

THE VALUES OF MULTICULTURAL ISLAMIC EDUCATION IN HIGHER EDUCATION CULTURE: ETHNOGRAPHIC STUDY AT THE ISLAMIC UNIVERSITY OF MALANG

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Abstract

This research aims to examine the values of multicultural Islamic religious education in higher education, especially at the Islamic University of Malang. The method used in this research is to use a qualitative approach with an ethnographic type of research which aims to find out in depth the phenomena related to the values of multicultural Islamic education in the culture of the Islamic University of Malang. The research results show that The values of multicultural Islamic education at the Islamic University of Malang are very varied. There are universal values as well as traditional or particular values. So there are 11 values reflected in the culture of the Islamic University of Malang. Namely: religious values, democratic values, values of openness and peace, values of equality/equality, values of tolerance, human values, values of sincerity, values of love of science and experts, values of justice, values of togetherness and values of goodwill and evil.

Keywords: Values of Multicultural Islamic Education, Culture of Higher Education

INTRODUCTION

In Islam, discrimination and radicalism are not emphasized class. Although in reality many Islamic educational institutions separate classes between men and women. This is done solely as an effort to anticipate students' moral deviations. Thus, multicultural Islamic education focuses more attention on basic Islamic ideas which discuss how important it is to understand and respect other people's cultures and religions (Na'im and Sauqi, 2008: 169). This expression is in line with the 7th principle of education implementation in the National Education System Law (2003), namely: education is carried out democratically and fairly and is not discriminatory by upholding human rights, religious values, cultural values and national pluralism.

From this comparison, it can be stated that Islam and the principles of education implementation outlined by the government have the same meaning, namely the element that every citizen really has the right to receive the same education as an Indonesian citizen. Without highlighting differences in terms of social, economic, political, racial/ethnic and

religious aspects. Multicultural Islamic education has the meaning of an educational process that has the principles of democracy, equality and justice. Oriented towards humanity, togetherness and peace and developing an attitude of recognizing, accepting and appreciating diversity based on the Al-Quran and hadith (Aly, 2011: 19). Thus, theoretically, the sources of Islamic teachings, both the Koran and the hadith, state that living with mutual respect for diversity in terms of social, political, ethnic/racial and religious aspects is highly recommended in Islam. In scientific studies, educational pathways are divided into 3 parts, namely formal, non-formal and informal education. Theoretically, recognized scientists are born after they study at university.

In the National Education System Law (2003) it is explained that higher education is the level of education after secondary education which includes 8 diploma, bachelor's, master's, specialist and doctoral education programs organized by higher education. Therefore, multicultural Islamic education is important in the world of higher education. Higher education is the largest community in the process of cultural formation. Apart from being a higher education institution, universities are a place to develop all forms of human creativity within them. Which is adapted to certain values so that it is able to provide something new that makes all its members maintain these things well.

Multicultural Islamic education is considered something unique, because of its existence as a concept that must be internalized as a unifier of the diverse Indonesian nation and as a concept that brings about peace. The Islamic University of Malang is a private campus under the auspices of a community organization with the motto "from NU for Indonesia and world civilization" and supported by several contexts that have been explained previously, the researcher is interested in conducting research at the Islamic University of Malang with the formulation of the research title "Internalization of Values Multicultural Islamic Education in the Culture of the Islamic University of Malang."

METHOD

Internalizing the Values of Multicultural Islamic Education in the culture of higher education, ethnographic study at the Islamic University of Malang is research that uses qualitative research, phenomena related to the values of multicultural Islamic education in the culture of higher education at the Islamic University of Malang, both in the form of words and actions in the form of behavior of the academic community of the Islamic University of Malang will be described in depth and comprehensively in narrative form. This method is based on the theory of Bogdan & Biklen (1992:21-22) that qualitative methods are a research process that produces descriptive data.

As Moleong argues, a qualitative approach is an approach that produces analytical procedures that do not use statistical analysis procedures or other methods of quantification. Qualitative research is based on efforts to build their views which are researched in detail, formed with words, holistic and complex images (Moleong, 2014: 6). In this research, it is important to use qualitative research because it emphasizes the process more than the results. Researchers will directly conduct research in the field. Researchers make observations as well as direct interviews with informants regarding the required data which will then be recorded in structured field notes. Related data includes data on the values of multicultural Islamic education in higher education culture.

The type of qualitative research used in this research is a type of ethnographic research. Cikusin (2006: 92) explains that the essence of ethnography is an attempt to understand in depth the process and meaning of a social practice in the socio-cultural environment that surrounds it. In research on the values of multicultural Islamic education in the culture of higher education, especially at the Islamic University of Malang, researchers try

to understand every phenomenon in the field related to the values of multicultural Islamic education in the culture of higher education, namely at the Islamic University of Malang. The aim of this research is to describe, interpret and reflect on the Values of Multicultural Islamic Education in Higher Education Culture: Ethnographic Study at the Islamic University of Malang.

