

Original Research Article

Democratic Citizenship in a Multicultural Society Based on Pesantren

ABSTRACT

The discourse on multicultural education remains relevant in contemporary societies, particularly in countries with diverse ethnic, religious, and cultural backgrounds. The challenges posed by information disruption further emphasize the need to revisit and discuss multicultural education within such contexts. The failure to implement a humanistic religious philosophy exacerbates unity issues within the national framework. This research aims to understand the forms of democratic citizenship in multicultural societies based on pesantren, arising from an objective awareness of diversity. The study adopts a qualitative approach, specifically phenomenology. Data were collected through participant observation, in-depth interviews, and document analysis. Data analysis employed Spradley's techniques, including domain analysis, taxonomic analysis, componential analysis, and cultural theme analysis. The research findings indicate that democratic citizenship in multicultural societies based on pesantren consists of religious awareness of diversity, national awareness of diversity, and moderate religious views. Religious awareness involves intellectual reflections on religious diversity and beliefs. National identity and participation in national life amid diversity refer to the understanding and awareness of individuals or groups regarding diverse social, cultural, and religious aspects. In this context, a moderate approach to religion involves a collective commitment to maintaining a balanced equilibrium. This necessitates every member of society, regardless of ethnic, cultural, religious, or political background, to listen to and learn from each other and develop the skills to manage and resolve their differences.

Keywords: Multicultural Society; Democratic Citizenship; Diversity.

1. INTRODUCTION

The discourse on multicultural education remains pertinent in contemporary societies, especially in countries with diverse ethnic, religious, and cultural backgrounds. The challenges posed by information disruption also present new obstacles for multicultural education in nations characterized by ethnic, religious, cultural, and linguistic diversity, prompting a reexamination and renewed discussion of multicultural education. These developments lead to extensive cultural interactions in pluralistic societies, necessitating mutual understanding among different cultures to prevent horizontal conflicts that threaten life and peace.

Additionally, the dynamics of religious adherence, often entangled with societal achievements and contests, contribute to mutual suspicions and intergroup tensions,

sometimes resulting in manipulative and speculative attempts to pit one religion against another, positioning religion as a source of division (Juba, 2017). Moreover, allegations and mutual accusations among religious communities are increasingly prevalent, reflecting the risks faced by Indonesia as a plural and multicultural nation, where dynamics of intergroup relations, particularly among religious adherents, frequently occupy societal concerns. Intercommunity relations marked by cultural, linguistic, and especially contested religious differences often surface in various conditions, sometimes leading to extremist tendencies with violent implications. Research conducted by the Center for Islamic Studies and Society (PPIM) at UIN Jakarta, in collaboration with Convey Indonesia, among high school students, teachers, university students, and lecturers within the Ministry of Religious Affairs, Ministry of Education and Culture, and Ministry of Research, Technology, and Higher Education environments, revealed that 37.7% agreed with the jihad movement against non-Muslims. (Pusat Pengkajian Islam dan Masyarakat UIN Jakarta, 2018). Furthermore, since the early 21st century, various violent incidents related to religious ideologies have emerged across different regions, such as the attack by the Islamic Defenders Front (FPI) on the National Alliance for Religious Freedom and Belief (AKKBB) at Monas Monument in Jakarta on June 1, 2008, during AKKBB's advocacy for the Ahmadiyya community's right to exist, leading to accusations of deviation from Islamic teachings. Subsequently, attacks on Ahmadiyya congregations in Banten on February 6, 2011, triggered by some Islamic adherents' perception of Ahmadiyya as a heretical sect, and the assault on Al-Ma'hadu Al-Islamiyah Islamic Boarding School managed by the Islamic Boarding School Foundation (YAPI) in Kerep Village, Beji Subdistrict, Pasuruan Regency, on February 15, 2011, allegedly linked to Sunni-Shi'a conflicts. Towards the end of 2011, on December 29, a pesantren in Nagkrenang Hamlet, Karang Gayam Village, Karang Penang Subdistrict, Sampang Regency, was burned down, purportedly due to differences in religious beliefs between siblings Kyai Rois and Kyai Tajul Arifin, where Kyai Rois followed the Sunni sect while Kyai Tajul Arifin adhered to the Shi'a sect.

The issue of unity within the nation's framework is often caused by the failure to implement a philosophy and religious practice based on humanism. In Indonesia, multicultural education should ideally be part of realizing the Pancasila philosophy, which advocates a religiously friendly ideology (Azra, 2010). Various issues stemming from diversity require appropriate strategies to address them from various fields, one of which, and the most important in the author's view without neglecting other fields such as economics, politics, society, and culture, is education. Through education, as conducted in schools, societal behavior can gradually be changed. Schools can gradually emphasize learning materials to enhance normative behavior quality, including morality, discipline, humanistic care, ethical honesty, and empathetic living.

One environment considered capable of constructing and imparting multicultural values is pesantren. As an educational institution representing Islamic culture and possessing indigenous Indonesian values, Pesantren is expected to break through national education impasses in building national character and serving as nurseries for individuals with the capacity and capability to develop religious thought (Madjid, tt). Pesantren captures and understands the universal values of religion and has the potential to design or engineer enlightened future civilizations amidst a pluralistic, multicultural society.

Western researchers assume that some pesantrens that assimilate well have the image of smiling educational institutions. This assumption by C. Tan for writing is quite reasonable. Namely, pesantrens with the Nahdlatul Ulama pattern prioritize a tolerant, inclusive, and moderate perspective. They also provide academic 'freedom' to students to delve into any knowledge to face continuously changing and progressive social life.

