Nurul Ummahat Yogyakarta Inclusive Islamic Boarding School in Realizing Community Harmonization

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Abstract

In the era of globalization at this time, religious people are faced with religious plurality, social conflict and radicalism. Therefore, to realize the peace aspired to by the international world, it requires a person who still holds fast to the purity of religious teachings that are able to adapt to the culture of society and exclusively. And to realize such a person, we need an institution of religious education that teaches true religious values. The existence of the pesantren Nurul Ummahat as a religious education institution as well as an agent of peace has inspired the international world. In the midst of religious social conflicts, this pesantren is able to realize harmony in religious communities in the midst of domestic and international society. Through religious dialogues and cross-faith social practical activities, Nurul Ummahat was able to actualize the concept of Islam *rahmatan lil 'alamin* as the basis of Islamic boarding schools.

1. Introduction

Conflict between people religious later This become issue central in life people all over the world. Tragedy Rohingya Muslims in Myanmar, for example. Conflicts based on religious differences - Islam as minority - this become international spotlight. _Thousand inhabitant Rohingya Muslims fled to Bangladesh border and forced must accept circumstances when area birth they damaged and burned to the ground by the group Myanmar military [1]. More from in addition, the Palestinian-Israeli conflict was also mentioned as conflict between religions.

Amnesty International Researcher for Palestine, Lina Fatton say that religion has become tool for make things worse the original Israeli-Palestinian conflict is conflict competition power between both countries. Apart from that, the Islamophobia virus is also spreading widespread in Western countries. Minority people Muslims in Western countries are forced to must life in worry and fear. It's rampant actions violence, threats and discrimination even terror to minority people Muslim start felt. A terrible act of terrorism has occurred at two mosques in Christchurch-New Zealand, last Friday, March 15, 2019.

Reality life There are no religions in Indonesia either free from conflict between religions. Practices of violence in the name of Islam, from race fundamentalism, radicalism until terrorism lately this also became notes bad for Indonesia. There was an attack to religious leaders – such as KH Umar Bisri bin Sukowi in Cicalengka, Bandung, and also attacks house of worship at St. Lideina, Beog Sleman Yogyakarta moment mass implemented. Plus, action _ terror bomb at three Church in Suarabaya and still lots again conflicts between other religions throughout the international world.

Conflicts between religions above indicated the more he ran away awareness public neighbor necessary plurality _ multicultural and multi-religious in Indonesia. Basically _ formation peace and harmony religious can materialize with religious doctrine that became an ideology. Because in essence, no Not a single religion in the world teaches this violence and war. But in fact, still Lots Conflicts in this world are based on differences ideology religious. So, the religion of Islam came with carry and distribute peace. Because in concept, this religion owns very great teachings, such as *Ukhwah* (Brotherhood), *Itihadiyah* (Unity) and Deliberation (Democracy).

For realize the peace that the international world aspires to that, is needed personal permanent Muslim _ hold on firm to purity Islamic teachings and also can adapt with culture society or not with follow violence. And for realize Such a person is needed something institution education Islamic religion teaches values True Islam, one of them is Islamic boarding school. Boarding school is institution the oldest Islamic education in Indonesia. Boarding school is vehicle spiritual struggle as well as a medium for culturize culture that provides room freedom for associate between dimensions cultural and dimensional religious norms. Desired educational goals_achieved by Islamic boarding schools teach and develop Islamic religious values for realize order social harmony _ in accordance with Islamic religious values contained in the Koran and al-Hadith. [2]

Along with developments over time, issues that must be faced and answered by Islamic boarding schools the more complex. Boarding school faced with the challenges posed by modern life. Even in a number of year final boarding school linked with issues radicalism and terrorism which have an impact on the image Islamic boarding school. View negative to boarding school appear among community and Islamic boarding schools made focus attention government to eradication action terrorism. For that is, existence boarding school mercy Lil ' Alamin is much needed for guard wholeness diverse nation.