RESULTS AND DISCUSSION

Results

The values of multicultural Islamic education that exist in the culture of Malang Islamic University are reflected in both academic and non-academic activities. This is an effort to balance academic needs and community needs academics in adapting to the social environment. The values of multicultural Islamic education reflected in the culture of the Islamic University of Malang are as follows:

a. Religious Values

As in its vision and mission, the Islamic University of Malang tries to realize the dream of integrating science and religion. The Islamic University of Malang has the following vision:

"Excellent at international standards, future-oriented in science and technology and culture, for the benefit of the people who have good morals, based on Islam, Ahlus Sunnah wal Jamaah." (D. Grounding the Koran and Shalawat, page 2)

From the formulation of this vision, in order to achieve the vision of higher education well, the mission is formulated as follows:

"a. improving the quality of education, research, community service, which is in favor of the benefit of the people towards an international qualified university (world class university). b. develop and disseminate access to education and Islamic teachings of ahlu sunnah wal jamaah. c. strengthening institutional capacity to realize reliable and superior quality of education and learning of international standards by improving good governance (Good University Governance)". (D. Grounding the Koran and Shalawat, page 2)

In the mission formulation, in the first formulation, the Islamic University of Malang has noble ideals, namely maintaining and improving the quality of education as a higher education institution not only at the national level but also at the international education level. The second mission reflects the efforts to spread Islam within the framework of ahlu sunnah wal jamaah, which has always been the spirit of the Islamic University of Malang as the basis for the behavior of its academic community. The enthusiasm for maintaining the quality and spread of Islam is not only visible on the surface, but is consistent with meaningful values that continuously become the hallmark of the Islamic University of Malang, which is reflected in the third mission of creating a university with a good management system.

As for the realization of efforts to spread Ahlu Sunnah wal Jamaah Islam, the Islamic University is making efforts, namely by empowering activities that are characteristic of Ahlu Sunnah wal Jamaah Islam, such as Koran sermon activities, dhikr for lecturers, Istighosah, Al-Quran day, reading Nuril Anwar's prayers at every activity, playing murottal prayers and so on (WA4. Monday, January 15 2024). As an Islamic institution, it has become a necessity for the Islamic University of Malang to create a culture of higher education based on religious values. Because basically the values contained in a religion control every human behavior.

b. Democratic Values

Democracy is a value that is a benchmark for the success of leadership that is based on the satisfaction and needs of its members. Apart from that, democracy is a system that is run based on the principle of needs that must be met for the welfare of its members. Through a democratic system, every human being is given the opportunity to express their ideas and opinions, there is space created to respect one another.

As an Islamic University that upholds noble values, the Islamic University of Malang, in maintaining its existence as a University within the Unitary State of the Republic of Indonesia, seeks to realize these democratic values through holding an international conference in 2018 with the theme "Islam Archipelago, National Integrity and world peace". The event was held on 27 – 28 October 2018, held as one of the activities in the series of events "Main Oral Movement" as Unisma's annual event (D.28 October 2018). The event consisted of an international seminar and also a parallel session which was attended by lecturers, students and researchers to explain their ideas about the theme as explained. Some of the participants who took part in the event were students from Unisma's own doctoral program, namely the Multicultural PAI doctoral program. The titles raised were different, some discussed issues from radicalism to world peace (O. Wednesday 28 October 2018).

From the data presented, the democratic values reflected in the culture of the Islamic University are realized through the participation of lecturers and students in academic activities, especially international conference activities, where in these activities each individual is given space and a stage to convey their thoughts and ideas related to a scientific problem.

c. Values of Openness and Peace

The Islamic University of Malang is the only university that holds a Multicultural Islamic Education doctoral program, which was established in 2015. The existence of this doctoral program is a manifestation of the efforts of the Islamic University of Malang as stated by one of its foundation supervisors in producing religious scientists, producing Religious scientists are part of noble ideals. He said that students who are at Unisma will be formed in such a way to become students who not only master and understand science, but also become students whose personalities reflect being religious (D.A4. Unisma Foundation Board of Trustees Workshop, Tuesday, 7 May 2015).

The open attitude shared by the entire Unisma academic community makes Unisma a university that is sought after by various groups of society. In 2018 Unisma became the largest NU campus in the world with more than thirteen thousand students. Unisma also houses 10 faculties, namely the faculties of Islamic Religion, law, agriculture, animal husbandry, engineering, mathematics and natural sciences, teaching and education, administrative sciences, economics and the medical faculty. Apart from that, Unisma also organizes postgraduate education programs, namely Masters and Doctoral degrees (D. NU Online, Friday 30 March 2018).

This is also what Unisma employees and Unisma graduate alumni said through direct interviews. In the interview, the informant said that physical development had really occurred, from the transformation of several buildings which were previously small, they have now become beautiful, large and contemporary buildings. More than that, the rapid development achieved by the Islamic University of Malang cannot be separated from the efforts of the leadership of the Islamic University of Malang, especially the Chancellor of Unisma himself. Informants have assessed Unisma's leadership pattern in recent years as very disciplined. Through his narrative, the informant said that especially the Chancellor himself always said that when other people are sleeping we wake up, when other people wake up we walk, when

other people walk we run and so on, so you have to have high spirits (WB3, Monday 21 September 2020).