The construction of multicultural education in pesantren is carried out through a dialectical process of social interaction. Social processes occur through actions and interactions in which individuals continuously create a reality that is subjectively experienced and shared. Social construction shapes beliefs and a perspective that awareness and interpersonal

relationships are taught by culture and society. Thus, producing thoughts and actions leading to multicultural education in pesantren aligns with studies on how the human mental structure is constructed over time and how neural networks previously trained to perform specific symbolic actions condition subsequent actions (Jhon, 2016). The description above forms the basis for the assumption that multicultural education in pesantren is built through a lengthy process of repeated acculturation. This process culminates in the reality of actions in objective, symbolic, and subjective forms.

Research on multicultural education was initially conducted by Horace Kellen, James A Bank, Bill Martin, and Judith M Green. These studies showed differences in views and research outcomes on multicultural education. Horace Kellen depicted cultural pluralism in his research as an appreciation for differences within the boundaries of national unity. Kellen also included that dominant cultures should be acknowledged by society. In contrast, James A Banks emphasized the practice of multicultural education. According to Banks, multicultural education should focus on teaching how to think rather than what to think. Through this process, children must become critical thinkers and demonstrate democratic behavior by respecting differing viewpoints.

The focus of this research is the pesantren Nurul Jadid, which has played a role in constructing multicultural education through various individuals who externalize themselves (express their subjectivity) through their activities, institutionalization processes, or institutionalization, and the translation of objective reality into knowledge that exists and persists in individual consciousness until it becomes a shared definition. Pesantren Nurul Jadid, as an institution that implants modern pesantren traditions as seen in Tebuireng, Jombang, certainly has good intellectual progressiveness that serves as one of the factors shaping multicultural awareness amidst a pluralistic society. In institutionalizing multicultural awareness, Pesantren Nurul Jadid develops foreign language proficiency for its students. Proficiency in foreign languages equips students to interact with communities outside the pesantren. Language mastery is also supported by students' interpersonal skills at the pesantren. This results in the diaspora of students to various parts of the world, such as China, America, Canada, Germany, Malaysia, Australia, and others. Therefore, this article focuses on democratic citizenship in a multicultural society based on pesantren.

2. MATERIAL AND METHODS

This type of research is more appropriately categorized as field research and falls within the scope of qualitative research (Zuriyah, 2006). Therefore, a qualitative approach is more suitable for understanding the dynamics in this study. This research employs a phenomenological approach that emphasizes the revelation and understanding of a phenomenon rather than merely assessing evidence and evaluating the truth of religious claims. This approach is tasked with explaining how a religious phenomenon occurs. The phenomenological approach, as articulated by Stan Lester, aims to identify phenomena through how they are perceived by actors (humans) in a particular situation. The phenomenological approach "translates" deep information and perceptions through inductive and qualitative methods such as interviews, discussions, and participant observations and represents them from the perspectives of the researched parties (research participants) (Lester, 1999). The phenomenological approach is used because this research is directly related to phenomena that emerge around the human environment.

In this study, the observed phenomenon is the construction or dynamics of multicultural education based on pesantrens at the pesantren Nurul Jadid, focusing on democratic citizenship in a multicultural society based on pesantrens. In this regard, the research focuses on translating objective reality into knowledge that exists and persists in individual consciousness or translating objective reality into subjective reality. In this process, individuals cannot only understand the definitions of others but can also define them with others, forming a shared definition jointly.

According to the issues to be investigated, the data sources used in this study are primary and secondary. Primary data are directly obtained from caregivers, heads of pesantren, bureau heads, institutions, literature, books, websites, magazines, newspapers, archives, and other documents directly related to the research object. Meanwhile, secondary data support primary data and are still related to the research topic. This data model is obtained from various pesantren document sources and publications such as books, scientific journals, magazines, and so on, whether as personal works published by informants or published by other institutions, as a form of personal thought products of the informants. In selecting research informants, the researcher uses purposive sampling techniques.

Based on the data sources to be used and the issues to be investigated, the data collection used in this study is field studies involving observation, in-depth interviews with key figures related to the research theme, documentation of pesantren community writings, magazines, journals, and discussion notes. For observation techniques, the researcher uses them to search for data related to the research focus and to cross-check other data so that the observation results can be further interpreted based on the theory used to understand the focus of the research problem. It is conducted in three stages to obtain data through observation, starting from descriptive observation and broadly describing the situation in the research location. After the first data recording and analysis, focused observation is conducted to identify the categories that are the focus of this research and then analyze them. Finally, after repeated analysis and observation, further narrowing is done by conducting selective observation. Based on the results of interviews, field notes, and collected documents, data analysis in this study uses the Spradley data analysis model, which was adapted to the research stages. Spradley mentions four types of analysis models: domain analysis, taxonomic analysis, componential analysis, and cultural theme analysis.

3. RESULTS AND DISCUSSION

The interaction and institutionalization of multicultural values that have been carried out reflect that humans cannot live alone; they will need others and progress toward a more rational direction. As a social organization (*umron*), Pesantren results from dialectical interactions among community members. Therefore, the process that has taken place in pesantren at the primary stage of implementation and institutionalization becomes an objective consciousness until it becomes an identity that distinguishes one community from another. Organisms, individual consciousness, and social structures produce the intertwined process in pesantren about constructing multicultural Islamic religious education. Thus, this discussion focuses more on the conclusion of self-identification that distinguishes the pesantren community from other communities in interpreting multicultural education.

The implications of multicultural Islamic religious education for objective consciousness can be identified through two forms of self-identification consisting of primary socialization and secondary socialization routes. In this process, individuals are not only able to understand the definitions of others but also able to jointly define with others, forming a shared definition. Thus, the discourse that exists will be preserved in the traditions and culture of the community, which is undeniable and even impossible to eliminate. This stage then makes the individual part of the community. To achieve internalization, individuals will first receive socialization, which can be identified as a comprehensive and consistent imprinting of individuals into the objective world of a society or one of its sectors. Socialization is divided into two: primary and secondary. Primary socialization is the first socialization experienced by individuals, namely in childhood, which makes them members of society.

