



MULTICULTURAL ISLAMIC EDUCATIONS' VALUES AND CHARACTER OF HUBBUL WATHON BASED OF MADRASAH'S LOCAL WISDOM

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Abstract

Madrasah is a national education unit that has an important role in the character education of Hubbul Wathon. Madrasah based Pesantren is a unique model for the archipelago. The integration model of educational institutions provides educational comprehensiveness, especially in the praxis of Multicultural Islamic Education is maintained by madrasahs. The purpose of this research is to find out about; the values of Multicultural Islamic education developed in Madrasah Aliyah Nurulhuda Pakandangan Sumenep and Madrasah Aliyah Mambaul Ulum Bata-Bata Pamekasan; the integration of the values of Multicultural Islamic Education based of Madrasah's local wisdom. The research method used is qualitative with a phenomenological approach. Determination of informants was carried out by using a full purpose sample strategy and snow ball sampling. The data network was carried out by observation, in-depth interviews, FGD and documentation. Data analysis used Miles and Huberman's analysis, reduction, display and verification. The results of the study show that the values of the Multicultural Islamic Religious Education done by Madrasah are religiosity (al-Rabbaniyah), humanity (al-Insaniyah), social discipline and solidarity, justice and equality, Tolerance and harmony, Social Care (mutual cooperation), Service, Comprehension (al-Symuliyah), and State Defense,

Keywords: Multicultural Islamic Education, Character, Hubbul Wathon, Local Wisdom, Madrasah

INTRODUCTION

Madrasah Aliyah (MA) Nurul Huda Pakandangan Sumenep and Madrasah Aliyah (MA) Mambaul Ulum Bata-bata Pamekasan are two madrasahs that have uniqueness and peculiarities. First the two madrasahs are in the pesantren education system so that the patterns and learning models in them are systemized with pesantren culture. Integration of direction, objectives and vision of madrasah mission, curriculum is derived

from the direction of pesantren unique because the patterns and techniques of the approach are not the same between pesantren one with another .

MA Nurul Huda is in pesantren culture with a pesantren education system that has the pattern of kholaf (leaving the tradition of sorogan in full) then the learning process in the classroom is designed with the pattern of pesantren that overshadows it. While MA Mambaul Ulum existed in pesantren culture that still maintains the tradition of sorogan in learning, (especially in kitab kuning).

Both madrasahs grow and develop simultaneously with the development of pesantren. The author refers to it as a pesantren-based madrasah because all madrasah education movements are fully integrated and follow pesantren culture. This means that Kyai who is in pesantren becomes the formulation and giver of blessings for all madrasah educational activities. For example, the principal and teachers are determined by Kyai's blessing. The Ustad (teachers) in Madrasah are almost one hundred percent of living in pesantren. Madrasah curriculum is developed with pesantren curriculum to madrasah discipline is also a pesantren discipline. That is to describe the condition of pesantren-based madrasah that has actually been constructed for a long time (becoming a tradition) in some areas, especially in Madura.

These two madrasahs grow and develop with two pedekatan, both geographically and emotionally with madurese people who Nahdiyyah (NU) because madura society is generally a community (citizens) of NU that religiously obedient with *manhaj al-Nahdiyyah*. So this pattern color the education of madrasah-based pesantren that incorporates the value and culture of nahdiyyah as the color of madrasah life culture.

Research on madrasah and Hubbul Wathon by mainstreaming the planting of the character of hubbul wathon, strengthening the existence of madrasah in Madura with the view that madrasah-based pesantren that do not expressly assert themselves as an institution under the auspices of Nahdlatul Ulama' apparently displays its existence as an institution that strengthens the culture and basic principles of Nahdiyyin namely the value of moderation, tolerance, justice and harmony.

This research also changed the public perception that madrasah as an educational institution that only pays attention to religious education, but Madrasah also pays attention to other aspects, digital transformation, culture and art with different local wisdom of madrasah.

The uniqueness of the existence of madrasah as a national education unit today is the madrasah stands and becomes part of another national

education unit, namely pesantren. Madrasah-based pesantren, or madrasah-based pesantren today become the form and pattern of a typical national education unit (indigenous). The integration model of educational institutions provides the comprehension of Islamic education, especially in the praxis and values of multicultural Islamic education.

These two pesantren-based madrasahs prioritize the value of Islamic multiculturalism and Indonesia (or multicultural Islamic education) in its educational praxis with wisdom held by madrasah. Madrasah became a symbol of Islamic institutions as well as Indonesia with its existence that makes the concept of Hubbul Wathon (nationalism) as a spirit and spirit in the tradition and culture of madrasah education.