Cottage Nurul Ummahat Islamic Boarding School is one _ Islamic boarding school that instills awareness multicultural among his students. Not only in a way theoretically, would but boarding school This active in a way practical in carry out religious dialogue and activities social cross faith. Islamic boarding school, which was founded in 1988 by KH Abdul Muhaimin, a figure at a time Brotherhood Forum Coordinator People Religion (FPUB) Yogyakarta specialize self as boarding school woman. This Islamic boarding school is located in Kotagede, Yogyakarta emphasize importance inclusivity religion in society. Even since 1991, Islamic boarding school This has get visit more from 70 countries in the world, such as India, China, Japan, Korea, Palestine, Rome and America. "Since 90 's _ boarding school This Already start hit with life multicultural. Since moment That start Lots visit from guests of different religions, no exception visitor from abroad. More from 70 countries already Once visit Nurul Ummahat Islamic boarding school such as America, China, Korea, Rome, Japan, Palestine, and especially representative from the USCRF (United State Commission on Religion and Freedom) and the President of the IRF (International for Religion and Freedom) which was delegated by President Obama when that." [3]

In the middle widespread conflict social religions in parts of the world, will but Nurul Ummahat Islamic Boarding School precisely can prove exists harmony harmony people religion in the international world. Through religious dialogue and activities social cross faith, Kiai Abdul Muhaimin hopes boarding school This capable produce soulful figure _ modernist, sensitive to progress civilization man with put forward attitude openness , clever adapt yourself , as well uphold mark humanity . So that capable become alternative new for Students in sowing values diversity tolerance and peace in the international world. Leave from background behind that, then writer interested in deepening in a way comprehensive about How Contribution Islamic boarding schools and also santri as agent peace (agent of peace) in the international world.

2. Materials and Methods

This research is based on the realization that the current educational world is enveloped by various issues. This situation is further complicated by the teaching methods that have not fully accommodated the potential of multicultural and multireligious diversity, which sets Indonesia apart from other countries in the world. In this regard, the approach of multicultural and multireligious counselling becomes the basis for fostering a moderate religious attitude in Indonesia. The main foundation of this writing is a literature study, examining concepts that have been extensively studied by previous authors. The literature study was conducted through the exploration of relevant references, particularly focusing on multicultural and multireligious counselling.

The analytical descriptive technique is employed in this study, highlighting the potential of cultural and religious diversity as a reference point for building a moderate attitude. As such, this writing is expected to provide a theoretical proposition through the method of multicultural and multireligious counselling, capable of nurturing openness among students. In other words, students can learn to appreciate differences with a tolerant attitude and remain open to followers of other religions.

3. Results and Discussion

3.1 Results

3.1.1 Moderation in religion

Moderation in religion, also known as religious moderation, refers to adopting a middle path in practicing one's faith, avoiding extremism, and not going to extremes in following religious teachings [4]. According to the Indonesian Dictionary (KBBI), moderation has two important meanings: reducing violence and avoiding extremism. It is characterized by avoiding extreme behaviour or expressions, leaning towards a middle path, and being open to considering the perspectives of others [5]. In Arabic, moderation is known as "al-wasathiyah," meaning the most perfect. Those who practice it are called "moderate." In ancient Greek mythology, the principle of moderation was already known and inscribed on the statue of Apollo in Delphi with the phrase "Meden Agan," which means "nothing in excess" [4].

Moderation should be understood and nurtured as a collective commitment to maintaining balance among all members of society, regardless of their ethnicity, culture, religion, or political preferences. This commitment involves accepting and understanding each other's differences. Within this understanding, truth is not exclusive to only one group but can also be found in other religious groups. This belief stems from the notion that all religions fundamentally carry teachings of salvation. The differences between the teachings of different prophets across generations are only in the form of sharia [6].

Based on the above definitions of moderation, it can be concluded that moderation is an attitude that demonstrates self-control, balance within limits, avoiding excess, and showing tolerance towards differences in the realities of life.