The value of openness reflected in the attitude of Unisma's leadership and academic community has been demonstrated by rapid development both in terms of quality and quantity. Without an open attitude towards all differences, it will be impossible for the place or environment to be visited by various kinds of individuals from various backgrounds.

d. Value of Equality/Equality

As universities develop over time, of course the components at Unisma become increasingly complex due to the impact of the heterogeneity of the academic community itself. In an effort to achieve the same goal, the principle of equality becomes an important pillar in maintaining the integrity of an institution. This is reflected in several firm actions taken by the university, so that harmonization remains in the campus academic environment.

As a form of embodiment of the values of equality, all Unisma academics receive the same treatment and the same consequences when they do something that violates regulations or policies. The rules for polite dress for non-Muslims and Islamic dress for Muslims apply to all academics including Foundation administrators, leaders, officials, lecturers, employees and students. summon the deans of each faculty (D. Friday, 09 November 2018).

Furthermore, the value of equality found at Unisma is reflected in the recruitment of new students, through the statement of one of the lecturers who also serves at Unisma:

"We have to be honest because PTN, a country that is institutionally responsible, is already strong. So the private sector struggles harder and survives. Accepting students who are multicultural, multi-ethnic and so on, with uneven student abilities, because there is no strict selection to enter the private sector. In terms of output, it doesn't have to be the same as PTN, but yes, eleven and twelve. In my opinion, the development of Unisma in the last 6 years since this rector has been good' (W.A1, Tuesday 15 September 2020).

The results of the interview show that the values at Unisma are truly intended to position every citizen as having the right to receive equal and decent education.

e. Mark Tolerance

The existence of Unisma as a university, in realizing its lofty ideals, apparently started many years ago. The process of forming values and character cannot be achieved in a short time. It's like a plant growing more and more, the more mature it is, the stronger the roots and stem will be, of course with continuous good care.

The principle of tolerance is one of the principles that is used as a benchmark in implementing multicultural values. As is the case at the Islamic University of Malang, as an Islamic university that adheres to Ahlu Sunnah wal Jamaah, Unisma practices Islam in a moderate manner. Of the four monotheistic priests, there are those who do not require wearing the veil. And Unisma chooses what is useful and beneficial (D. Friday 09 November 2018). This statement is supported by the results of observations made by researchers. Since the researcher became part of Unisma in 2017, the researcher has never seen students wearing niqabs walking around Unisma (O. 14 May 2019).

In practice, as explained by one of the employees there. The informant said that non-Muslim students at Unisma, especially girls, do not have to wear a headscarf, they just need to wear modest clothes with long sleeves. Furthermore, the informant also stated that he had interacted with non-Muslim students. The clothes worn are modest but do not include a headscarf (WB3. Monday 21 September 2020). This was also confirmed by one of the informants who stated that the attire of lecturers, employees and students, both Muslim and non-Muslim, is regulated in the Chancellor's Decree. He also said that non-Muslims may not wear headscarves, but their clothing must be polite and neat. There is no compulsion for non-Muslims to wear a headscarf (W.A1, Monday 15 November 2021).

Apart from that, there is also an implementation of an attitude of tolerance carried out by the Islamic University of Malang through a system of implementing halaqoh diniyah activities for new students. In an interview we conducted with one of the lecturers who also served, he said:

"In my time, it was 2005, out of 26 there were 4 non-Muslims. In the past the concept was almost the same, we are here introducing religion. They are still required to participate in halaqoh diniyah, even though they are not required to read the Koran, but listening to lectures and discussions is mandatory. Taking notes, discussing, criticizing, giving suggestions, they have the same obligations as others. So the Islamic religion here for non-Muslims is for knowledge. As for whether he wants to change religion, it's okay. So in principle we don't force people. they are required to do halaqih diniyah, take part in Islamic studies but are not forced to convert to Islam. They must know what the principles of aswaja are. Fair, balanced, good and evil. In fact, that's their teaching too, doing justice, doing good is the same for non-Muslims" (W.A1, Tuesday 15 September 2020).

The concept initiated and implemented in Islamic activities at Unisma is aimed at providing knowledge and instilling Universal values to non-Muslim students. This is shown by the absence of coercion in religion. Listening to lectures is a stage that a person must go through to achieve knowledge, of course lectures that do not contain provocations and invitations to convert to Islam. Discuss and criticize the next stages of the process of receiving knowledge. Because the values taught are universal values, there is no difference between Muslims and non-Muslims to debate them.

f. Human Values

As a university that upholds the values of peace and humanity, one of the efforts made by the Islamic University of Malang is to conduct studies that echo these values. One of the activities that has been carried out is the Aswaja Islamic Study (KISWA) which is organized by the Institute for Islamic and Islamic Studies (LPIK) of the Islamic University of Malang. In his oration, the resource person conveyed many things related to "Public Policy in the Aswaja Frame", including the following:

"Public policy is realized on the basis of the benefit of the people. In practice, public policies often have pros and cons, which is normal. Public policy actually existed during the time of the Prophet because the silence of the Prophet was the law. Islam Ahlu Sunnah wal Jamaah are the followers of the Prophet Muhammad SAW who follow his teachings. The role of public policy encourages the public to move (public opinion). In his theory, Abraham Maslow divides human needs into several needs, one of which is the need for security. One of the aims of making public policies is to fulfill the need for security. Apart from the need for taste and tone, there is also the need for appreciation, reward and punishment, the need for appreciation can be manifested in praise, gifts and behavior (smile, greeting, salutation). This also includes the need for self-actualization, the need for self-

actualization requires progress which demands the competence of each individual. The individual competency in question is not just having certain skills, but also character. People who are considered normal are not only normal in terms of physical size, but also have innovations that must be developed. In the process, teenagers who want to actualize themselves must start from the smallest things and also need a lot of practice' (D.A4, Wednesday 16 September 2020).

In the resource person's narrative, the existence of policies or laws is an effort to fulfill basic human needs. Policies are made on the basis of protecting, safeguarding and respecting humans. There are various ways to achieve this goal. One of them is through smiling, saying hello and greetings. Not only limited to narratives through Aswaja Islamic studies, but this is also reinforced through interview results which show that the smiling greeting movement that must be carried out by all Unisma academic communities has begun to be cultivated (W.A1, Tuesday 15 September 2020).

The resource person in the Aswaja Islamic study activity also said in his closing statement, which stated that policies were taken based on innovation and solutions to all changes and problems that occurred. Because basically the orientation of policy making is for harmonization. Likewise, harmony will not be realized without adhering to the Unisma trilogy, namely sincerity, honesty and harmony (DA.4, Wednesday 16 September 2020).

This is also confirmed by the actions of the security officers who, with their politeness, friendliness and humor, are able to make anyone who enters Unisma feel comfortable. In their service, security officers, receptionists and staff from various units at Unisma always show friendly and cheerful faces (O. 24 October 2020). Based on field data in the form of documentation studies, interviews and observations in the culture of the Islamic University of Malang. Human values have been reflected in the behavior of the Unisma academic community, in this case the security officers. Where Unisma security officers, both men and women, always display pleasant and helpful behavior.

g. Value of Sincerity

The value of sincerity contained in the culture of the Islamic University of Malang is reflected in the attitudes and behavior of its academic community. One of them is a Unisma lecturer. In his narrative through an interview conducted by the researcher, he stated that Unisma was a field of worship for him to serve. Furthermore, he said that through devotion, whatever work is done will be done with a sincere heart. If sincerity is inherent in the heart, the work will be carried out with enthusiasm and wholeheartedly so as to achieve maximum results. Problems such as differences of opinion between colleagues, bad prejudices and feelings of disrespect will erode by themselves. Because in a job we are required to provide the best results, not the best words (WB1.14 May 2019).

In his statement, Unisma lecturers really want to give and do the best for the progress of this great institution. This was also reinforced by the statement made by the Unisma leadership in the material delivered through KISWA activities with the theme "Public Policy in the Aswaja Frame". He said that all policies taken were the result of innovation and solutions because the policy orientation was for harmonization. Harmonization can be realized by upholding the Unisma trilogy, namely sincerity, honesty and harmony (DA4. Wednesday, 16 September 2020). Apart from these phenomena, to instill the value of sincerity in the souls of lecturers and employees, Malang Islamic University holds PKPNU activities for lecturers and employees. PKPNU is considered to have many benefits, namely: a. participants can understand the teachings of Aswaja Islam, b. Unisma community members are expected to have high loyalty to Nahdlatul Ulama, c. with the motto of the Republic of Indonesia, the price is fixed, it is hoped that Unisma lecturers and employees will have a strong commitment to this nation and also have a high sense of love for their country, d. strengthening a strong spirit

for the Unisma academic community in carrying out Aswaja-oriented campus tasks (D. Grounding the Koran and Shalawat, page: 31).

Based on the presentation of these values, sincerity is one of the values contained in the Unisma trilogy, namely sincerity, honesty and harmony. Sincerity is a value that shows that everything we do is only because we hope for Allah's blessing alone. The value of sincerity in the Unisma trilogy in the implementation of Unisma culture already exists in the attitude of the Unisma academic community.

h. The value of love of knowledge and knowledge

Love of Knowledge is a value that should be possessed by a group of people who live or are in an educational environment, especially an academic environment. In reality, the academic community of the Islamic University of Malang has shown an attitude of love for science. One of them can be seen through the statement of one of the lecturers who also serves on the Unisma campus. What is interesting is that he was originally born in Central Java but prefers to study in the city of Malang, especially Unisma. He said that between East Java and Central Java there are differences in the learning climate, according to his explanation the learning climate in East Java is more challenging and competitive (WA1, Tuesday 15 September 2020). Apart from his narrative, he is someone who has a high enthusiasm for *thalabul ilmi*. This is proven in his narrative:

"Yes, but it's more progressive in Jogja, I have a Bachelor's degree from Unisma, a Master's degree from Airlangga ma'am, a doctorate from UGM. So I know the academic climate for studying in various regions. I'm doing Masters in Airlangga, ma'am, my friend is Syaikhul Islam, his son, Gus Ali Mashuri, his grandson, Kholil Bangkalan, is also my friend. Normal...not as strong as the academic climate in Jogja. In Jogjakarta it is extraordinary that every day and night the campus is open non-stop until 8 o'clock, at 9 o'clock it is still busy. Well, it's quiet here at 4 o'clock at the latest' (WA1, Tuesday 15 September 2020)

As one of the old universities in the city of Malang, Unisma has superior quality human resources. This is proven by the productivity of lecturers in producing works, both books and productivity in carrying out other scientific publications. Unisma has a lecturer who holds the title of book person, namely Mr. Dr. Abdul Wahid from the Unisma Faculty of Law. He is known as a relaxed, kind but productive personality, this is also reinforced by his professional friends (WA1, Tuesday 15 September 2020).

Apart from the passion for loving knowledge, the culture at the Islamic University also reflects the passion for loving 'alim' people who, as a Muslim, believe that blessings are the most important element in everything they do. Furthermore, the informant also said that activities on Al-Quran Day always begin with fatihah gifts for the founders, leaders, lecturers, employees and students of Unisma. In its implementation, the academic community read the Al Quran together from chapters 1-30 with each person reading one chapter. Then continued reading tahlil, shalawat nariyah 11 times and closed with the khatmil Koran prayer (WA2, 15 November 2021).

The spirit of love for science from the Islamic University of Malang academic community is also demonstrated through several Unisma achievements. Some of the achievements made by Unisma during this pandemic are not only institutional, but also through the achievements of the academic community which are always productive. This is in line with the thoughts expressed by the Chancellor of Unisma that normal humans are humans who not only develop physically and biologically, but are also productive in creating and providing innovation (DA4, Wednesday 16 September 2020). As an educational institution, especially in higher education, the spirit of love of knowledge and scientific knowledge should

be enkindled in the souls of the Unisma academic community. This has been reflected in the achievements made by the Islamic University of Malang both in terms of institutions and the achievements of lecturers and students. The spirit of love for Ahlul Ilmu is also reflected in the activities described by the belief or enthusiasm to obtain blessings from pious people.

i. Value of Justice

As a manifestation of the implementation of the value of justice in the Unisma campus environment, it can be seen through the treatment of students. Students from various religions, cultures, ethnicities and groups have the same rights and obligations. Moreover, in justice, the most important point is to give or put everything in its portion. As stated by the informant through direct interviews, the halaqoh diniyah activity is an effort to deepen Islamic values, especially for students who have high school or vocational school backgrounds who are considered minimal in religious knowledge, especially religious affairs (WA1, Tuesday 15 September 2020).

Apart from the value of justice which is manifested in the form of activities for students, there are also activities aimed at the good of Unisma lecturers and employees, namely through the Ramadhan Koran activity. This means that Unisma academics who come from different backgrounds will be able to adapt to the climate at Unisma. As the informant stated, 'yes, they have to know the religious climate at Unisma, and their background is not all Islamic boarding schools. Of the 100 people, maybe half are from Islamic boarding schools. A quarter of the brothers. It's not clear, ma'am (WA1, Tuesday 15 September 2020).

To be fair in the sense is to place everything according to its respective conditions or portion. In its work as a university that upholds the values of peace, fairness should be inherent in the behavior of the academic community of the Islamic University of Malang. This was demonstrated through the presentation of material at the KISWA event organized by the Institute for Islamic and Humanitarian Studies, Islamic University of Malang. In his presentation, the resource person stated that as a leader, policies are not immediately issued but respond to changes. Examples of social policies, students with students, students with lecturers, lecturers with lecturers, and the entire academic community with the community. During this pandemic, Covid forces people to love knowledge, be generous and tolerant. Principles of policy making (1) Syuro/deliberation – giving birth to public opinion (2) fairness in policy making (3) Alhurriyah/freedom (4) equality of degree (5) Other urgent considerations (D.A4, Wednesday 16 September 2020) .

In this presentation it can be seen that the rector/leader of Unisma adopted a policy that was based on the value of justice. Where justice is a value which in the implementation order is to place or enact each thing according to each portion/need.

j. Value of Togetherness

As a university that is under the auspices of a social organization, namely Nahdlatul Ulama, in order to maintain its existence before the general public, a sense of togetherness between all educational centers must always be well developed. Or in another sense, internalized well. In order to preserve the value of togetherness or ukhuwah Islamiyah, Unisam has one activity, namely Unisma praying together with prayer assemblies. The prayer assembly is named Unisma bersholawat, this started from the Islamic University of Malang which recited prayers to the Prophet Muhammad SAW. Unisma's shalawat activities have several objectives, including: a) fostering a sense of love for Rasulullah SAW b) making Rasulullah a role model for every behavior of the academic community of the Islamic University of Malang c) as a forum for spreading the word of the Islamic University of Malang to the people of Greater Malang for love of shalawat. Apart from the objectives to be achieved, Unismabershalawat activities have the following benefits: a) the realization of a feeling of love for the Prophet

Muhammad b) the establishment of ties of friendship between the Islamic University of Malang community c) the delivery of da'wah to the people of Malang Raya (D. grounding the Al Quran and Shalawat, pages: 58-59).