Community service conducted for two years by students of MA Nurul Huda and a year in MA Mambaul ulum Bata-bata can be identified as an effort to maintain the tradition of pesantren, students must maintain discipline and integrity, willing to sacrifice, must excel, and excel, love the homeland, maintain the environment, obey the law, the students must also respect the diversity of culture in the community. Here the author concludes the devotion activities that not all madrasahs are able to carry out this program shows that pesantren-based madrasah plays an important role for the nation and the country, because nationalism is the embodiment of people's love for the homeland by returning and serving the community.

While hubbul wathon praxis also conducted in other madrasah activities, namely cultural demonstrasi in the annual activities of arts and culture week and scouting held integrated and wider scope of arts and culture week and regional insecurity. This extra-annual activity raises the spirit of Hubbul Wathon by mainstreaming the existence of madrasah as an institution that supports its students about the pentingnya of cultural arts including scouting as a form of love of the homeland and multiculturalism (kebinekaan) of the archipelago. Internalization of the value of love of culture and local wisdom and love of the homeland. This devotion program is the peak value of graduation from this madrasah.

While in the context of madrasah aliyah Mambaul Ulum Bata there are also two dominant patterns of strengthening and cultivating madrasah-based pesantren in order to plant the character of hubbul wathon. The first is a community service program for one year and ngaji week performance as general education and demontarasi pesantren culture for 10 days.

Madrasah and pesantren cultural performance called ngaji week is a cultural expression and strengthening that provides a special space for the creation of the character of love of the homeland. Pekan ngaji is a cultural concert of madrasah wisdom that is worldwide because it is present in it in

addition to national figures as well as from international figures, such as from Asia Malaysia, Singapore, India and some from middle eastern countries. From national figures, religious figures, political figures, educational figures and economic figures also come to give lectures in accordance with their expertise. The author sees this as an orchestration of madrasah and pesantren culture that exists and is circulated globally. The author also refers to it as the strengthening of hubbul wathon (nationalism) character in the aspect of madrasah culture love and message tradition that undergoes high progressivity of the innovation and improvisation aspect of pedagogy.

It is called improvisational pedagogy because at the peak of ngaji week is a concert stage for students in all fields of science, religion, arts, language and culture. It is inconceivable that madrasah students who appear with mastery of foreign languages (Arabic, English, Japanese, Spanish, Mandarin, French, Sangsakerta), This is the progressivity of madrasah who want their students to master foreign languages so that later they become defenders of their country in the international arena.

The author sees the creation of expressions of cultural love in madrasah wisdom. As loving the local culture / wisdom is a madrasah character with a variant of cultural appreciation in thenaya, which is placed in a good position. The reality of habituation of loving in madrasah-based pesantren is doing cultural appreciation very well. Hubbul Wathon's character grows in the habit of madrasah and pesantren in response to local culture and wisdom in the community. The attitude of institutions that are moderate and tolerant of the tradition of society fosters a moderate and tolerant attitude of students as well. Especially the attitude of Kyai pesantren and madrasah heads who are moderate and tolerant of the reality of tradition in society. Where this institution becomes the center of Islamic tradition activities, such as Maulid Nabi SAW, Nisfu sa'ban, Isro' mi'raj etc. Also in local traditions such as rokat tase' (joint prayer ritual on the beach), *Pamacah*, (*recitation of the history of the prophets and guardians song in Madura*). This local tradition is well-handled and even supported by pesantren and madrasah. Students are given understanding and insight into this kind of tradition, so they are also tolerant and moderate and not easy to blame.

This habituation makes students love the reality of this wisdom as a form of indonesian cultural wealth. The attitude of internalization of nationalism attitude or character is easy to enter in every student with the habits of the teachers and Kyai responds positively to the habits of society.

If Kyai and the teachers respond negatively then the students will follow that attitude.

These two pesantren-based madrasahs are multicultural madrasahs in various aspects, first geographically students come from various regions in Indonesia, ranging from Aceh, Sumatra, Java, Sulawesi and Kalimantan. The diversity of the above regions creates a form of multicultural ethnic and cultural and linguistic. Bestiality exists in madrasahs. Madrasah with pesantren system regulates this diversity with good social discipline, the principle of tolerance (tasamuh) and brotherhood.

The importance of planting these multicultural values has relevance to the social condition of the plural Madurese community, a district whose composition of the population is compound from various ethnicities, religions and cultures, political and economic, so the planting and integration of multicultural values becomes a demand that can not be bargained again, in order to maintain the love of the homeland and togetherness and the achievement of nationalism.