The emergence of the concept of religious moderation was a response to the rise of intolerant behaviour in religious practices, where some individuals, under the guise of religion, resorted to violence against specific religious groups. In the context of Islam, the concept of religious moderation is exemplified by the principle of religious tolerance. This can be seen in Surah Al-Kafirun [109]:1-6 of the Quran. What is meant by religious tolerance is mutual respect and appreciation among people of different religions. Each religious' community has the freedom to practice their faith according to their beliefs and teachings. However, religious tolerance does not entail mixing and blending religious teachings, as doing so would no longer be considered tolerance but instead an act of blasphemy. Major religions in the world face real challenges such as extremism, radicalism, intolerance, and exclusivism. Some religious groups practice their faith with love and tolerance, while others emphasize ethnocentrism (Jun 2018).

Masdar Hilmy [7] identified several characteristics of the use of the concept of moderation in the context of Islam in Indonesia. These include the rejection of violence in spreading Islamic teachings, adopting a modern way of life encompassing science, technology, democracy, human rights, and others, adopting a national perspective, contextual approaches to understanding Islam, and employing ijtihad (intellectual efforts to form legal opinions when there is no explicit justification from the Quran and Hadith).

The fundamental principles of religious moderation are justice, balance, and tolerance. Justice means being impartial and not favouring one party over another, acting solely for the sake of truth. Balance means adopting a perspective, attitude, and commitment that align with justice, humanity, and equality. From these two principles emerges the third principle, tolerance, which involves respecting, allowing, and permitting diversity. Tolerance, in essence, is an attitude that respects all differences between oneself and others.

Indonesia, as a country with diverse ethnic, cultural, linguistic, and religious backgrounds, considers its diversity as a gift and has become one of the largest multicultural countries in the world. To create and maintain unity among its people, Indonesia upholds the principle of "Bhineka Tunggal Ika," which means "Unity in Diversity." However, it cannot be denied that behind this diversity, conflicts may arise, threatening Indonesia's unity. Conflicts can be caused by factors such as intolerance, liberal ideologies, and extremist interpretations of religious teachings. To prevent such conflicts, the government strives to strengthen religious moderation in society. Religious moderation is a crucial tool in combating radicalism in Indonesia. It represents the middle path between religious diversity and moderation, which is inherent in Indonesia as a cultural archipelago that intertwines religion and local wisdom.

Religious moderation is closely related to preserving unity through a tolerant attitude, a heritage from ancestors that teaches us to understand, respect, and honour others who are different from us. Therefore, to avoid religious extremism, it is essential to foster a moderate or open-minded religious attitude, which is known as religious moderation.

3.1.2 Multicultural Counseling

Before delving further into multicultural counselling, let's first discuss multicultural education. Many opinions exist about multicultural education, but they all converge on the same action. Muhaemin el-Ma'hady defines multicultural education as education that addresses cultural diversity in response to demographic and cultural changes within specific communities or even the global world. This viewpoint emphasizes how the world responds to diversity in education, stressing the need for embracing this diversity. Education, ultimately, plays a crucial role in shaping character, ethics, positive attitudes, and acceptance of diversity.

Culture represents an individual's or a group's way of life. Multiculturalism refers to a belief and behavioural system that recognizes and respects the existence of diverse groups within an organization or society, acknowledges their unique socio-cultural identities, and encourages their continuous contributions to an inclusive cultural environment that empowers everyone within the organization or society.

Multicultural counselling is vital, especially for individuals in need of assistance in problem-solving and personal development. While some can resolve their problems and identify their potential independently, others may require external support. Multicultural counselling is particularly relevant in this context. The essence of multicultural counselling lies in being sensitive to integrating various cultural functions and interactions to attend to the cultural experiences of others.

Multicultural counselling enhances the provision of more detailed counselling services. While traditional counselling focuses on the problems and needs of the individual (counselee), multicultural counselling emphasizes respecting the identities, personalities, ethnicity, race, religion, culture, gender, and socioeconomic status of the counselee. The counsellor respects the background, environment, housing, and more. By considering the social and cultural realities that encompass the mentee's life, the counsellor can provide accurate and satisfactory counselling services.

