



Strengthening Inclusive Islamic Education: Building Islamic Boarding School-Based Foundations

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Abstract:

This study aims to describe how to strengthen Islamic boarding school-based inclusive education at the Subulus Salam Islamic boarding school Pajarakan Probolinggo. In order to obtain data from research results, researchers used a qualitative case type approach. This research was conducted at the Subulus Salam Islamic boarding school. Data collection techniques with participant observation, in-depth interviews and documentation. While the data analysis technique uses the Spradley model with four types of analysis, namely domain analysis, taxonomic analysis, component analysis, and theme analysis. The results of this study indicate that the strategies undertaken to strengthen inclusive Islamic education based on Islamic boarding schools at the Subulus Salam Islamic boarding school are inclusive Islamic education policies, development of inclusive Islamic education curricula, integration of inclusive values through learning in schools, internalization of inclusive values through religious activities. and social, Kiai's exemplary role model.

Key Words: Islamic Education, Inclusive, Role Model, Islamic Boarding School

Abstrak:

Penelitian ini bertujuan untuk mendeskripsikan bagaimana memperkuat Pendidikan Islam Inklusif berbasis Pesantren di pondok pesantren Subulus Salam Pajarakan Probolinggo. Dalam rangka mendapatkan data dari hasil penelitian, peneliti menggunakan pendekatan kualitatif jenis kasus. Penelitian ini dilaksanakan di pondok pesantren Subulus Salam. Teknik pengumpulan data dengan observasi partisipan, wawancara mendalam dan dokumentasi. Sedangkan teknik analisis data menggunakan model Spradley dengan empat jenis analisis, yaitu analisis domain, analisis taksonomi, analisis komponen, dan analisis tema. Hasil penelitian ini menunjukkan bahwa strategi yang dilakukan untuk memperkuat pendidikan Islam inklusif berbasis pesantren di pondok pesantren Subulus Salam adalah kebijakan pendidikan Islam inklusif, pengembangan kurikulum pendidikan Islam inklusif, integrasi nilai-nilai inklusif melalui pembelajaran di sekolah, internalisasi nilai-nilai inklusif melalui kegiatan keagamaan dan social, role model keteladanan Kiai.

Kata Kunci: Pendidikan Islam, Inklusif, Role Model, Pesantren

INTRODUCTION

The practice of violence in the name of religion, from fundamentalism radicalism to terrorism, has recently become increasingly widespread in the country. The existence of national unity and cohesion is currently being tested. Various indicators that show signs of national division are easy to read transparently. The conflicts in Ambon, Papua, and Poso, like fire in the chaff, can explode at any time, even though they can be suppressed many times. This incident not only claimed many lives but also destroyed hundreds of places of worship (Aly, 2015).

In recent decades, there has been an increase in incidents of violence in Indonesia, some of which are in the name of religion, raising questions about the effectiveness of religious education in instilling human values, inclusiveness, pluralism, a culture of tolerance and mutual respect that previous Islamic leaders have inherited (Lalithabai et al. al., 2021).

Responding to radical movements from religious groups or masquerading as religious groups, which tend to commit acts of violence in response to cultural and religious plurality and social, political, and religious problems, it is deemed necessary to review the construction of Islamic religious education in positioning its values. The value of multiculturalism has been a legacy of the Islamic struggle since its inception in Indonesia in building national society (Jazilurrahman, 2022; Muntaha & Wekke, 2017).

One of the Islamic educational institutions that still exist today in maintaining and maintaining humanist, cultural, and inclusive values and campaigning against anarchism, crime, terrorism, and so on is Islamic boarding schools (Hummelstedt et al., 2021); (Lalithabai et al., 2021).

Manfred Ziemek stated that Islamic boarding schools are the center of change in the religious field and the educational, political, cultural, and social fields (Mahfudhoh, 2015). Zamakhsyari Dlofier revealed that in the last decade, Islamic boarding school careers have undergone fundamental changes and have also played a role in the transformation process of modern society in Indonesia. This is confirmed by the opinion of Kuntowijoyo, who considers that Islamic boarding schools have experienced significant development, even in ways that increasingly deny their definition (Samarinda et al., 2014).