The integration of the value of Islamic education and local culture is an urgent way at this time, because it is realized or not students in this millennial era have not judged the importance of their native culture, sangkolan language or pitutur language containing majesty and civility is familiar to them, as well as madurese traditional clothing culture that is considered colossal and ancient, batik culture is also almost abandoned and forgotten.

Multicultural values are highly instilled in every learning in Madrasah, students are very diverse, both from the background of the environment and language and the way of view and way of interacting. The headmaster also strongly stressed that education should be integrated with multicultural values including; humanist, tolerance, help, democracy and justice, equal rights, good guessing, and respect for the opinions of others who are manifestasi value hubbul wathon.

From the description above in this study seeks to uncover about the integration of the values of Multicultural Islamic Education and the values of madrasah wisdom that implicates the Strengthening and actualization efforts to grow the character of Hubbul Wathon in Madrasah students. So the data above becomes the basis for determining the focus of this research.

DISCUSSION

As mentioned in the research findings that there are values of Multicultural Islamic Religious Education developed in madrasah wisdom,

namely The Value of Religiosity (al-Rabbaniyah), Human values (al-Insaniyah), Values of social discipline, Values of justice and Equality, Values of Tolerance and harmony, Values of Social Care, Value of Devotion, Value of Comprehensivity (al-Symuliyah),

These values are beliefs within the scope of the education system that James Bank considers the norm for measuring whether or not appropriate to work. (Thoha 1996 12.)The function of value is to make the principle of life how to live life with the teachings and principles of an educational unit. Then value becomes a distinctive norm with passion.

These values are values that have been entrenched in madrasah culture and tradition for a long time. Madrasah which is the center of formal education in the pesantren environment becomes very important for the mainstreaming in an educational process. This value is the integration of the face of madrasah education based on pesantren.

In the researcher's analysis the value can be categorized or grouped on the islamic value element, the second indonesian value, and the three values of messaging even though the values of the three elements are still conneted with each other.

The Value of Religiosity (al-Rabbaniyah),

Religious values are the values of godliness, spirituality, high and absolute that are derived from human beliefs or beliefs. Islam considers the absolute value of diffuse as the parent value or estuary value that is the value of tawhid uluhiyyah and rububiyyah which is the purpose of life of a Muslim.(Achmadi, 2005 : 121).

These two institutions lay the foundation of religion and nation/country as a reference in the educational process. The basis of Islam and the basis of state nationality become the strength of madrasah character coupled with the basis of pesantrenan which is the culture of madrasah culture. Here the principle becomes spirit as Clifford Geertz mentioned as quoted by Roibin, which states that there has basically been a close relationship between religion as a source of value and religion as a source of cognitive or knowledge. He said religion is the basis for human action (pattern for behaviour). As the basis of religious actions become the direction for human actions. Then religion is a pattern of behavior. As this pattern of religion is considered as the result of copyright, human taste and initiative that has not infrequently been influenced by mystical forces (Rifaie, 2016 : 120). These two pesantren-based madrasas place religion (the value of religiosity) as a source of value and source of teaching (cognitive).

These two madrasahs also lay the basic values of Indonesia including Pancasila, Constitution 45, laws and regulations that applyand

also the basic values of Madrasah / Kepesantrenan namely sincerity, simplicity, independence, Islamic brotherhood and freedom, Tradition of pesantren, tradition of studying and working for worship. This value is a value with the character of the message mentioned by Abdurrahman Wahid quoted by Masdar Hilmy is simplicity, independence and learning of the yellow book. (Hilmy, 2019 : 89). Aspects of teaching, observation and application of Islamic norms in daily behavior. Then help and facilitate the development of the potential of students as a whole with programs, curriculum and other skills. Improving the professionalism and accountability of educational institutions as empowerers of science, skills, experience, attitudes and assessments based on national and global standards. Empowering the community in organizing education in several aspects. Realizing educational facilities and infrastructure relevant to the development of the times (Document of Madrasah Aliyah Nurul Huda, 2020).

