Liefbroer & Berghuijs also shows that spirituality is related to one's attitude towards diversity.[52] Spirituality is equally relevant to one's attitude towards multicultural reality in Pesantren. This reality is marked by practicing spiritual values with evidence through mutual assistance between religious communities. The students were invited to build a house of worship for Catholics when the hot clouds of Mount Merapi destroyed the house of worship.[53]

Multiculturalism in Pesantren is mainly built on the spiritual strength of Kiai. It is integral because the multicultural attitude displayed manifests Kiai's spiritual attitude. In Kiai's view, intense spirituality tends to be more open to all groups. If people worship diligently by adhering to the principles of their religion, but at the same time, they make fun of different groups, then their worship is not built based on spirituality.[54]

This finding aligns with Marshal Hodgson's thesis in his book *The Venture of Islam* when studying the characteristics of Persian Sufis. According to him, Sufis tolerate local differences, although shari'ah scholars tend to be intolerant. For most of them, especially in

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[49] Interview with Zaki (santri), Februari 7 2019.
[50] Mary A Fukuyama and Todd D Sevig, *Integrating Spirituality into Multicultural Counseling*, vol. 13 (Sage Publications, 1999); Jennifer Gafford et al., "Cultural Humility as a Spiritually Focused Intervention in Correctional Settings: The Role of Therapists' Multicultural Orientation," *Journal of Psychology and Theology* 47, no. 3 (2019): 187–201.
[51] Interview with Ustadz Suyadi, February 8, 2019
[52] Anke I Liefbroer and Joantine Berghuijs, "Spiritual Care for Everyone? An Analysis of Personal and Organizational Differences in Perceptions of Religious Diversity among Spiritual Caregivers," *Journal of Health Care Chaplaincy* 25, no. 3 (July 2019): 110–29, https://doi.org/10.1080/08854726.2018.1556549.
[53] Interview with Kiai Masrur, 2019.
[54] Interview with Kiai Masrur, 2019.

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the mid-Early period, even the differences between Islam and other cultural traditions, such as Christianity, were secondary, as well as differences in social customs and traditions among Muhammad's people. What is essential for them is the spiritual inclination of the heart to God.[55]

Habits rooted in the Sufistic tradition strengthen Pesantren's argument that spiritual values are the building blocks of multicultural values. These spiritual values include the value of surrender (tawakkal), the value of sincerity, the value of humility, the value of service (caliphate), and the value of being willing to sacrifice. These spiritual values are the primary basis for giving birth to multicultural values.[56] Political stability among ethnic groups and overall tolerance can be based on the concept of value at both a cultural and spiritual level.[57]

In this view, spirituality and multiculturalism cannot be separated. It is integrated because spirituality indirectly also contains a high awareness of the existence of God's creatures. All diversity is a form of manifestation of God's majesty.[58] Spirituality that respects differences is mainly built by the spirit of "unity of God". The understanding of "unity of God" is based on the assumption that all comes from God and will return to Him. In this case, Schuon uses the language of "The Transcendent Unity of Religion" (the transcendent unity of religion).[59] However, it must be understood that the unity of religions is only at the esoteric level. Therefore, the unity of religions is not interwoven in exotericism (outwardly). God is only one, and the expression of divinity can be varied.

The spiritual values based on the Sufistic reasoning used by Pesantren can be seen from several prominent characteristics. First, Sufi reason makes God the center. This is the primary teaching in Islam, also, of course, in Pesantrens, namely monotheism. This monotheistic view assumes that the universe originates from God (*inna lillahi*) and returns to Him (*inna lillahi raji'un*). This is the subject of the theological discussion of the Sufis and becomes the kiai's guide in educating the santri.

Second, Sufistic reasoning is very concerned about the sincerity aspect.[60] This sincerity is a typical ideal model in framing human action.[61] It is a parameter in all individual

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[55] Hodgson, *The Venture of Islam, Volume 1: The Classical Age of Islam.*

[56] Interview with Kiai Masrur, informant, 2019

[57] S M Jakupov et al., "Cultural Values as an Indicator of Inter-Ethnic Harmony in Multicultural Societies," *Procedia-Social and Behavioral Sciences* 69 (2012): 114–23.

[58] William C Chittick, *The Self-Disclosure of God: Principles of Ibn Al-'Arabi's Cosmology* (SUNY Press, 2015); Matthias Wenk, "Spiritual Gifts: Manifestations of the Kingdom of God," in *The Routledge Handbook of Pentecostal Theology* (Routledge, 2020), 301–10.

[59] Schuon, "The Transcendent Unity of Religions, Rev. Ed."

[60] Seyyed Hossein Nasr, *Sufi Essays* (Suny press, 1972); Nasr, *Islamic Spirituality: Foundations.*

[61] Adam B Seligman, "Ritual and Sincerity: Certitude and the Other," *Philosophy & Social Criticism* 36, no. 1 (2010): 9–39.