Meanwhile, secondary socialization is the ongoing process that imprints socialized individuals into new sectors of their objective world. In primary socialization, the individual's objective world is formed. Primary socialization creates a higher abstraction of awareness from specific roles and attitudes of others to general roles and attitudes.

The ongoing process from the basic implementation of multicultural education in pesantren to the institutionalization of multicultural Islamic religious education values in pesantren has implications for objective consciousness, both for alumni and educators and educational personnel within the pesantren. This results from understanding or directly interpreting an objective event as an expression of meaning, meaning that the manifestation of other people's subjective processes becomes subjective meaning for the individual himself/herself (Yuningsih, 2006). This process is then termed internalization, the final part of Peter L Berger's social construction theory. The research findings indicate that multicultural education conducted at the Nurul Jadid Islamic boarding school has implications for;

3.1 Religious Awareness in Diversity

The basis of humans as social beings who have interdependent bonds in their social lives is to cultivate the cleanliness of the human soul and radiate Divine light. Being able to guide humans to realize their position and the position of others who are different, to be in a position of equality, to mutually accept and appreciate differences as self-identity, and even to make differences as social capital in solving humanitarian problems.

The research data at the Nurul Jadid Islamic boarding school indicates that the construction of multicultural education implies the emergence of intellectual reflection on diversity and religiosity. This intellectual reflection takes the form of awareness of theological beliefs that pluralism is the will and destiny of God that must be accepted, and tolerance is also a religious teaching in organizing social life amidst pluralism, as expressed by Akmal Mundiri as follows:

"The teachings of tolerance, compassion, and humility, which provide space for mutual respect and appreciation of others with different beliefs, are basically teachings inherent in all religions. However, religious communities that view religions exclusively make the teaching of tolerance contained in their religious teachings obscured by egocentrism in claims of exclusive truth." (A. Mundiri, February 22, 2023)

Thahiruddin juga menambahkan bahwa keberagaman merupakan sunnatullah sehingga sikap toleran bersumber dari ajaran Allah swt sebagaimana data hasil wawancara berikut:

"As Muslims, I am convinced that the teaching of tolerance comes from Allah as the God who creates, rules, and governs the universe with His laws. Belief in Allah proclaimed in the shahada not only implies total worship of Allah but also affects one's views and actions, that everything on earth, both in material form and in action, is Allah's creation and will. Everything that happens in human life and the universe is not separate from His power and will, and is Allah's control over His creatures." (T. Thahiruddin, January 28, 2023)

Guaranteeing freedom for someone to make choices will lead their life to be open and, at the same time, educate them to become responsible individuals because the logic of freedom is responsibility. Someone free in their life will believe in and act according to their own will, based on their choices and considerations, so logically, that person can be held accountable for their actions. Conversely, someone who does something under compulsion cannot be held accountable for the choices of belief and actions. The imposition or taklif in adhering to Shariah is only for those who are believers, rational, mature, and capable of making choices, indicating that a person, in practicing the teachings of religion, must be in a state of freedom so that they can be held accountable for their actions. Didik P. Wicaksono expressed this in the following data:

"According to me, the guarantee of freedom of choice, besides giving each person their own consequences to be accountable for their actions, also carries the consequence that individuals must respect the freedom of others. Each individual will be able to exercise their freedom when that freedom is protected from intervention by others. The attitude of mutual protection, mutual respect, and mutual respect for the inherent freedom of each individual is the essence of tolerance."

Thus, the awareness of faith and love that transcends rational thought is a personal spiritual force in traversing the path to God. True believers whose faith is grounded in love, not heaven and hell, are considered in their religious actions, but faith and love themselves. This is evidence that the shift in the thinking of pesantren in today's context has at least shown a positive response to the challenges of developing modernity and demands that pesantren must color the complexity of the issues. In addition, Santri's Pancakesadaran, which positions religious consciousness, occupies the first consciousness position, making religious consciousness the main point that must underlie the life of Santri so that all of their activities are genuinely placed on the path of life as shown by Allah. This awareness includes three main aspects of religion: creed, worship, and morals, which are built on three principal foundations: broad religious insight, high religious responsibility, and deep religious appreciation.

The research results above indicate that the construction of multicultural education has implications for the emergence of intellectual reflections on diversity and religiosity. One of these intellectual reflections is awareness of the theological belief that pluralism is the will and destiny of God that must be accepted. Consciousness, in this context, is a mental state or psychological ability that allows someone to be aware of, feel, and interpret internal and external environments and respond to them with self-awareness. This is a central aspect of human experience that enables us to be aware of the thoughts, feelings, and sensations we experience and interact with the world around us (Baars, 1980).

Consciousness involves various levels and forms of experience, including self-awareness, environmental awareness, and awareness of internal thoughts and feelings (Damasio, 1999). This includes awareness of what is happening within our bodies and minds and our interactions with others and the external environment. The level of consciousness can also fluctuate, from full consciousness when we are awake to reduced or disturbed levels of consciousness when we are asleep or in certain states such as meditation or hypnosis.

Damasio reveals that consciousness cannot be separated from bodily experiences and emotions. He argues that the body and emotions are crucial in shaping consciousness and creating "the feeling of what happens." Biological and neurological processes in the body contribute to human conscious experiences, and how emotions play a role in giving nuances and meaning to these experiences (Damasio, 1999). Ultimately, this process will identify the concept of self, which is the mental representation of the body and human feelings that are continuous.