Rabbaniyah values in these two madrasahs although not naming itself as a institution directly affiliated to the organization Nahdlatul Ulama (NU) but has religious of NU. Because these two madrasahs are in Madura which is geographically thick with the practice of NU and one of the caregivers of these two madrasah is an activist NU. So this madrasah has a religious atmosphere in the school in worship, association, habituation of *tayyibah* sentences, *akhlak karimah* in daily behavior. The realization of a sense of self-esteem, glorifying God, loving parents and respecting his teacher. The realization of the spirit of learning, love of the homeland and glorifying religion. The implementation of righteous deeds in real life that sarwa worship in accordance with the teachings of *aswaja* among students, teachers and the community of the school environment. All of this emphasizes on the application of planting atheism, ethics, noble ethics and righteous deeds in a life that sarwa worship in accordance with the teachings of *aswaja* by mastering science and technology that is functional for the development of the nation and the state of Indonesia based on Pancasila. (Harits, 2010 : 23-24).

Value of Humanism (*al-Insaniyyah*)

The value of humanity in the second precept of Pancasila shows an awareness of the attitude of appreciation for human values regardless of ethnicity, religion, nation and country. Humanity transcends state boundaries, it is an attitude to consciously respect the values of humanity. The value of humanity rejects chauvinism that attaches itself more to self-righteousness than any other human being. (Harits, 2010 : 23-24)

This appreciation of man demands a fair attitude of human behavior. Fair to him, fair to other human beings, because fairness is the nature of

God, The One True God inspires the next precepts, thus it can be said that the value of Islamic (Tauhid) color the precepts in [Pancasila](#). In the context of humanity is also civilized, Then Islam also incorporates its basic values, namely the nature of fairness which is the main attribute of Allah Almighty that must be exemplified by man. Civilized nature is the opposite of the nature of wrong doing, and the nature of fair and civilized is found expressly in the Quran Surah an-Nahl (16) : 90 the following:

That is, Allah commands (you) to act justly and to do good, to give to relatives, and Allah forbids indecency, disobedience and enmity. He admonishes you so that you may take heed. (Departeman Agama RI, 1994)

Madrasah Aliyah Pakandangan and Bata-bata have their own way according to local wisdom madrasah, as wisdom in the view of Gusdur (in Luk luk) Local wisdom is necessary in addressing a community problem to have its own objectivity included in the educational process. In Gus Dur, local wisdom is called the expression of islamic [indigenouization](#). The local culture (tradition) and the practice of contextual religious teachings have been based on the concept of Islamic indigenouization or local wisdom stated by Gus Dur. The view of Islamic life, according to Wahid, is to accommodate the facts that exist as long as it helps or supports the benefit of the people. (Mufidah, 2015 : 91-110).

The Value of Social Discipline and Social Solidarity

The wisdom of these two madrasahs in the context of the value of justice can be discussed on the enforcement of social discipline both on the proeses of learning in the classroom and also outside the classroom. Madrasah in which there are students who muqim (santri), make this madrasah put social discipline as the basis in maintaining the value of humanity. Among them are, the strict enforcement of discipline.

Enforcement of social discipline, carried out by the strategy of total institutions. (Davies,1989) Where madrasah students are also called students who live for 24 hours in a pesantren environment that is far from the reach of public life. So that madrasah, can enforce the discipline of pesantren totalitarianly without the intervention of the community, especially the parents of students. The students live normally pesantren style with integrative pesantren rules with madrasah.

Social discipline in Madrasah becomes one of the factors in the creation of social solidarity between students where there are gatherings between students, mutual help, the similarity of fate, the existence of interdependence. (Ikhsan, 2019 : 225) Social solidarity in Emile Durkheim's theory is to achieve a progress of a social community in at least there is trust and mutual trust between social groups. (Soedijati, 1995 : 25).

Madrasah solidarity is characterized by a sense of friendship between students, conducting routine activities together such as *ubudiyah* activities, eating together, and cleaning the environment together and togetherness in madrasah and pesantren activities organized in the social disciplines of madrasah and pesantren make students' social solidarity stronger and more intimate and solid.

Values of Justice and Equality

In Q.S. 7 verse 19 it is mentioned:

Say, "My Lord commands justice." And say, "Keep your face straight in every prayer, and worship Allah, making your religion sincere to Him. just as He created you in the beginning."

Then also in Q.S. al-Maidah verse 8 mentioned:

O you who believe, be the ones who uphold the truth in the cause of Allah, as witnesses with justice. And let not your hatred of any people drive you to injustice. Be just, for it is nearer to godfearing. And fear Allah;

One of the values of humanity carried out by this madrasah is the value of justice. As mentioned by Tholhah Hasan that the value of justice is one of the values included in Islamic Religious Education, The wisdom of this pesantren-based madrasah maintains justice as a cultural culture of madrasah For example, justice in the acceptance of students, justice in learning in the classroom, justice in the participation of extra programs, including justice in the determination of sanctions against violations committed by students. Categorization of disciplinary violations, where sanctions are given in accordance with violations committed whether classified as low, medium or severe. All who violate the value of social law will be summoned by the social court in pesantren.