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and social attitudes. Sincerity is a core value that is present in the reasoning and behaviour of a Sufi. This value can be the antithesis of the attitude of someone who attaches importance to image, praise, recognition, and popularity. All forms of goodness based on interests outside the approach to God are a form of pretense. Kindness (with pretense) can be a source of conflict when the interests are not conveyed. The Kiai's sincerity in building a multicultural attitude is relevant to various interfaith activities that are not aimed at seeking sensation and imagery but are carried out with no strings attached. It can be said that the multiculturalism built-in Pesantren can be called multiculturalism without any strings attached.

Third, Sufistic reasoning is built on a religious model based on affective and sense,[62] with the spirit of moral improvement and nobility of character. This is important because Islam is a religion of morality.[63] This rich understanding of the affective dimension of religion will help promote respect between religions.[64] A person is not called religious if he ignores noble character. The primary purpose of the Koran, according to Fazlur Rahman, is to create an ethical, just, and egalitarian society.[65]

Fourth, Sufistic reasoning is constructed through an inclusive and tolerant religious understanding. In looking at differences, the Sufistic view moves from the epistemological level to the existential level, and with it, we move up to the stages where all classifications of humans, individuals, and groups, are erased. The difference in Sufi reasoning describes the fabric of existence itself. This is a Sufistic character, very open to existence and accepting all differences, in contrast to fiqh and kalam reasoning, which are single-dimensional, closed, and dogmatic. With politeness, flexibility, and wisdom, Sufi teachers can embrace various levels of society to accept Islam.

The spiritual-multicultural model in the Pesantren follows Indonesia's typical spread of Islam. The Indonesian people have historical roots in Muslims who have benefited, especially from the entry of Islam into Indonesia by peaceful means through cultural, persuasive, educative da'wah and not through violence and war. In the context of Pesantren, Martin van Brunessen also concludes that the Pesantren tradition tends to breathe Sufism and ubudiyah. Many Kiai teaches worship and Sufistic practices. A quarter of traditional scholars' works

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[62] Fahri Karakas, "Exploring Value Compasses of Leaders in Organizations: Introducing Nine Spiritual Anchors," *Journal of Business Ethics* 93, no. 1 (2010): 73–92.

[63] J Mark Halstead, "Islamic Values: A Distinctive Framework for Moral Education?," *Journal of Moral Education* 36, no. 3 (2007): 283–96.

[64] Michalinos Zembylas and Loizos Loukaidis, "Affective Practices, Difficult Histories and Peace Education: An Analysis of Teachers' Affective Dilemmas in Ethnically Divided Cyprus," *Teaching and Teacher Education* 97 (2021): 103225, https://doi.org/https://doi.org/10.1016/j.tate.2020.103225.

[65] Fazlur Rahman, *Major Themes of the Qur'an* (University of Chicago Press, 2009).

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consist of Sufism and morality books.[66] Spirituality rooted in the Sufism tradition is practiced through the Kiai's exemplary attitude. All models of Pesantren education studied used a thing approach (taste and behaviour) because empathy, compassion, and attention would emerge.

In the end, the spiritual-multicultural capital of Pesantren, which mostly comes from Sufistic teachings and values, becomes the primary basis for forming the multicultural awareness of Pesantren. Developing balance and empathy skills acquired through spiritual growth equips students to examine solutions to complex problems in a diverse global society. This chapter explores intentional multicultural initiatives to encourage spiritual development and interfaith engagement to navigate difference and social good.[67] Education emphasizing spirituality also provides an open space for dealing with the spiritual reality experienced by students.

C. Conclusion

In the Indonesian context, Pesantren is a model of Islamic religious education open to diverse communities. This openness comes mainly from the spirituality of the Pesantren, which interacts spirally with multiculturalism. Based on the previous discussion, Kiai's view of multiculturalism is based on his views on spirituality. This view is written in his work on the monotheism of humanity. For Kiai, spirituality will not conflict with multiculturalism. Spirituality makes a person understand more about humanity as an integral part of understanding divinity. Spirituality can penetrate theological boundaries when dealing with religious differences.

This view is also related to the interaction of spiritual and multicultural values. In Islamic Boarding Schools, multicultural values are part of spiritual values. Spiritual values such as the value of resignation (surrender), humility, sacrifice, service, sincerity, and generosity are automatically compatible and can form multicultural values. Therefore, practicing these spiritual values is also indirectly a process of forming multicultural attitudes.

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[66] Martin Van Bruinessen, *Kitab Kuning, Pesantren, Dan Tarekat: Tradisi-Tradisi Islam Di Indonesia*, Revisi (Yogyakarta: Gading Publishing, 2012).

[67] Mona Hicks and Uyen Tran-Parsons, "Spiritual Development as a Social Good," *New Directions for Student Services* 2013, no. 144 (December 2013): 87–95, https://doi.org/https://doi.org/10.1002/ss.20072.

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