Religious consciousness in diversity, one of the findings in this study, refers to the understanding and acknowledgment of individuals or groups regarding religious belief differences and spiritual beliefs in diverse societies. This includes awareness of the existence and nature of diversity in religious practices, beliefs, and spiritual values. In the context of diversity, religious consciousness has several dimensions and implications for:

- 1) Recognition of diversity. Religious consciousness acknowledges that different societal groups hold various religions and spiritual beliefs. This involves respecting individuals' or groups' rights to religious beliefs without coercion or intervention;
- 2) Interreligious dialogue. Religious consciousness encourages positive dialogue and interaction between followers of different religions. This entails seeking similarities, understanding differences, and promoting mutual understanding among religious communities;
- 3) Tolerance and harmony. Religious consciousness fosters values of tolerance and harmony among religious communities. Respecting differences in beliefs helps create a harmonious and supportive society;
- 4) Rejection of fanaticism and intolerance. Religious consciousness opposes fanaticism, radicalism, and intolerant attitudes that can lead to interreligious conflict or tension;
- 5) Appreciation of cultural contributions. Religious consciousness also acknowledges the diverse cultural and spiritual contributions to society. This includes artistic, cultural, and philosophical legacies from various religions (Baharun & Mundiri, 2011).

Religious consciousness is a foundation for building harmonious and mutually respectful relationships among various religious groups within diverse societies. This is crucial to

ensure the existence of an inclusive and fair society for all its citizens, where religious rights and freedom of belief are respected and protected. In an increasingly interconnected and diverse global context, religious consciousness becomes increasingly crucial in promoting peace, justice, and beneficial diversity for all humanity. When faith is accepted without the involvement of consciousness, problems can arise.

The human ability to maintain faith is not structured biologically, so it cannot be regulated to respond spontaneously. One requires consciousness to maintain faith or religious aspects to guide human behavior and decisions effectively. Religion-based religious consciousness is essential for human responsiveness in achieving emotional clarity (Putra et al., 2021).

The state of religious consciousness is increasingly essential to understand, especially in creating a conducive emotional situation to navigate uncertainty. Individual needs influence the level of uncertainty. The higher the pressure, the higher the emotional stimuli on a person. The effects of increased emotional stimuli can be interpreted positively or negatively. In populations accustomed to it, high emotional stimuli from negative experiences can weaken an individual's ability to redirect attention. Consequently, individuals prone to depression will suffer more when faced with higher levels of negative emotional stimuli.

Thus, religious consciousness is not in a progressive form. Consciousness, in its general form, is more hierarchical than might be easily imagined. Therefore, religious consciousness is not positioned at the highest or higher level within the human being, at least not necessarily. However, consciousness emerges based on the semantic domain that constructs it. As quoted by M. Shafii and Richard M. Burke, consciousness evolves. In its fundamental phase, consciousness is a simple form that relies on sensory and perceptual stimuli. In the advanced phase, consciousness will emerge in various capacities: concept creation, language use, and self-introspection. Moreover, in the final phase, cosmic consciousness emerges. This phase contains a collection of human experiences in the form of information and knowledge that humans have discovered throughout civilization (Shafii, 1985).

The Pancasila of Santri consciousness at Nurul Jadid Islamic boarding school, based on research findings, shows the position of religious consciousness occupying the first position, making religious consciousness the main point that must underpin the lives of santri so that all their activities are genuinely placed on the path of life as shown by Allah. This consciousness includes three main aspects of religion: faith, worship, and morality, which are built on three principal foundations: broad religious insight, high religious responsibility, and deep religious devotion (Hefniy, 2016).

The above description emphasizes that religious consciousness in diversity emphasizes recognizing and appreciating differences and diversity in religious beliefs. This includes respecting the rights of every individual or group to have their own religious beliefs and practices without discrimination or coercion. Additionally, religious consciousness in diversity involves positive dialogue and interaction among various religious groups. This entails seeking similarities, understanding differences, and promoting mutual understanding among religious communities. The aim is to create an inclusive and harmonious society where tolerance, respect, and interfaith harmony can thrive and flourish. Religious consciousness in diversity also encompasses awareness of the role of religion in shaping societal norms and values and how religion can contribute to creating social justice and peace amidst existing diversity.

3.2 National Awareness in Diversity

Research data indicates that multicultural Islamic education at pesantren Nurul Jadid has national and state consciousness implications. The Pancasila of Santri consciousness, positioning religious consciousness in the first place, makes religious consciousness the main point that must underpin the lives of santri so that all their activities are genuinely placed on the path of life as shown by Allah. This consciousness includes three main aspects of religion: faith, worship, and morality, which are built on three principal

foundations: broad religious insight, high religious responsibility, and deep religious devotion, as expressed by Ahmad Sahidah as follows:

"Tolerance, which is regarded as part of religious teachings, is more emphasized on its humanitarian side, so that existing differences do not hinder mutual love, mutual assistance, and even mutual protection of the rights of others, including rights to worship, rights to live together (social interaction), and rights to property, including the right to their place of worship."(A. Sahidah, April 1, 2023)

Similarly, the consciousness of community living is positioned as the third consciousness in the Pancasila of Santri, departing from the principle that community life is a basic need for every human being because, as social beings, humans cannot live alone; one human being needs another human being, as expressed by Didik P Wicaksono in the following statement:

"Through the development of community awareness, it is hoped that the Pesantren and all its santri will not become ivory towers far from their communities, but can become water towers that can provide many benefits to the community. The Pesantren and its santri should at least integrate with the community, join hands in religious development and the development of knowledge, so that a religious and enlightened society can be realized in their lives."(D. P. Wicaksono, January 26, 2023)

The policy of pesantren Nurul Jadid since its first caretaker until now, in solidifying community awareness, requires that every activity carried out by regional santri organizations or alumni forums in the community must involve existing community organizations in their respective areas. Even Kiai Zaini always emphasizes that the santri of pesantren Nurul Jadid should not be exclusive and should not build group fanaticism, including fanaticism towards Nurul Jadid Islamic boarding school. Therefore, the activities of the santri through regional organizations are directed not only to involve community organizations in their areas but also to involve santri and alumni from other pesantren. The policy of Kiai Zaini as the founder and first caretaker continues to be used as a reference until now(D. P. Wicaksono, January 26, 2023).