Justice in sanctions, this justice can be intended justice and equality (equity and aquality). Justice itself in the concept of Joseph Levitan mentions justice by referencing the terminology equity or fairness is to ensure a child gets justice. While equality by referring to the terminology of equality to talk about equality (sameness) that is to give children something equal (Jeseph Levitan, 32)

Fair because the sanctions are carried out in accordance with the weight of violations of discipline and its level. Equally, because all students in front of madrasah rules are seen as equal or not discriminated against dak no compromise. Then the justice in appointing/coronation as the manager of

the student organization where the determination of the student council president and its manager is carried out by democratic mechanisms. They were chosen by the students and confirmed by the teacher council and [Kyai. There](#) was no consideration of ethnicity or culture of the influence of politic and community organization . All administrators are chosen based on the values of fairness and equality which are then seen from the effectiveness of integrity, honesty and leadership ability. So that students who are competent even from among economically disadvantaged children (or children of the poor) can become the chairman or administrator of the santri organization. So in this context justice is achieved with the democratic process chosen by madrasah in the election of the chairman of the student organization.

The finding of the value of justice in the context of education as mentioned above is one of the multicultural educational dimensions mentioned by James Bank with the pedogogic dimension of human equality (equity pedagogy) which is provide the same space and opportunity to every diverse student to achieve academic achievement of students, both in madrasah and outside madrasah (pesantren). Where as stated by Rahman that madrasah based Pesantren has the spirit of equality and equality that conducted in all activities in Madrasah it selves. Where equality and justice becoming value and culture of Pesantren (Rahman, 2020 : 45)

The value of equality, by putting all human beings to the same degree. It automatically gives equal space and equal opportunity to all human beings. All human beings have the right to exist with their own cultural diversity, customs and beliefs. The nuances of equality and democracy in the life of nation and state become a very inherent teaching in Islam. The Prophet built Medina with equality. The spirit of equality is mentioned in the Charter of Medina chapters 16 and 46:

And that the Jews followed us, would have the right of protection and the right of equality without persecution and no one to help their enemies (chapter 16). And that the Jews of al-Aus, their partners and themselves, have the right to this shihifat and the good treatment of the owners of this shahifat (chapter 46)..

It means multiculturalism with the value of equality has existed in the Islamic Arab society especially in Medina with the frame of diversity of theological system, ethnicity and culture as well as the language that became the reality of society at that time (Dudung, 2019). In the context of equality (al-Musawat) Ibrahim Ali Muhammad Ahmad asserted that Islam does not know the social strata (levels) system, does not know the system of groups above the group, one color with another color, white or black, leader and led, rich and poor, strong and weak. All in the face of Islamic sharia is the

same. Thus, Islam equalizes the situation between them, as affirmed in qs. Al-Hujurat : 13 :

We have created you from a man and a woman, and made you nations and tribes so that you may know each other. Surely the most honourable of you in the sight of Allah is the most godfearing of you. Indeed, Allah is All-Knowing, All-Knowing..

Tolerance and harmony values

In the Qur'an it is mentioned about the tolerance of Q.S Jonah verse 40-41 which reads :

Some of them believe in it, and some of them do not believe in it. Your Lord knows best those who do evil. If they deny you, say, "For me is my work, and for you is your work. You are disowning what I do, and I am disowning what you do."

The verse asserts that among them - the polytheists, there are those who believe in him but reject the truth of the Qur'an because of their stubbornness and in order to maintain their social standing and among them there are also those who are true and born and inner do not believe him and are reluctant to pay attention to it because their hearts have been locked. Your Lord is your guardian and guide. O Muhammad, know better about the ingrained destroyers in their souls who do not accept the truth of divine demands. If so, they welcome your invitation, say that Allah SWT who guides you and will reward you and also me, And if they have denied you before and continued to lie until now and in the future, then tell them, for me my work and for you is your work, let us part in good works, and each will be judged by Allah and rewarded accordingly (Huda, 2019 : 268).

Am. Hardjana in Huda, divides tolerance into two categories, namely dogmatic tolerance and practical tolerance. Dogmatic tolerance is a tolerance that is only related to religious dogma / belief alone, in this model tolerance, religious people do not care about the teachings of other religions. While in practical tolerance, religious believers allow each other to express the faith they believe in to carry out rituals and other religious practices in their lives. In addition, tolerance can also be divided into two models, namely active tolerance and passive tolerance, active tolerance of tolerance that involves itself in differences in society, while passive tolerance that can accept differences as something factual. (Huda, 2019 : 265).