Pesantren is not only a religious institution but also an educational institution that has existed in society for approximately six centuries (from the 15th century until now) and has even been proven to be the oldest Islamic religious and educational institution in Indonesia (Asmuri, 2017; Najmina, 2018). Since its inception, pesantren has offered education to people who are still illiterate. Islamic boarding schools were once the only educational institutions belonging to indigenous communities that have contributed significantly to forming a literate and cultural literacy society (Aly, 2015).

All students with various special needs or diverse backgrounds can access education provided in Islamic boarding schools. However, like other educational institutions, the Subulus Salam Islamic boarding school can also face several inclusive problems, including a lack of Awareness and Understanding. Some teachers, Ustad, and Islamic boarding school administrators may need to fully understand the importance of inclusive education and the knowledge or skills needed to support it. students with their diversity and differences (KP, 05/15/2023).

Some Santri, with their diversity, character and differences, often face stigma and discrimination from classmates and Islamic boarding school administrators. This can affect their self-confidence and participation in the Islamic boarding school educational environment (KS, 17/05/2023).

One effort to raise awareness to have an inclusive attitude is through education. Education is one of the most influential media for giving birth to a generation with views that can make diversity a part that must be appreciated constructively. Islamic education with an inclusive multicultural paradigm urgently needs to be formulated and designed in the learning process (Ihsan & Fatah, 2021).

One effort to create harmonious relations between the community and religious adherents is through Islamic boarding school-based inclusive education, namely educational activities to develop students' wisdom, understanding, and awareness of attitudes and behavior (mode of action) towards religious, cultural and religious diversity(Mansouri, 2023).

Of course, multicultural-inclusive Islamic education here does not just require "religious education" and "religious education." It is also essential to include a new perspective in Islamic education, namely a complementary approach that seriously prioritizes the perspective of religious adherents (insiders) (Badarussyamsi et al., 2021).

Researchers describe several previous research results to avoid similarities in research themes or repetition of research. Based on researcher exploration, several research results are relevant to this research, including:

Rohmadi (2017) researched Islamic boarding school inclusive education (Historical-Sociological Study in Indonesia), research results. First, the process of social transformation is seen as something other than the result or impact of the external environment of Islamic boarding schools. Second, the development of Islamic boarding schools is separate from its traditional roots. Zainiyati (2014) researched Multicultural Education Efforts to Build Inclusive Diversity in Schools, with the research results conducting dialogue by placing every existing civilization and culture on an equal footing. Second, developing tolerance to provide opportunities for each culture to understand each other. Jiyanto & Efendi (2016) added that multicultural education instills values and ways of life that are

respectful, sincere, and tolerant of the cultural diversity that lives in a plural society.

Furthermore, Fauzi Ainol (2021) said that the portrait of inclusive Islamic education is an education that is built through internalizing the values of the santri satlgy as local wisdom, where the above values are built through understanding and interpreting the Koran and hadith as a (core value) and makes the fundamental belief (core belief) of the Islamic boarding school education system.

Based on several previous studies above, researchers have discussed inclusive education in educational institutions, both in schools and Islamic boarding schools. However, only some discuss building Islamic boarding school-based inclusive Islamic education.

To fill this space, researchers conducted this research focused on the construction of Islamic boarding school-based inclusive Islamic education at the Subulus Salam Pajarakan Problinggo Islamic Boarding School. Applicatively, it describes how Islamic boarding schools make efforts to build inclusive Islamic education through policies, curriculum, activities, local traditions, and culture, and the example of kiai and Islamic boarding school leaders as role models.

RESEARCH METHODS

This research was designed using a qualitative research approach and the type of Ethnographic Case research. For this reason, this research was conducted at a boarding school education institution with programs, activities, cases, or events for certain groups bound by place, time, and specific ties.

This research was conducted at the Subulus Salam Islamic Boarding School, which is located in Pajaran Kulon Village, Pajarakan District, Probolinggo Regency. This research was conducted from March to June 2023, searching for data from subjects and informants using a snowball sampling pattern, which rotates from one informant to another and will end if the field data has been obtained in-depth and intact so that the data is stated to be saturated. Research subjects and informants used as data mining sources by researchers are caregivers, teacher councils, administrators, Santri, and others.