National and state consciousness has its place in the Pancasila of Nurul Jadid Islamic boarding school, positioned as the fourth consciousness in the Pancasila of Santri, intended for santri to have views, attitudes or insights, and responsibilities in nation-building, as part of their religious duties. Nationalism and patriotism are essential parts of the spirit of the pesantren, as a form of responsibility for the survival of the nation and the Unitary State of the Republic of Indonesia. The experiences of Kiai Zini Mun'im, who was directly involved in the struggle for Indonesian independence, undoubtedly contributed to formulating national and state consciousness. Therefore, he always states that santri of Nurul Jadid must be active Muslims and strive in society for religion, nation, and state, according to their talents, expertise, and professions(Hefniy, 2016). Based on core values and guidance from the kyai, many alumni are involved in community activities and national service, as evidenced by the documentation of alumni tracer data from the Nurul Jadid Islamic boarding school in 2023(Dokumen Tracer Alumni, 2023).

Thus, multicultural Islamic education has implications for managing all resources in developing religious quality, education, and various aspects of community, national, and state life, which must be well organized to achieve effective and efficient success. Through this organizational awareness, it is hoped that Nurul Jadid santri will always prioritize common interests and goals in every step they take(Hefniy, 2016). Therefore, organizational life at Pesantren Nurul Jadid is vibrant and institutionally supported within the educational institution at all levels and in extracurricular organizations.

National and state consciousness has its place in the Pancasila of Pesantren Nurul Jadid, positioned as the fourth consciousness in the Pancasila of Santri, intended for santri to have views, attitudes or insights, and responsibilities in nation-building, as part of their religious duties. Nationalism and patriotism are essential parts of the spirit of the pesantren, as a form of responsibility for the survival of the nation and the Unitary State of the Republic of Indonesia.(Cehajic-Clancy et al., 2015).

In diverse societies, national and state consciousness is crucial in building unity, harmony, and solidarity among various ethnic, religious, and cultural groups. This involves recognizing and respecting cultural and religious diversity within the country while uniting all citizens under a shared national identity and purpose. National and state consciousness in diversity also encompasses awareness of rights and responsibilities as citizens, including active participation in the political process, respect for laws and regulations, and positive contributions to society and the nation as a whole (Beiner, 2014).

Furthermore, national and state consciousness in diversity entails understanding the importance of respecting the rights and freedoms of other citizens, regardless of their social, cultural, or religious backgrounds. This involves creating an inclusive and fair social climate for all citizens, where everyone feels valued and empowered (Banks, 2004). National and state consciousness of diversity also serves as a tool for bridging gaps and overcoming differences among groups, creating a harmonious and integrated society amidst diversity. Thus, national and state consciousness of diversity is crucial in building unity, harmony, and a strong national identity in diverse religious communities.

National and state consciousness at Pesantren Nurul Jadid is the fourth consciousness in the Pancasila of Santri, intending for students to have perspectives, attitudes, insights, and responsibilities in nation-building as part of their religious duties. Nationalism and patriotism are integral parts of the spiritual ethos of the pesantren, reflecting a commitment to the survival of the nation and the Unitary State of the Republic of Indonesia.

The experiences of Kiai Zaini Mun'im, who was directly involved in the struggle for Indonesian independence, have undoubtedly inspired the formulation of national and state consciousness. Therefore, he consistently emphasizes that Nurul Jadid students must be active Muslims, advocating for religion, nation, and state in line with their talents, skills, and professions (Hefniy, 2016).

In developing national values, Kiai Zaini promotes a moderate approach to facing the pluralistic realities of the Islamic community and the Indonesian nation. For Kiai Zaini, differences are inevitable; thus, in nation-building, there is no need to dwell on existing differences. Instead, efforts should be directed toward finding common ground or similarities to strengthen national unity (Amin & Ridwan, 1996).

3.3 Moderate Religious Views

The research data indicates that the implications of multicultural Islamic religious education on objective awareness in the Pesantren have implications for moderate religious views. Alumni of Pesantren Nurul Jadid believe moderation should be understood and cultivated as a collective commitment to maintaining perfect balance. Every member of society, regardless of ethnicity, culture, religion, or political affiliation, should be willing to listen to each other and learn to manage and overcome their differences. In this understanding, truth is not confined to one group alone but also exists within other groups, including religious groups. This understanding stems from a belief that all religions fundamentally convey salvation teachings. As expressed by Didik P. Wicaksono in the following interview:

“Students' understanding through the study of classical texts, juxtaposed with contemporary theories in educational institutions, shapes the students' attitudes to coexist with all layers of society. It is evident how students at SMANJ can compete in the Chinese Bridge competition at Petra University Surabaya. Moreover, they – SMANJ students – can win awards in various competitions, including speeches, storytelling, drama, and others. Novi Basuki's achievement also provides evidence that the moderate religious views of the students are evident when she pursued her studies in China and obtained a doctoral degree.” (D. P. Wicaksono, January 26, 2023)

The moderate religious views of students at Pesantren Nurul Jadid are formed through inclusive learning and scholarly adaptation at the Pesantren, enabling them to collaborate with all layers of society based on knowledge.