The point in the author's view is that the value of tolerance is one of the other human values that speaks also about ethnic and cultural tolerance. The ethnic and cultural tolerance of madrasah students is bound in a system called social discipline that all students can equally coexist in ethical and

cultural. Ethnic and cultural diversity is also tied up in a strictly regulated social discipline and it is firm that all students are obliged to respect ethnic and cultural differences. Such a strict ban on racist or bullying other students.

The Value of Social Care

In the Quran mentions the value of social care QS. Al-Baqoroh verse 177 which reads:

That is; It is not a virtue to turn your face towards the east and the west, but goodness is to believe in Allah and the Last Day, and the angels, the Books, the Prophets, and give what they love to their relatives, orphans, the needy, the traveller, and the beggar. And freeing slaves, establishing prayer, and giving zakah.

The verse above confirms that the essence of a virtue is faith and doing good among others, this character is a value that must exist in human life as one of the values of humanity in the wisdom of this madrasah is social care practiced in some activities such as the dissemination of funds for Rohingya. This fundraiser is actually according to one of the teachers in this madrasah is to foster a caring attitude towards others (humanity). This kind of activity becomes very important, considering the culture of MA students is very multicultural. Humanitarian social activities are also carried out through blood donation activities by madrasah students in collaboration with government agencies related to these activities. Then in addition to the above social activities are also carried out exemption of some tuition fees for students who can not afford.

The practice of it conducted by madrasah above describes social care education that is in line with the symbolic analysis of Sukarno's speech on June 1, 1945 which said that gotong royong is a symbol of the peculiarities of Indonesian society that promotes togetherness. The recognition of togetherness in indiscriminate depravity was affirmed by Sukarno in the speech on February 21, 1957. (Agustinus, 2017 : 59)

This spirit of social care is the basis for social activities in this madrasah with the strength of the values of *ukhuwwah islamiyah* and *ukhuwwah wathoniyah* which are the soul of a pesantren-based madrasah.

Community Service value

One of the peculiarities of Madrasahs is the value of service, the value of community service becomes a madrasah program, this is the advantage of Madrasahs within the scope of Islamic boarding schools that teach, develop

and disseminate Islamic religious knowledge, but also social institutions that have their own institutions that have a charitable function to the community and the relationship between values and community culture. , especially those within his sphere of influence. Ideally, pesantren is not only an institution that organizes educational activities for its students, but can protect the surrounding community and move the wheels of the economy of the surrounding community (Ibrahim, 2016 : 92)

Reading the service advice in Madrasas makes one understand that Madrasas carry out service programs well and in control.

Advice for students in community service

1) Worship, in congregation & sunnah prayer (tahajjud, dhuha, etc.)

2) Morality, ethics, morals, adaptation, *tawadhu'*, manners.

3) Seriousness, and struggle.

4) Simplicity, modesty, wisdom, wisdom, and tactfulness.

5) Emphasis on the benefit of the ummah/education, sacrifice, social, full of dedication.

6) Sincere not for humans, clean heart, clean mind, clean character and attitude, not showing off, pure devotion for the sake of Allah.

7) Stay away from slander, especially the opposite sex (dating and the like), scandals/negative relationships, stay away from violating Allah's rules/norms and human/state norms.

8) Openness, transparency, honesty, truthfulness, genuine, not artificial, not fabricated, transparent, duti-fullness, full of responsibility, accountable, trustworthy, reliable, brave because it is true.

Value of Comprehension (al-Syumuliyah)

In al-Qardhawi's view, Islam wants its teachings to reach all that is known to man. Starting from religions, philosophies and schools of thought. This comprehensiveness also reaches all ages, all life and all human behavior (Al-Qardhawi, 1983: 55)

The value of comprehensiveness in the local wisdom of these two madrasas can be seen through the composition of a comprehensive learning curriculum, which covers all disciplines that are considered necessary and needed by students' needs ranging from religious science, science, technology and art and sports skills. The integrative curriculum at this madrasa is supported by a pesantren-based madrasa system with a continuous education process for 24 hours.