Michael D'Andrea [8] has formulated ten factors that can influence the effectiveness of multicultural counselling services: (1) religious identity, (2) economic background, (3) sexual identity, (4) psychological maturity, (5) ethnic-racial and cultural identity, (6) challenges during growth and development (chronological), (7) trauma and other threats to the counselee, (8) family history and dynamics, (9) unique physical characteristics, and (10) residential location and language differences. Paying attention to these factors assists counsellors in building rapport during the initial stages and subsequent counselling processes, thereby ensuring smooth and directed counselling sessions with the highest quality of service. Ultimately, this leads to satisfaction for both the counselee and the counsellors.

To ensure the smoothness and success of multicultural counselling practice, Craig Stutman (2019) recommends several steps: (1) defining multicultural counselling, identifying and respecting differences between the counsellor and the counselee, (2) recognizing cultural differences, knowing the counselee's expression style to avoid misunderstandings, (3) understanding and addressing multicultural counselling issues, making interventions culturally sensitive, (4) playing the role of the counsellor in multicultural counselling to ensure counselling effectiveness, and (5) continuous education in multicultural counselling to adapt to ever-changing dynamics.

In conclusion, all counselling services in any setting, be it family counselling, educational counselling, career counselling, counselling for children with special needs, gifted children counselling, etc., should consider implementing multicultural counselling. By doing so, the counselling advice is expected to be highly effective and efficient. Given that in life, we cannot escape from problems and the need to grow and develop, counselling becomes a necessity for every individual.

3.2 Discussions

3.2.1 Internalization of Religious Moderation in Multicultural Counselling

The call to promote moderation is a duty for all Indonesian citizens and all humanity, and it becomes effective when conveyed through education. One of the avenues for instilling religious moderation is multicultural counselling, which is believed to be one of the most effective instruments for the internalization and dissemination of multicultural values among students [9].

To provide the best multicultural counselling services, professional counsellors with cultural competencies are essential. They should possess the following characteristics: (1) Self-awareness of their values and biases, (2) Understanding the cultural perspectives of the clients, and (3) Ability to develop appropriate intervention strategies and techniques. These three keywords—counsellor, client, and strategy—lie at the core of the counsellor's role in creatively realizing effective multicultural counselling services. The effectiveness of multicultural counselling is crucial in ensuring successful and satisfactory counselling experiences.

Johnson, Nadirshaw, and Pedersen recommend a series of guidelines for multicultural counselling practice [10]: a. There is no universal normality applicable to all individuals, situations, and cultures. The main concept of mental health and illness must be expanded to include religious and spiritual elements. b. Individualism is not the sole perspective to interpret human behaviour; it must be accompanied by collectivism in certain situations. c. Recognizing the reality of racism and discrimination is essential in the lives of clients and the therapeutic process. d. The use of language is crucial. Abstract "middle-class" psychotherapeutic discourses may not be understandable, and it is essential to take note of the structures present in the client's community, which function as support and reinforcement. e. Emphasize the importance of historical context when explaining present experiences. Intentionally discuss cultural issues and differences within the counselling space. f. Always ensure clear communication with the client; in other words, remain open to learning from them.

Pedersen et al. state that multicultural counselling involves three elements: First, counsellors and clients come from different cultural backgrounds and engage in counselling within the client's cultural context. Second, counsellors and clients come from different cultural backgrounds, and counselling takes place within the counsellor's cultural context. Third, counsellors and clients come from different cultural backgrounds and conduct counselling in different settings. This highlights the responsibility of counselling and psychology professionals to develop competencies in multicultural awareness. Multicultural competence should be generic for all forms of counselling and therapy, encompassing awareness, knowledge, and skills that contribute to the development of culturally cantered counselling [11].