It is important for an educational institution, especially an Islamic educational institution, to always maintain and even strengthen the Islamic brotherhood. Unisma's existence in maintaining and realizing these values is not only through routine activities that are mandatory or permissible. In maintaining ukhuwah there is a policy of calling for congregational prayers in mosques.

Indirect interview, the informant clearly stated that:

"Religious activities are not required, they are just sometimes...instructed. If the prayers are all obligatory, everyone participates, sometimes they are even finger-printed. Then, for midday prayers, before the corona virus, during normal times it was mandatory to pray midday prayers in congregation. There's more to it, even aswaja is mandatory for employees and lecturers. If students want to take part, they are allowed' (WB3, Monday 21 September 2020).

In essence, the Islamic University of Malang as a higher education institution with the ahlu sunnah waljamaah ideology has never abandoned any of the aswaja teachings. One of them is the culture of shalawat, blessings upon the Prophet Muhammad SAW is an inner endeavor which is the belief of the Unisma academic community that by increasing the shalawat upon him, everything that is attempted, especially for the good of higher education, will always be given an easy path by Allah SWT. Apart from that, by reading prayers, Muslims always believe that tomorrow on the Day of Judgment we will all receive intercession from the Prophet Muhammad SAW.

k. Amar Ma'ruf Nahi Munkar Values

Amar ma'ruf nahi munkar is the main value of Islamic teachings. The usefulness of a person's knowledge lies in how widely that knowledge can be absorbed or transmitted to others. This is the main principle in the value of amar ma'ruf nahi munkar. As an embodiment of these values and accompanied by the enthusiasm to spread Ahlusunnah wal Jamaah Islam, the Islamic University of Malang organizes mblah aswaja activities.

According to the informant, the mblah aswaja activity contained studies related to the An Nahdliyah charity by presenting experts from a regional and national scope. The results of these studies were then processed by the team and published into a book which is ready to be used as a reading reference for all of us regarding the understanding of Islam Ahlu Sunnah wal Jamaah An Nahdliyah. These activities are summarized in a book which can be used as a reference in carrying out amalaiyah to aswajaan, the book is entitled "Mbalah Aswaja, Knitting Harmony within the Frame of the Republic of Indonesia". Apart from the activities of mblah Aswaja, according to other informants, the value of Amar Ma'ruf nahi Munkar is internalized. , Malang Islamic University also carries out several activities for the academic community, including reciting the national Koran and conducting cultural studies every midday prayer (WA4. Monday 15 January 2024).

Through these activities, the aim of which is to provide provisions for the Unisma academic community to carry out all their life activities in accordance with the Islamic teachings of Ahlu sunnah wal jamaah, it is also hoped that this behavior will have positive implications for the people around them. So that indirectly, the value of amar ma'ruf nahi munkar, which initially starts from oneself, can automatically be felt by other people's benefits and blessings. Based on the field facts in the first focus, the values of Multicultural Islamic education at the Islamic University of Malang are very varied. There are universal values as well as traditional

or particular values. So there are 11 values reflected in the culture of the Islamic University of Malang. Namely: religious values, democratic values, values of openness and peace, values of equality/equality, values of tolerance, human values, values of sincerity, values of love of science and experts, values of justice, values of togetherness and values of goodwill and evil.

DISCUSSION

In theory, it is explained that there are three values The basic values of multicultural Islamic education as explained by Abdullah Aly are as follows:

- a) Values of democracy, equality and justice
These three values are a necessity for a pluralistic society. These three values underline that all members of society have the same right to obtain education. In several developing countries, such as Africa, Bangladesh, Brazil, China, Egypt, India, Indonesia, Mexico, Nigeria and Pakistan, according to the results of a UNESCO survey in 2004, it shows that opportunities to obtain education are still limited for children from poor families who have not received extensive opportunities to undergoing education. This fact certainly contradicts the values of democracy, equality and justice in multicultural education.
- b) Human Values, Togetherness and Peace
In various studies, it is stated that human values, togetherness and peace are universal values that everyone needs in a pluralistic society. Human values are a spirit that places humans in a high and dignified position.
- c) An attitude of recognizing, accepting and appreciating diversity
The attitude of accepting, recognizing and appreciating the diversity that will be developed by multicultural education is theoretically the core of the concepts of coexistence and proexistence. Coexistence means that individuals or groups accept side by side and provide space for other people or groups with different religious, ethnic, cultural and linguistic backgrounds. Meanwhile, the pro-existence attitude can understood as provide appreciation and support for activities carried out by other people or groups with different religious, ethnic, cultural and linguistic backgrounds (Aly, 2011: 103).