These two madrasas were founded with a boarding system (pesantren) so in addition to adopting the national curriculum, they also

adopted the pesantren curriculum which was taught in an integrative way. The material taught included monotheism, fiqh and morals with the yellow book approach. Also taught the art of scouting and Arabic and English language skills. The arts of girlhood and leadership. All are taught in classroom learning and extra-curricular programs. Including the skills of speech and scientific debate. So that the curriculum of Madrasah aliyah Nurul Huda is very comprehensive and also adheres to or adopts local culture such as pamacah courses (*macopat*) and regional dance chairs (*hadrah*) to support extra activities for madrasa students. MA. Mambaul Ulum Bata-Bata also conducts class mapping with superior programs in the field of Religion (MA B), and Billinggul class programs (Arabic and English), Science Department Programs, and Social Studies. (Muzammil, Interview, 2020).

According to Law no. 20 of 2003, the definition of curriculum is a set of plans and arrangements regarding the objectives, content and learning materials as well as the methods used as guidelines for the implementation of learning activities to achieve national education goals (UU No. 20 : 2003)

The plans and objectives, content and learning materials and methods used in the learning process at this madrasa use a comprehensive approach. In the view of the researcher, the curriculum in these two madrasas has met the curriculum comprehensiveness standards set by several experts. According to Abdullah Idi, the principles of curriculum comprehensiveness can be seen from the relevance; Effectiveness; Efficiency; Continuity; Flexibility; Goal oriented; and Principles in the model (Mansur, 2016 : 15).

The curriculum of MA Nurul Huda and MA Bata-bata is called a comprehensive curriculum because it is relevant to the educational objectives that adhere to the pesantren system, the suitability and compatibility of education with the demands of society. It is called efficient because in teaching and learning activities it means that the time, energy and costs used to complete the learning program can realize optimal and sustainable results because the learning process is interconnected between various levels and types of educational programs or fields of study. It is also called the curriculum must be able to prepare students for life now and in the future, and is goal-oriented, namely by determining learning objectives before determining the material. The development of the madrasa curriculum is carried out gradually and continuously by making improvements to the implementation and the results that have been achieved to make improvements, stabilization and further development.

While in the context of learning the yellow book, MA Nurul Huda has a peculiarity and uniqueness, namely teaching the yellow book with the

classical method like teaching the material in general. Meanwhile, MA Bata-bata teaches it using the traditional method (sorogan). This difference in how to teach the yellow book occurs because of differences in learning orientation, MA Nurul Huda is oriented to introduction and MA Bata is to deepening and mastering.

MA Nurul Huda Pakandangan	MA Mambaul Ulum Bata-Bata
Teaching the yellow book in marasah with classical/modern learning approaches and methods	Teaching the yellow book in mosques and boarding schools
Yellow book learning orientation; introduction, as key, incomplete/khatam	Yellow book learning orientation; mastery

Tabel 1: Differences in the Yellow Book Learning Orientation in Madrasas

The table above describes the wisdom of madrasas in learning/study of classical books (yellow) as a pesantren tradition which is systemized with a pesantren-based madrasa pattern.

National Defense Value

The value of defending the state in this research study is intended to have a community service program, and the school cadet program in Madrasas is a real form of the value of defending the state organized by the madrasa in collaboration with government agencies. In this special program, students explore the State Defense curriculum. They are projected to become madrasa alumni who are included in government agencies as law enforcement or the police and military. So the value of defending the State is structured in Madrasah KBM, Vision and Mission and madrasa culture and is also integrated in extra-madrasah activities as a form of madrasa wisdom described above as research findings contribute (supply) either directly or indirectly in efforts to instill the character of Hubbul wathoni in Madrasahs. .

Nationalism (hubbul Wathon) in madrasas based on the findings of the values above reflects on Islamic nationalism and cultural nationalism at the same time. Because in Indonesia, nationalism is generally divided into two aspects, namely Islamic nationalism and cultural nationalism. One of the pioneers of cultural nationalism was Budi Utomo (BU). Budi Utomo is a youth organization founded by Dr. Soetomo and a number of STOVIA

students namely Goenawan Mangoenkoesoemo and Soeraji on 20 May 1908 which was initiated by Wahidin Sudirohusod (Ibda, 2017 : 263) Meanwhile, another opinion calls SI as Muslim nationalists and BU as religiously indifferent nationalism. Both emphasize the style of nationalism based on Islam, although BU is more prominent in its cultural aspects (Ibda, 2017 : 263).

However, looking at the thoughts and praxis in the field towards these values , one concludes that these seven values are the contribution of the madrasa to the cultivation of the hubbul wathon character by making a dialogue between Islam and culture.