Researchers used interview, observation, and documentation techniques to collect research data. In this study, researchers used the Spradley model data analysis. The qualitative data analysis technique of the Spradley model as a whole research process consists of descriptive observation, domain analysis, focused observation, taxonomic analysis, selected observations, component analysis, and theme analysis (Moleong, 2010). The process can be simplified in four stages as follows. Domain analysis, taxonomy analysis, component analysis, and analysis of cultural themes. According to Spradley (in Emzir, 2012), there are four types of analysis: domain analysis, taxonomic analysis, component analysis, and theme analysis.

FINDINGS AND DISCUSSION

Inclusive Islamic Education Policy

An inclusive attitude puts oneself in the same position as other people or groups so that the person tries to understand the perspectives of other people or groups in solving a difference or problem. Researchers found incredibly inclusive values in the Subulus Salam Islamic boarding school. Residents of the Islamic boarding school, both students and teaching and educational staff who are diverse, come from various backgrounds with different aspirations, regions, tribes, ethnicities, education, and economic capabilities of the guardians of students (O.1-10/05/2023).

Subulus salam Islamic Boarding School: Since its inception, Subulus salam Islamic Boarding School has taken the position of an inclusive Islamic boarding school, based on the creed "*Al Muhafadhatu Ala al qadimi as pious, wal akhdzu biljadi al ashlah*", since the beginning it has adopted a classical education system.

Islamic boarding schools are open to the public who will live in these Islamic boarding schools regardless of their particular sect or background; Islamic boarding schools are a place for all residents to study, recite the Koran and develop morals regardless of racial, ethnic, religious, economic, social status and so on (P ,12/05/23).

Islamic boarding schools are open to the phenomenon of differences that occur both internally and outside Islamic boarding schools, Islamic boarding schools, In internal pesantren, display an open attitude in fostering students. Islamic boarding schools accept students from various backgrounds, regional origins, and social and economic status. Even accepting non-Muslim students studying at Islamic boarding schools in institutions under the Islamic boarding school's auspices.

Another policy that cannot be separated from the inclusive value is the Kyai Policy, which allows comparative studies and collaboration with a non-Muslim educational institution; the caretaker said that if the activity is carried out based on the common good and benefits for the nation and state, please carry out the activity (KS, 15/05/2023).

Inclusion is an effort made by someone to put himself into the perspective of others in understanding a matter or problem. The value of mutual respect also implies an inclusive attitude in social life and not disturbing each other in differences. For coastal communities, which are multi-ethnic, values are the foundation of values that are continuously socialized in community activities because, with these values, social organizations can be formed and can carry out their institutional activities (Rahmat & Yahya, 2022).

Of course, aside from being a foundation for the values of social life and the formation of social organizations, an inclusive or open attitude with various parties -- even with people who do not share the faith -- is not very contradictory to the teachings of Islam, as explained in QS. Mumtahanah verses 8-9 (Anam et al., 2023).

The concept of "inclusive Islamic education" itself must be built on the basis of an understanding of difference, which is *sunnatullah*, and contains the spirit of religious pluralism and tolerance. Meanwhile, efforts to make this happen are by conducting comparative religious studies and inter-religious dialogue to find a sentence of sawa' (meeting point) with other religions. If it is related to education, there needs to be awareness in educational institutions, including universities, to instill more open values, not being self-righteous, and blaming each other. These values can be adapted to inclusive Islamic thinking (Anam et al., 2023).

It is essential to strive to implement these inclusive values, considering that the religious attitude of this intolerant society, in general, even in Indonesia, is influenced by education in society, especially religious education taught in schools/universities that tends to be exclusive (Muhammad, 2022).

Inclusive Islamic education, starts from the endless search for truth, loving others, fostering essential freedom, being sincere in the search for the truth, and being tolerant and open-minded in responding to differences. By placing religion as a cultural discourse and making shari'ah ethics the basis for action, so that inclusive Islam will always be present in its social context in peace and harmony. Unlike fundamentalist Islam which makes exclusive truth and legal shari'ah the basis for action, so it is always in a vortex of conflict and violence (Qodir et al., 2017).