First, democratic values, equality and justice. Facts on the ground that show the existence of democratic values can be seen through the holding of an international conference in 2018 with the theme "Islam Nusantara, National Integrity and world peace". The event was held on 27 – 28 October 2018, held as one of the activities in the series of events "Main Oral Movement" as Unisma's annual event (D.28 October 2018).

The event consisted of an international seminar and also a parallel session which was attended by lecturers, students and researchers to explain their ideas about the theme as explained. Some of the participants who took part in the event were students from Unisma's own doctoral program, namely the Multicultural PAI doctoral program. The titles raised were different, some discussed issues from radicalism to world peace (O. Wednesday 28 October 2018).

The value of equality that is visible in the culture of the Islamic University of Malang has existed since the early days of the founding of the Islamic University of Malang, namely that there were several parties who refused to recruit people from GMNI and HMI. This was of course rejected by Yai Thalhah, because it was not in accordance with the initial principles of the restructuring. Ironically, those referred to in GMNI and HMI are NU's own children. The reason they joined the movement was not because they wanted to, but because the campus where they studied previously did not have PMII. Yai Thalhah directly conveyed to the seniors

that efforts to unite NU's forces were meaningless as long as they were still concerned about organizational issues.

Through the statement made by Yai Thalhah, the seniors finally agreed not to make a big deal out of this matter. Unisma was officially founded in 1981. At that time the person appointed as chancellor was Kyai Utsman Mansur. The initial step taken by the founders was to unite campuses that were previously separate into one location. In this unification, of course, Yai Thalhah and his friends faced many problems, one of which was the problem of the building that would be used as a campus location, namely the Al-Ma'arif Building which was previously rented by various parties. To get the building back, the founders had to provide compensation with a large amount of money (Umar: 2006)

Another value of equality can also be seen through one of the phenomena that occurs with every new student recruitment. There is no special selection for student recruitment, because Unisma is a private campus, accepting prospective students from various backgrounds is a must. The imposition of sanctions on anyone who violates any regulations has also been implemented at Unisma. This is proven by the results of interviews related to student recruitment as follows:

"We have to be honest, because PTN, a country that is institutionally responsible, is already strong. So the private sector struggles harder and survives. Accepting students who are multicultural, multi-ethnic and soon, with uneven student abilities, because to enter the private sector there is no strict selection. In terms of output, it doesn't have to be the same as PTN, but yes, eleven and twelve. In my opinion, the development of Unisma in the last 6 years since this rector has been good' (W.A1, Tuesday 15 September 2020).

A reflection of the value of justice in the culture of the Islamic University of Malang is the imposition of sanctions without discrimination for every campus academic member who violates the regulations. As a form of embodiment of the values of equality, all Unisma academics receive the same treatment and the same consequences when they do something that violates regulations or policies. The rules for polite dress for non-Muslims and Islamic dress for Muslims apply to all academics including Foundation administrators, leaders, officials, lecturers, employees and students. summon the deans of each faculty (D. Friday, 09 November 2018).

The value of justice in the culture of the Malang Islamic University is also reflected in the objectives of carrying out various Islamic activities or studies. As explained by the informant in a direct interview who said that the halaqoh diniyah activity was an effort to deepen Islamic values, especially for students who have a background from high school or vocational school which is considered minimal in religious knowledge, especially religious affairs (WA1, Tuesday 15 September 2020). The second value is the value of humanity, togetherness and peace. These three values in the culture of the Islamic University of Malang are reflected in various phenomena, the human values in the culture of the Islamic University of Malang are reflected in the holding of KISWA (Aswaja Islamic Studies) activities with the theme "Public Policy in the aswaja frame".

In this activity, the resource person said that the existence of policies or laws was based on efforts to fulfill basic human needs. Policies are made on the basis of protecting, safeguarding and respecting humans. There are various ways to achieve this goal. One of them is through smiling, saying hello and greetings. Not only limited to narratives through Aswaja Islamic studies, but this is also reinforced through interview results which show that the smiling greeting movement that must be carried out by all Unisma academic communities has begun to be cultivated (W.A1, Tuesday 15 September 2020). This is also confirmed by the actions of the security officers who, with their politeness, friendliness and humor, are able

to make anyone who enters Unisma feel comfortable. In their service, security officers, receptionists and staff from various units at Unisma always show friendly and cheerful faces (O. 24 October 2020).

A reflection of the human values in the culture of the Islamic University of Malang is also found in the final narrative of the resource person at this activity, namely that policies are taken based on innovation and solutions to all changes and problems that occur. Because basically the orientation of policy making is for harmonization. Likewise, harmony will not be realized without adhering to the Unisma trilogy, namely sincerity, honesty and harmony (D.A4, Wednesday 16 September 2020). The value of togetherness in the culture of the Islamic University of Malang has been reflected since its inception, this has been reflected in efforts to integrate the development of existing Islamic higher education institutions to university level, so on March 21 1981 at Zawawi Mochtar's house Jalan Mayjen Haryono 74 Malang 65114 a meeting was held in order to create a meeting between the leaders of FTT UNSURI, STIH, and the UNSURI agricultural faculty. On that occasion were present, among others: KH Oesman Mansur, H. Thoha Masyhudi, Drs. Soehadi, Drs. Djihaduddin and Zawawi Mochtar (house owners). After going through in-depth discussions, the meeting on March 21 1981 decided to: "ask KH Oesman Mansur, as dean of FTT UNSURI Malang, to hold a meeting between the three heads of higher education institutions on the MT Haryono 193 FTT Unsuri campus, STIH and the Faculty of Agriculture Unsuri, the leaders of SMA, SPG Wahid Hasyim and SMA Wahid Hasyim and several functional staff in these educational institutions. As a realization of the results of the deliberation decision on 21 March 1981, on 23 March 1981 (two days later) a meeting was held at the MT Haryono 193 campus which was attended by 27 (twenty seven) people (who were later confirmed as founders of Unisma) (WA4 19 July 2022).