Some extracurricular activities include discussions, debate contests, speech presentations, quizzes, writing skills, listening exercises, disciplinary actions, broadcasting, storytelling, morning talks, study clubs, and vocabulary memorization. Students also participate in the Mandarin Language Proficiency Test (HSK) and in Mandarin language competitions and contests. The management of this Mandarin language institution consists of planning overall program activities, organizing work programs from supervisors to students, implementing planned activities, monitoring programmed activities, and evaluating activities at each stage of the mentoring process, both at the Pesantren and in school.

Based on the documentation data, the researcher found several implications of multicultural Islamic religious education, particularly the ability of students to adapt moderate views with Chinese language competencies, as evidenced by the achievements of SMANJ students at Pesantren Nurul Jadid in the Chinese language competition:

Table 1: Achievement Data of Nurul Jadid Senior High School Students in the Chinese Language Competition

Achievement	Criteria for Achievement or Competition	Year
Third Place	Chinese Bridge throughout East Java in UK Petra (A. Syaifur Rizal)	2012
Scholarship8 Students	Chinese Language and culture college, Huaqiao Xia Men University, Cina (Agus Fatih Maulana, Moh. Idris, Ulfi Widiawati Roshida, Mega Indah Widiyawati, Nur Musyafak, Rizka Arisandi, Husnul Khotimah, A. Jupriyadi)	2012
Scholarship 1 Students	Chinese Education and Philosophy, Fu Jian Normal University, Cina (Muhammad Khodir)	2012
Third Place	Chinese Bridge throughout East Java at UK Petra (Siti Holifah)	2013
First Place	Chinese Paradise se Java Bali, Univ. Brawijaya (A. Fauzan Roziqi)	2014
First Place	Chinese Paradise se Java Bali, Univ. Brawijaya (A. Fauzan Roziqi)	2015
First Place	UNESA Mandarin Composition Competition (Nadia Ulfah Affandi)	2016
Second Place	UNESA Mandarin Reading Competition (Ainurrahmah)	2016
Second Place	UNESA Mandarin Listening Competition (Ifro'iyeh)	2016
Third Place	UNESA Mandarin Singing Competition (Mega Nurul Izzah Yasin)	2016
First Place	9th Chinese Bridge Competition at High School level throughout the world in Indonesia in 2016 BKPBM Jakarta (Moh. Taufik Kurrahman)	2016
First Place andThird Place	Mandarin Poetry Festival 2016 Univ. Surabaya State	2-16
First Place andThird Place	Getting to know Hanzi Mandarin Festival 2016 Univ. Surabaya State	2016
First Place	Chinese Bridge throughout East Java at Petra Christian University, Surabaya	2017
First Place	BKPBM Jakarta National Chinese Bridge Competition (M. Salman Al Farizi))	2018
4th place in Asia	International Chinese Bridge Competition in Beijing (M. Salman Al Farizi)	2018
Second PlaceThird Place	Mandarin language dream competition, Univ. Malang State, East Java Level	2019
First Placeand Second Place	Chinese speech, Univ. Surabaya State in East Java	2019
Third Place	Mandarin poetry, Univ. Surabaya State in East Java (Supriyadi)	2019
Second Place	Hanzi Knowledge, Univ. Surabaya State in East Java (Alfan Wijaya)	2019
First Place	Mandarin language presenter, Univ. State of Surabaya in East Java (Rusda)	2019
First Place	2 Dimensional Mading, Univ. Surabaya State in East Java (Berlian, et	2019

	a)	
Third Place	Mandarin speech, Ma Chung Univ Malang, East Java	2019
First Place	Telling stories in Mandarin, Univ. Malang State in East Java	2020

The moderate religious views of students at Pesantren Nurul Jadid are not only evident in the mastery of Mandarin language and culture but also in other fields, such as proficiency in other foreign languages like English and Arabic, participation in science competitions, and the ability to collaborate with all layers of society, both in the realm of knowledge development and in the framework of service to others.

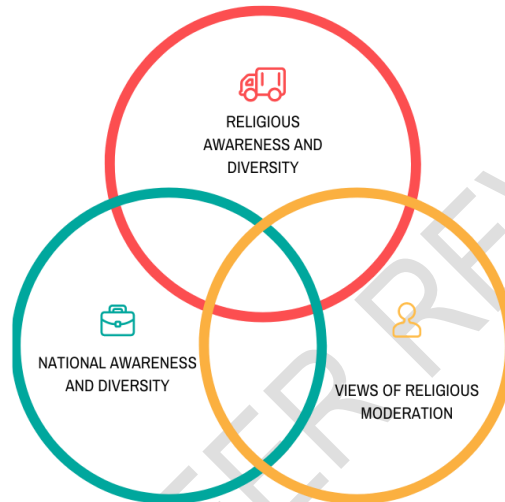


Figure 1: Findings Data on the Implications of Multicultural Islamic Religious Education on Objective Awareness at Pesantren Nurul Jadid

The moderate religious awareness at Pesantren Nurul Jadid takes the form of a collective commitment to maintain perfect balance. Every community member, regardless of ethnicity, culture, religion, or political preference, is willing to listen to each other and learn to manage and overcome their differences. In this understanding, truth is not confined to one group but can also be found in others, including other religious groups. In this context, moderation implies balancing beliefs and tolerance towards other beliefs.