Inclusive Islamic Education has a significant contribution to two trend processes: tolerating diversity or vice versa, making diversity part of the source of violence because education is an institution that instills values in Indonesian people. Let us just say that educational tendencies that are intolerant, have an exclusive vision, and deny the reality of the Pancasila nationhood will quickly become a trigger for tendencies of violence based on exclusive beliefs. That way it will bring up a learning that prioritizes shared truth and does not favor one particular group (Hasanah et al., 2020).

The Subulus Salam Islamic boarding school's internal policy is open toward developing students. Islamic boarding schools accept students from various backgrounds, regional origins, and social and economic status. It even accepts non-Muslim students studying at Islamic boarding schools at institutions in the Islamic boarding school's premises.

In this context, it is based on a foundation in viewing equality or equality between adherents of religions, so it is necessary to build a life that opens windows to each other to see the truth on the other side. Truth is like light originating from one point but entering many different spaces. When the window is opened, there will be an awareness that there is light in other spaces (Raga et al., 2021).

Development of an Inclusive Islamic Education Curriculum

Designing a curriculum that is accessible to all students. This can include flexibility in teaching methods, introducing material that supports understanding students with various learning styles, and providing space for students to explore their interests and potential.

The Inclusive Islamic Education Curriculum refers to a learning approach in the context of Islamic education designed to ensure that all students, regardless of their background, abilities, or special needs, can access, participate in, and benefit from the Islamic education provided (P, 05/10/23).

The inclusive Islamic education curriculum designed at the Subulus Salam Islamic boarding school mainly focuses on inclusiveness, which means including all students in the learning process without discrimination. No santri are excluded based on ability, ethnicity, religion, or social background (KP, 17/05/23).

This curriculum reflects Islamic values that encourage the inclusiveness of students, such as equality, justice, compassion, respect for differences, and cooperation. This helps build a deeper understanding of the religious principles that support education for all individuals (KS, 05/19/2023).

Developing an inclusive Islamic education curriculum is a process of designing and developing learning plans accessible to all students, including students with special needs or diverse backgrounds. This curriculum must consider different learning styles, promote a deep understanding of Islamic values, and provide flexibility in learning (Latif & Hafid, 2021). The following are the steps in developing an inclusive Islamic education curriculum; First, identify educational goals. Determine the goals of Islamic education that the Islamic boarding school wants to achieve. This involves a deep understanding of religious values, morality, ethics, and Islamic knowledge that we wish to instill in all students. Second, Curriculum Design: Design a curriculum that includes rich and relevant Islamic subject matter, integrating Islamic values in all aspects of life. Ensure the curriculum includes an understanding of inclusivity and equity values. Third, Diversification of Materials and Methods. Provide various learning materials, resources, and teaching methods to accommodate students' various learning styles and ability levels. Consider using stories, images, audio, video, and interactives as part of the lesson material (Musthofa, 2017).

Implementing an inclusive Islamic education curriculum requires One Introduction of Justice and Inclusive Values, Integrate Islamic values that encourage inclusivity, tolerance, equality, and respect for differences in the curriculum. Help students understand this concept and apply it in everyday life. Two, Collaborative Learning: Facilitate learning that involves students' collaboration in groups and individually. This can increase mutual respect and build social skills. And three, Continuous Evaluation and Improvement. Conduct regular evaluations of the curriculum and learning to measure its effectiveness. Use feedback from students, educators, and parents to improve the curriculum over time (Jiyanto & Efendi, 2016).

It is essential to maintain harmony between Islamic principles, inclusive values, and the educational needs of students in curriculum development. This process requires strong collaboration between pesantren leaders, educators, students, and guardians of students at the Subulus Salam Islamic Boarding School in supporting inclusive Islamic education that benefits all students.

Integration of Inclusive Values through Learning in Schools

Integrating inclusive values through learning in schools under the auspices of the Subulus Salam Islamic boarding school refers to aligning inclusive values, principles, and attitudes into all aspects of education in the school environment (KS, 18/05/ 2023). The aim is to create a friendly learning environment, accepting and respecting differences among santri or students, regardless of their background, abilities, or needs (G. 05/20/2023). Integrating inclusive values through learning teaches santri or students about tolerance, understanding, and being open to various views and beliefs (KS, 18/05/2023).