Apart from data from the beginning of its founding, the value of togetherness in the culture of the Islamic University of Malang is also reflected in its efforts and existence to maintain Ukhuwah Islamiyah. The realization of these values is not only through routine activities that are mandatory or permissible. In maintaining ukhuwah there is a policy of calling for congregational prayers in mosques. As the informant said in a direct interview:

"Religious activities are not required, they are just sometimes...instructed. If the prayers are all obligatory, everyone participates, sometimes they are even finger-printed. Then, for midday prayers, before the corona virus, during normal times it was mandatory to pray midday prayers in congregation. There's more to it, even aswaja is mandatory for employees and lecturers. If students want to take part, they are allowed' (WB3, Monday 21 September 2020)

In his narrative, it was not only congregational prayer activities that were promoted, but there were activities involving lecturers, staff and students, namely through the mblah aswaja activity. The sense of togetherness in the culture of the Islamic University of Malang continues to be fostered by the academic community by instilling a sense of sincerity, especially for oneself. In his narrative through an interview conducted by researchers, one of the Unisma lecturers stated that Unisma was a field of worship for him to serve. Furthermore, he said that through devotion, whatever work is done will be done with a sincere heart. If sincerity is inherent in the heart, the work will be carried out with enthusiasm and wholeheartedly so as to achieve maximum results. Problems such as differences of opinion between colleagues, bad prejudices and feelings of disrespect will erode by themselves. Because in a job we are required to provide the best results, not the best words (WB1.14 May 2019).

Next, the value of peace in the culture of the Islamic University of Malang is reflected in several collaborative activities carried out by the Islamic University of Malang with various countries such as Brunei Darussalam, Taiwan, Malaysia, and so on. Lastly, the attitude that reflects the values of multicultural Islamic education is the attitude of mutual recognition,

acceptance and respect for diversity. This can be found in phenomena that occur in the field, such as: implementing halaqoh diniyah activities which are mandatory for all new Unisma students. In this activity, non-Muslim students are still required to take part with the aim of providing knowledge about Islam, but there is nothing that is forced with the aim of entering or embracing Islam (W.A1, Tuesday 15 September 2020). The attitude of recognizing, accepting and appreciating diversity still needs to be evaluated, the most important of which is in terms of recruiting employees and lecturers. One of the informants said that as a higher education institution which is increasingly developing, the Islamic University of Malang should be more open in terms of recruiting lecturers, as the results of the interview are as follows:

"Yes, then we will be exclusive. For me, if we use scientific studies, of course we will be more open to currents, to differences, only the tolerance must be measured, as long as there can be protection, we can serve well, why not? But except for the HTI flow and so on, they clearly reject it (WA1, Tuesday 15 September 2020).

With the informant's open attitude as one of the academic members of the Islamic University of Malang, he also hopes that students with religious backgrounds other than Islam will receive religious knowledge from lecturers in accordance with their religion, more precisely, they will receive religious education from lecturers who are competent in their fields.

From the results of the analysis based on the theory developed by Abdullah Aly, the values of Multicultural Islamic education include the values: a. Values of democracy, equality and justice, b. Human values, togetherness and peace, c. The attitude of recognizing, accepting and appreciating diversity has been reflected in the culture of the Islamic University of Malang. This is proven by the results of the discussion which explains the existence of field phenomena that are relevant to this theory. This is also supported by the findings of the values of multicultural Islamic education in the culture of the Islamic University of Malang which were explained in the previous chapter. There are findings of new values that exist in the culture of the Islamic University of Malang, namely religious values, love of knowledge and ahlul ilmi, amar ma'ruf nahi munkar and sincerity.

CONCLUSION

Based on the results and discussion of research on the values of Multicultural Islamic education in higher education culture: ethnographic study at the Islamic University of Malang. It can be concluded that the values of multicultural Islamic education that are visible in the culture of the Islamic University of Malang include the value of democracy, the value of openness and peace, the value of equality, the value of tolerance, the value of humanity, the value of sincerity, the value of love of knowledge, the value of fairness and the value of togetherness. Religious values, Amar Ma'ruf Nahi Munkar, sincerity and the value of love of knowledge and Knowledge Ahl are part of the new Islamic education values because they have not previously been explained in theory, but these values already exist in the culture of the Islamic University of Malang.

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