In this context, multicultural and multi-religious counselling serves as an alternative approach to education, aiming to provide a comprehensive understanding of social and cultural aspects of society to students. It also addresses shortcomings, failures, and discriminatory practices in the education process [12], while also addressing religious aspects. This approach aligns with the principles of national education as stipulated in the National Education System Law (Sisdiknas) of 2003, Article 4, Paragraph 1, which states that national education must be conducted democratically and justly, upholding human rights, religious values, cultural values, and national diversity (Law of the Republic of Indonesia No. 20 of 2003: 8).

Multiculturalism is a concept where a community within a nation acknowledges diversity, differences, and cultural pluralism, encompassing race, ethnicity, and religion [13]. It understands that a plural or diverse nation is filled with various cultures (multicultural). A multicultural nation is where different ethnic or cultural groups coexist peacefully, marked by the willingness to respect other cultures. This pluralism can also be related to religion, where religions maintain the balance of the plural society to avoid conflicts. Multicultural counselling is viewed as a potent tool for helping people understand and practice moderate religious values. Hence, various studies are required to strengthen the internalization of religious moderation through counselling and other means.

Several theories can support this concept, including:

a. Social Psychology

Theory This theory states that an individual's perception of their environment influences their attitudes and behaviours. Through multicultural counselling, individuals can understand interreligious differences and develop positive attitudes toward them, thereby reinforcing the internalization of moderate religious values.

b. Attitude Change

Theory This theory posits that an individual's attitudes can change through learning and experiences. In this context, multicultural counselling can help individuals gain a better understanding of moderate religious values, thereby strengthening their internalization.

c. Multicultural Counselling

Theory This theory states that counselling focused on cultural diversity can help individuals understand the cultural backgrounds and religious beliefs of others, fostering tolerance and appreciation of differences. This can reinforce the internalization of moderate religious values.

The choice of the multicultural ideology paradigm in counselling practice is crucial, as it guides the development of student's character and self-confidence in the present and the future. It also offers a conceptual framework for inclusive moderation training, wherein moderation within religion means training high-quality counsellors and therapists in culture and religion for counselling and therapy. Diversity, globalization, and the development of cultural competence become driving aspects for individuals to adapt successfully to their environments. There has been a shift toward virtual religious learning [13]. Therefore, this article lays the initial foundation for the essential management of media and digital literacy for counsellors in promoting multiculturalism and multi-religiosity in internalizing moderate religious values. This can minimize conflicts arising from differences in ethnicity, tribe, culture, and religion.

In practice, multicultural counselling can integrate various theories and approaches to help individuals strengthen the internalization of moderate religious values. Several studies have shown that multicultural counselling can be beneficial. For instance, research in Malaysia has demonstrated that multicultural counselling can increase understanding and tolerance among high school students of different religions. Moreover, studies in Indonesia have found that multicultural counselling can enhance moderate attitudes toward religion among Muslim college students during their orientation period. Research in the United States has shown that multicultural counselling can help individuals appreciate religious differences and foster social diversity within communities. Studies in Europe have revealed that multicultural counselling can help individuals strengthen their identity in moderate religious practices and reduce tendencies for polarization. Overall, these research findings indicate that multicultural counselling can aid in the internalization of moderate religious values and promote tolerance and appreciation of religious differences.

Furthermore, the recommended religious support values by counsellors can strengthen the implementation of multicultural counselling services. In multicultural counselling, counsellors do not impose their values but encourage followers to adapt their desires according to their cultural values, aligning with the spirit of religious moderation. Therefore, counsellors must possess a strong commitment to religious moderation in providing multicultural counselling services.

Kartadinata [14] mentions that as an educator and psychological motivators, counsellors should have competencies in the following areas:

a. Understanding the complexity of individual-environment interactions in various socio-cultural contexts.
b. Mastery of various forms of psychological interventions, both inter and intrapersonal, and cross-culturally.
c. Mastery of assessment strategies and techniques that enable an understanding of individual psychological functioning and interactions with the environment.
d. Understanding individual and social human development processes.
e. Firmly holding onto internalized professional ethical regulations.
f. Understanding and mastering the principles and practices of education.