Integrating inclusive values through learning in schools is incorporating inclusive principles, tolerance, respect for differences, and justice into all aspects of education, including curriculum, teaching methods, evaluation, and interactions between students and teaching staff. The main goal is to create a learning environment that respects and accepts all students regardless of their background, abilities, or needs (Rapanta et al., 2021).

Steps to integrate inclusive values through learning in schools in the cognitive domain, Inclusive Curriculum Design, and Ensure lesson materials reflect the diversity of culture, religion, and student backgrounds. Moreover, Insert stories, examples and situations that illustrate inclusive values in context daily life. Integrate relevant social issues, such as inequality, discrimination, and peace, into appropriate subjects. Then through Diverse Teaching Methods, Use various teaching strategies such as group discussions, team-based projects, role plays, and independent research and Use learning materials that include various formats such as text, audio, video, images, and interactive materials (Hummelstedt et al. , 2021)

Meanwhile, steps to integrate inclusive values through learning at school in the psychomotor and affective domains are through Increasing Awareness and dedicating time to discussing inclusive values explicitly in learning, either through class discussions or lectures. Invite students to share their experiences and views on inclusivity. Inclusive Practice Experiences also need to be implemented. Take students to environments outside of school, such as orphanages or communities, to interact with individuals with different backgrounds. Apart from that, inclusive-based extracurricular activities can be carried out in schools. Provide extracurricular activities encouraging collaboration, cross-cultural understanding and inclusive cooperation (Lalithabai et al., 2021).

Through this approach, Islamic boarding schools and schools hope to create an environment that promotes inclusive awareness, respects differences, and teaches students about universal values such as equality, respect for differences, and justice (Arifin & Kartiko, 2022).

Internalization of Inclusive Values Through Religious and Social Activities

Internalization of inclusive values at the Subulus Salam Islamic boarding school refers to how it and its entire community adopt, live, and practice inclusive values in every aspect of activities, culture, and daily interactions. This involves applying Islamic values that encourage equality, tolerance, justice, and respect for differences and integrating them with Islamic boarding school traditions and practices (P, 10/05/23).

Islamic boarding schools strive to educate students to become inclusive individuals and practice noble moral values in their relationships with fellow humans. This includes an attitude of respect, understanding and cooperation through recitation activities, community service in cleaning the environment, bathrooms and so on, and prayer meetings (KP, 15/05/2023).

Islamic boarding schools empower students to actively participate in inclusive activities and support them to develop according to their individual potential through social activities such as community service, blood donation, social service and others. Then, through teaching, religious activities and concrete examples, Islamic boarding schools introduce the values of tolerance, justice and inclusiveness to students so that they understand and practice them (KS, 18/05/2023).

Internalizing inclusive values through religious activities at the Subulus Slaam Islamic boarding school is a manifestation of religious activities and inclusive values. critical in building a religious environment that is friendly, accepting and respectful of diversity. Integrating inclusive values into religious activities can help create a space where all individuals, regardless of their background or circumstances, feel accepted and valued.

Through integrating inclusive values into religious activities, religious communities can play an important role in building a more inclusive, just and harmonious world (Sayyi, 2020). Internalization of inclusive values through social activities at the Subulus Salam Islamic boarding school is a relevant representation of humans as social creatures so that they can form inclusive attitudes and high levels of social concern. Humans are social creatures; when they are in a social environment, they will act their respective roles. This role is by the will and abilities possessed, social activities will usually involve many people and are not solely for personal gain.

In social care, humans are expected to be able to develop attitudes and actions that always want to provide assistance to others. This social caring character is needed by society as a provision for living in their social environment, while the most important social element is interaction between

humans (Fauzan & Rohmadi, 2021).

All values regarding social care we get through the environment. The social concern in question is not to interfere in other people's affairs, but rather to help solve the problems faced by other people with the aim of goodness and peace. Those embedded values will later become our conscience to always help and look after others (Yuli et al., 2011).