Moderation in Islamic thought emphasizes tolerance of diversity. It involves openness to accepting religious diversity (inclusivism) (Akhmadi, 2019). This includes diversity in schools of thought and religious practices. Moderation must be understood and cultivated as a collective commitment to maintain perfect balance, where every member of society, regardless of ethnicity, culture, religion, or political preference, is willing to listen to each other and learn to manage and overcome their differences. In this understanding, truth is not confined to one group but can also be found in others, including other religious groups. This understanding stems from a belief that all religions preach salvation.

Hilmy identifies several characteristics of the use of the concept of moderation in the Indonesian Islamic context, including non-violent ideology in spreading Islam; adopting modern lifestyles, including science and technology, democracy, human rights, and the like; rational thinking; contextual approach to understanding Islam; and the use of intellectual work to formulate legal opinions when there is no explicit justification from the Quran and Hadith. These five characteristics can be expanded into other characteristics, such as tolerance, harmony, and cooperation among religious groups (Hilmy, 2013).

According to Lukman Hakim Syaifuddin, moderate education can be implemented if an individual possesses three main characteristics: wisdom, purity, and courage (Kementerian Agama RI, 2019b). In other words, a moderate religious attitude always chooses the middle path, which can easily be realized if one has sufficient knowledge of religion to act wisely, resist temptation, act sincerely without burden, and not be selfish with one's truth to acknowledge others' interpretations and bravely express one's views based on knowledge.

Moderation is a disposition to take the middle path, which has become an alternative terminology in religious discourse, both globally and locally. Moderation is considered the most ideal diversity attitude when religious conflicts escalate. Some principles of religious moderation related to the concept of Islamic *wasathiyah* are as follows; 1) *Tawassuth*/ taking the middle path, which means not leaning too far to the right (fundamentalist) or too far to the left (liberal). With this approach, Islam becomes more readily accepted by all layers of society; 2) *Tawazun*/ equilibrium means giving something its due without addition or subtraction. Through the principle of equilibrium, a Muslim can achieve true inner happiness through inner peace and external tranquility in the form of stability and peace in life activities; and 3) *Tasamuh*/ tolerance manifests in one's willingness to accept various views and positions, even if one disagrees with them (Kementerian Agama RI, 2019a).

The objective implications described above, consisting of religious awareness of diversity, national and state awareness of diversity, and moderate religious views, are part of self-identification in the socio-cultural world. In the process of internalization, there is a further absorption of the objective world into consciousness in such a way that the structure of the social world influences the individual's subjectivity. Various elements of the world that have been objectified will be perceived as manifestations of reality beyond consciousness and internal manifestations of consciousness (Sukidin, 2002).

In this context, the *pesantren* community self-identifies within its socio-cultural world. Internalization represents a moment of pulling social reality into oneself, where social reality becomes subjective reality. Social reality resides within humans, and individuals become identified within the socio-cultural world through this process.

Thus, the *Pesantren Nurul Jadid* community strives to play a role in society by acknowledging diversity through a tolerant attitude towards surrounding differences, ultimately forming an identity that distinguishes it from other communities. Identity is an essential part of self-concept. Self-concept is not merely a descriptive portrayal but also your evaluation of yourself. It encompasses what you think and feel about yourself.

Self-concept is also defined as all you think and feel about you, the entire complex of beliefs and attitudes you hold about yourself. All individual thoughts and feelings about oneself as an object shape self-concept. Identity is the part of oneself known by others. A meaningful way to explore identity is through peer interaction. Self-identity is a characteristic unique to adolescents and clearly distinguishes them from other adolescents. A person's social identity contributes to their self-concept and enables them to position themselves in a specific position within complex social networks (Sarwono, 1999).

As outlined above, the process that occurs from formation to the implications arising in the form of objective consciousness within the *pesantren* community indicates a process of knowledge formation that distinguishes humans from other creatures. Humans can recognize and be aware of what is happening outside them (*idrak*). According to Ibn Khaldun, *idrak* or consciousness is the human ability to understand the reality around them through observation, analysis, and interpretation. This *idrak* is objective because it reflects actual reality and is not influenced by individual feelings or emotions (Khaldun, 2006).

The findings and propositions of research on democratic citizenship in multicultural societies based on *pesantren*, consisting of religious awareness in diversity, national awareness in diversity, and moderate religious views, are part of the process of self-identification in the socio-cultural world. These research findings further refine and reinforce Ibn Khaldun's theory of ideas, which states that humans are aware of what is happening outside of them (*idrak*). This awareness is formed through three dialectical processes starting from *aqil al-*

tamyizy (perception), which assists humans in acquiring something beneficial for them and also rejecting something futile for them; *aql al-tajriby* (a perception) or experimental reason, and *aql an-nadhary* which accompanies humans in the form of perception, a perception, imagination, and confirmation, thus forming new knowledge.

4. CONCLUSION

Based on the research findings, it can be concluded that democratic citizenship in multicultural societies is based on *pesantren*, which results in the emergence of objective consciousness, consisting of religious awareness of diversity, national awareness of diversity, and moderate religious views. Religious awareness involves intellectual reflection on diversity and religiosity. National consciousness in diversity refers to the understanding and awareness of individuals or groups about national identity and participation in the nation's life in the context of social, cultural, and religious diversity. Meanwhile, moderate religious views in this context consist of a collective commitment to maintaining perfect balance. Every member of society, regardless of ethnicity, culture, religion, or political preference, is willing to listen to each other and learn to manage and overcome their differences.