In developing the potential of counsellors in multicultural guidance and counselling, the roles of counsellors in internalizing religious moderation values are as follows:

a. Counsellors can help clients understand the importance of moderate attitudes (wash) by reading and understanding the realities present in the clients' beliefs and multicultural perspectives.
b. Counsellors have various theoretical orientations related to moderation, especially in religion, cultural flexibility, easy interaction, and willingness to accept differences.
c. Counsellors provide clients with the understanding to consider the consequences of their actions, both positive and negative, for themselves.

  d. Counsellors facilitate ease for others, in this case, the clients, both during the therapeutic process and when explaining the purpose of counselling.

  e. Counsellors must comprehensively understand the client's background and maintain a tolerant attitude towards their religion or ethnicity and respect their opinions during the counselling process.

James A. Banks offers four approaches or methods to instill multicultural values in students. These are the four approaches to integrating ethnic and multicultural content into the multicultural education curriculum that has developed since the 1960s:

  a. Contribution approach:

  This is one of the most commonly used approaches, especially when schools or districts first attempt to integrate ethnic and multicultural content into the curriculum. For example, introducing national figures from different ethnic groups. Counselling can be provided through information services that emphasize the inevitable differences between social and national life.

  b. Additive approach

  This approach involves adding content, concepts, and perspectives to the curriculum without fundamentally changing its structure, objectives, and characteristics. The additive approach is often applied by adding books, units, or services to existing suggestions without fundamentally changing them. In other words, counsellors or teachers can supplement religious guidance centres and social counselling groups with religious companion material.

  c. Transformative approach

  This approach emphasizes changing the core curriculum or assumptions of services, providing opportunities for students to examine issues from various ethnic perspectives. It allows students to not view every topic, event, or issue from the perspective of only one group. The goal is to provide students with the opportunity to see concepts and issues from different viewpoints.

  d. Social action approach

This approach encompasses all elements of the transformative approach. However, it adds components that allow students to make decisions and take actions related to learning concepts, problems, or issues. The main goal of teaching this approach is to train students in the ability to face social criticism, view social change, and improve their decision-making skills. The primary aim of the social action approach is to help students gain the knowledge, values, and skills they need to contribute to social change so that marginalized/minority groups become part of the community contributing to the achievement of democratic ideals.

4. Conclusion

The religious moderation that has been disseminated so far has not had a significant impact. The numerous conflicts and violence in the name of religion indicate the need for an approach to minimize the issues faced by multicultural and multi-religious societies like Indonesia. This article highlights the necessity for the education sector to adopt a multicultural and multi-religious approach in the teaching and student service processes. One way to foster moderate attitudes is through multicultural and multi-religious counselling. In Indonesia, as a diverse country, the concept of multicultural counselling can be realized due to its unique and diverse culture. Therefore, multicultural and multi-religious approaches are highly likely to be effective in fostering religious moderation.

  The concepts of multiculturalism and multi-religiosity can be used as the foundational concepts of this article, as well as to address the ongoing challenges through counselling. Cultural understanding and understanding of cultural and religious diversity are among the most important factors that counsellors need to comprehend and apply in fostering religious moderation in Indonesia. Supervisors should understand and apply the principle of understanding cultural differences in their professional relationships during supervision. In this inevitable context, the article recommends that every teacher must understand the cultural background of students to create a generation of moderate individuals. The transfer of cultural understanding to students should be done through counselling so that every person who receives guidance from different cultural and religious backgrounds is treated according to their life circumstances.

  The limitation of this article is that it only focuses on the study of developing moderate attitudes through counselling, lacking comparative and empirical approaches. Additionally, the information gathered is solely based on observation and literature review, necessitating further research with interview data to assess the opportunities and challenges of moderation in each multicultural and multi-religious region in Indonesia.

Furthermore, the findings of this research only provide a general overview of the development of moderate attitudes through counselling, leaving room for further research on the formation of moderate attitudes through other approaches. Therefore, this article suggests the need for more contextual and comprehensive studies, with special attention to religious moderation.

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