Having a social spirit and being happy to help is a universal teaching and is recommended by all religions. Even so, the sensitivity to do all of this cannot just grow in everyone because it requires a process of training and education. Having a caring spirit for others is very important for everyone because we cannot live alone in this world (Suyadi, 2022).

Kiai's Exemplary Role Model

In the researcher's observations, the attitude of simplicity and *tawadlu* inherent in the personalities of the caregivers gives color to their behavior patterns in dealing with anyone they encounter, they do not differentiate between people, even the students are very polite, especially towards guests, no matter who the guests are, they are all met with full of politeness (O.1-10/05/2023).

The model for implementing Islamic boarding school values is carried out by leaders, in this case, the Kyai, who provide more examples to the students in their daily lives. In terms of passion KH. Dzulqornain is very simple. White clothes, white sarongs and brown caps are the styles of clothing that Kyai often wear on a daily basis. In addition, the internalization process carried out by KH. Dzulqornain through religious lectures, seminars and student lectures scheduled by the School (KS, 18/05/2023). KH. Dzulqornain is an *uswah* who is a role model for students. is a wise, inclusive, tolerant figure, strong morals, and strong and fair self-control in all respects (UP, 20/05/2023).

Islamic boarding schools are educational institutions with Islamic nuances. The implementation of education in Islamic boarding schools has a very close multicultural atmosphere. In an Islamic boarding school, there are various students who are diverse, both in terms of ethnicity, language, gender, social class, race, ability and age. These differences are highly appreciated by *pesantren*. However, in this *pesantren* there is only one diversity in religion, namely Islam (Baharun et al., 2021).

The heterogeneity of the *santri* community within the *pesantren* is the key to the effectiveness of multicultural education. With the dormitory system that is characteristic of Islamic boarding schools, students from various regions can interact intensively 24 hours every day. For example, in a student room usually consists of various areas. This is deliberately done so that students can quickly adapt to the surrounding environment. In the dining room, when studying, playing and exercising, the students continue to interact with each other without any differences between them (Rif'atul Mahfudhoh, 2015).

Pesantren is an institution that fulfills the following elements: kyai, santri, mosque, dormitory, and teaching classical books (kitab kuning). These five elements have a very important role in Islamic boarding schools, namely: a) Kyai is the most essential basic element, because this figure is the one who founded the Islamic boarding school and guides the students, b) Santri, as the second element of Islamic boarding schools can be divided into two groups: first, mukim students, namely students who live in the boarding school complex (Usman, 2015).

The role of the Kyai in Islamic boarding school education is as the holder of the highest absolute authority, so that all activities in the Islamic boarding school must be approved by the Kyai. Even in the process of transforming knowledge, it is Kyai who has the right to determine. This can be seen in determining the books studied, the material discussed, and the length of time needed to study a book, the curriculum used, determining evaluations, and overall rules designed by the Kyai. This absoluteness is also influenced by the Kyai's high mastery of a scientific discipline (Pramitha, 2020).

Therefore, the Kyai's skills, abilities and inclination towards a particular scientific discipline will influence the education system used in an Islamic boarding school. So there are some Kyai who forbid general lessons from being taught in Islamic boarding schools because they have a strong influence on the Kyai's way of thinking and outlook on life (Aisyah et al., 2022).

In addition to his charisma, a Kyai also has a higher level of piety compared to society in general. One of them can be seen from his sincerity in transforming a scientific discipline to his students, so that he does not demand wages for his efforts in imparting knowledge. This can be done because the orientation is overall dedication in carrying out their duties as teachers or educators of Islamic education and as religious leaders. Because of this, the Kyai is used as a role model for all those around him (Neliwati, 2019).

CONCLUSION

Based on the data presented and the discussion above, the results of this research show that the construction of Islamic boarding school-based inclusive Islamic education at the Subulus Salam Pajarakan Islamic boarding school in Probolinggo is an inclusive Islamic education policy, development of an inclusive Islamic education curriculum, integration of inclusive values through learning in schools, internalization of values. -Inclusive values through religious and social activities, exemplary Kiai Role Models

The construction of Islamic boarding school-based inclusive Islamic education lies in efforts to form Islamic boarding school residents who have a comprehensive understanding of religion, respect differences, and are ready to contribute to an increasingly diverse global society.

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