This research finding also reaffirms Ibn Khaldun's thoughts on *ashabiyyah*, which he believed has a broad spectrum in explaining socio-cultural relations, including: a) Kinship and lineage *ashabiyyah* is the strongest; b) Alliance *ashabiyyah*, formed when someone creates a community with another community that becomes a bond; c) Loyalty *ashabiyyah*, created due to social conditions, growing from friendships and associations arising from a person's dependence on a new lineage; d) Merging *ashabiyyah*, occurring when someone separates from their family and other kin; and e) Slavery *ashabiyyah*, formed from the relationship between master and slave. According to Ibn Khaldun, the truth of religion plays a vital role in creating unity within *asabiyyah*, thus creating civilization (*tatamadun al-madinah*). *Tatamaddun al-Madinah*, according to Ibn Khaldun, reflects the importance of social solidarity, cooperation, and moral values in the formation and sustainability of a civilization. The influence of these factors can help society achieve progress and maintain sustainable civilization. Ibn Khaldun's theory on the cycle of civilization provides profound insights into the dynamics of history and human social development. Religious awareness of diversity, national awareness of diversity, and moderate religious views can be equated with social organizations that result from dialectical interactions among members of society. Human beings greatly need social interaction in their daily activities.

REFERENCES

1. Ahmadi, A. (2019). RELIGIOUS MODERATION IN INDONESIA'S DIVERSITY
RELIGIOUS MODERATION IN INDONESIA'S DIVERSITY. *Journal of Religious Education and Training*, 13(2), 45–55.
2. 2. Amin, M. M., & Ridwan, M. N. (1996). H. Zaini Mun'im (devotion and written works). LKPSM.

3. 3. Azra, A. (2010). Revision of Pancasila. In *Knitting the Archipelago; Missing Pancasila*. Compass.
4. 4. Baars, B. J. (1980). *A Cognitive Theory of Consciousness*. Cambridge University Press.
5. 5. Banks, J. A. (2004). *Diversity and Citizenship Education: Global Perspectives*. Jossey-Bass.
6. 6. Beiner, R. (2014). *National Identity and Citizenship*. British Press.
7. 7. Cehajic-Clancy, S., Brown, R., & Martinovic, B. (2015). Diversity and Unity: The Role of National Identity in Promoting Social Cohesion in Multicultural Societies. *Social Issues and Policy Review*, 9(1), 91–112.
8. 8. Damasio, A. (1999). *The Feeling of What Happens: Body and Emotion in the Making of Consciousness*. Harcourt Brace & Company.
9. 9. Alumni Tracer Document. (2023). Nurul Jadid Islamic Boarding School Alumni Tracer Results in 2023. Public Relations of the Nurul Jadid Islamic Boarding School Secretariat.
10. 10. Hasan Baharun & Akmal Mundiri. (n.d.). *Islamic Studies Methodology; Sparks of Figures' Thoughts in Grounding Religion* (2011th ed.). Ar-Ruzz Media.
11. 11. Hefniy, H. (2016). Profile of Nurul Jadid Islamic Boarding School. Public Relations of the Nurul Jadid Islamic Boarding School Secretariat.
12. 12. Hilmy, M. (2013). WHITHER INDONESIA—ISLAMIC MODERATISM? A Reexamination on the Moderate Vision of Muhammadiyah and NU. *JOURNAL OF INDONESIAN ISLAM*, 7(1), 24. <https://doi.org/10.15642/JIIS.2013.7.1.24-48>
13. 13. John, S. W. L. (2016). *Encyclopedia of Communication Theory*. Kencana.
14. 14. Juba, H. (2017). *Contestation of Religious Identity; Spiritual Locality in Indonesia*. The Phinisi Press.
15. 15. Ministry of Religion of the Republic of Indonesia. (2019a). *Implementation of Religious Moderation in Islamic Education*. Working Group for the Implementation of Religious Moderation of the Directorate General of Islamic Education, Ministry of

Religion of the Republic of Indonesia in collaboration with the National Sovereign Institution.

16. 16. Ministry of Religion of the Republic of Indonesia. (2019b). Religious Moderation. Research and Development and Training of the Ministry of Religion of the Republic of Indonesia.
17. 17. Khaldun, I. (2006). Muqoddimah. Paradise Library.
18. 18. Lester, S. (1999). An Introduction to Phenomenological Research. Stan Lester Development.
19. 19. Madjid, N. (nd). Islamic Boarding School Rooms. Dian Rakyat.
20. 20. Mundiri, A. (2023, February 22). Religious Awareness in Diversity.
21. 21. Center for Islamic and Community Studies, UIN Jakarta. (2018). Executive Summary Fire in the Chaff of Gen Z Religion; National Survey on Religious Attitudes in Schools and Universities in Indonesia. In Executive Summary of the Convey Indonesia Program. Convey Indonesia.
22. 22. Putra, A. A., Kuswanjono, A., & Munir, M. (2021). Sufistic Consciousness as A Foundation of Religious Well-Being in Ibn 'Arabi's Teaching to Understand Existential Uncertainty | Son | Journal of Theology. Journal of THEOLOGIA, 32(2), 173–192. <https://journal.walisongo.ac.id/index.php/teologia/article/view/9456/pdf>
23. 23. Sahidah, A. (2023, April 1). National Awareness in Diversity.
24. 24. Sarwono, S. W. (1999). Social psychology group psychology and applied psychology. Library Hall.
25. 25. Shafii, M. (1985). Freedom from Self: Sufism, Meditation, and Psychotherapy. Human Sciences Press.
26. 26. Sukidin, B. (2002). Micro Perspective Qualitative Method. Scholarly Person.
27. 27. Thahiruddin, T. (2023, January 28). Religious Awareness in Diversity.
28. 28. Wicaksono, D. P. (2023, January 26). National Awareness in Diversity.
29. 29. Yuningsih, A. (2006). Implementation of Social Construction Theory in Public Relations Research. Mediator Journal, 1(1), 59–70.
30. 30. Zuriyah, N. (2006). Social and Educational Research Methods, Application Theory. Literary Earth.

UNDER PEER REVIEW