Seeing the integration of Islamic and Indonesian values in madrasas, it is also in accordance with the mandate of the NU Ulama National Conference in 1983 which accepted the declaration of the relationship between Islam and Pancasila. For NU, the Republic of Indonesia, which is based on Pancasila, is the final form of forming a state by the entire Indonesian nation. The concept of Hubbul Wathan Minal Iman which was initiated by NU or nationalism is found in Pancasila education and character education. This is in accordance with the results of the NU Ulama National Conference (Ibda, 2017 : 263).

In Murod's view in Ibda, from the decision of the NU congress, it can be concluded that NU has shown an attitude of nationalism since the Dutch colonial era, because it is based on the teachings of Ahlussunnah Waj Jamaah which adhere to the principles of tawassut (moderate), tawazun (balance), ta'adul (justice), tasamuh (tolerance). (Ibda, 2017 : 264).

Sholahuddin Wahid in Ibda emphasized the relationship between Islam and Pancasila as a harmonious state philosophy that should be implemented in Islamic education, both at the MI, MTs, MA and Islamic universities such as STAIN, IAIN and UIN and other private Islamic universities. First, Pancasila as the philosophy of the Indonesian people, not as a religion. Second, the precepts of the One Godhead reflect monotheism according to the concept of faith in Islam. Third, Islam is creed and sharia, covering human relations with Allah and between humans. Fourth, the acceptance and practice of Pancasila is a manifestation of Indonesian Muslims to carry out Shari'a. Fifth, the consequences of that attitude, Muslims (NU) are obliged to secure the correct understanding of Pancasila. (Ibda, 2017 : 264)

In Yudi Latif's explanation, the explanation of who is meant by God in the first precepts of Pancasila refers to the Preamble to the 1945 Constitution. Thanks to the grace of God Almighty and with the encouragement of a noble desire, to live a free national life (Fuad, 2012) (Latif, 2011 : 165).

This is the God referred to in the first principle of Pancasila. The value of the first precept that contains the divinity of Islam, namely monotheism, is explained by the Preamble to the 1945 Constitution, namely Allah the Almighty. The two characteristics of the religious understanding of the Indonesian people, whether we realize it or not, have adopted the basic values of the Islamic Godhead, namely to believe in God Almighty and He is God Almighty. This is the victory of Islamic ideology in the discourse of the debate on the basic ideology of the Pancasila state

Adian Husaini in the above context according to the character of nationalism (Hubbul Wathon) is essentially contained in the values of Pancasila. First, the precepts of the One Supreme Godhead. This precept animates the other precepts. Indonesia is a country that believes in the one and only God, not an atheist country, nor a chauvinistic, arrogant, arrogant nation state. However, a national state based on religious morals and humanity. Second, the precepts of a Just and Civilized Humanity. The character of this precept suggests that the state must uphold human dignity as a civilized being. Third, the Indonesian Union. This precept encourages Indonesia to live together within the framework of the state in the form of ethnicity, race, group, class and religion. Fourth, Democracy Led by the Wisdom of Wisdom in Deliberation/Representation. This precept describes the nature of the state as the embodiment of human nature as individual and social beings. Fifth, Social Justice for All Indonesian People. That is, Indonesia is a unitary state to realize prosperity (Kaelan, 2016: 45).

CONCLUSION

Madrasah is a national education unit that has an important role in the character education of Hubbul Wathon. Madrasah based Pesantren is a unique model for the archipelago. The integration model of educational institutions provides educational comprehensiveness, especially in the praxis of Multicultural Islamic Education is maintained by madrasahs.

The purpose of this research is to find out about; the values of Multicultural Islamic education developed in Madrasah Aliyah Nurulhuda Pakandangan Sumenep and Madrasah Aliyah Mambaul Ulum Bata-Bata Pamekasan; The process of cultivating, and a model of cultivating the character of the hubbul wathon through the integration of the values of Multicultural Islamic Education based of Madrasah's local wisdom.

The research method used is qualitative with a phenomenological approach. Determination of informants was carried out by using a full purpose sample strategy and snow ball sampling. The data network was carried out by observation, in-depth interviews, FGD and documentation.

Data analysis used Miles and Huberman's analysis, reduction, display and verification.

The results of the study show that the values of the Multicultural Islamic Religious Education done by Madrasah are religiosity (*al-Rabbaniyah*), humanity (*al-Insaniyah*), social discipline and solidarity, justice, and equality, Tolerance and harmony, Social Care (mutual cooperation), Service, Comprehension (*al-Symuliyah*), and State Defense,

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