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Multicultural Communication in the Character Development of Santri at Pesantren Tebuireng

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Abstract

The issue of multiculturalism in Indonesia is a topic that is often discussed. The thing that drives the conversation departs from the many cases related to social and cultural differences that are not recognized and respected amid community life. This research aims to provide an overview of multicultural values through communication so that they can be appropriately conveyed to the students of *Pesantren* Tebuireng. The method used in this research is qualitative with a case study approach. The results of this study indicate that multicultural communication by *Pesantren* Tebuireng is carried out in several ways, including holding national workshops, filming national figures, *bandongan* recitation, designing *santri* study rooms, and queuing culture. This gives the *santri*'s character a spirit of nationalism and love for the country. In addition, it also encourages *santri* to apply the values of Pancasila to everyday life.

Keywords: *Multicultural Communication, Santri Character Building, Tebuireng Islamic Boarding School*

Abstrak

Isu mengenai multikultural yang ada di Indonesia menjadi topik tersendiri yang sering kali dibicarakan. Hal yang mendorong perbincangan tersebut berangkat dari banyaknya kasus-kasus yang berkaitan terhadap perbedaan sosial dan budaya yang tidak diakui dan dihormati di tengah-tengah kehidupan masyarakat. Penelitian ini tujuan untuk memberikan gambaran nilai-nilai multikultural melalui komunikasi sehingga dapat tersampaikan dengan baik kepada para santri *Pesantren* Tebuireng. Metode yang digunakan dalam penelitian ini adalah kualitatif dengan pendekatan studi kasus. Hasil penelitian ini menunjukkan bahwa komunikasi multikultural oleh *Pesantren* Tebuireng dilakukan dengan beberapa cara yaitu dengan mengadakan workshop nasional, pembuatan film tokoh nasional, pengajian *bandongan*, desain ruang belajar santri dan budaya antre. Hal tersebut menjadikan karakter seorang santri memiliki jiwa nasionalisme dan cinta tanah air. Selain itu juga mendorong santri mampu menerapkan nilai-nilai Pancasila pada kehidupan sehari-hari.

Kata kunci: *Komunikasi Multikultural, Pembentukan Karakter Santri, Pesantren Tebuireng*



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INTRODUCTION

Indonesian society upholds the principle of *Bhinneka Tunggal Ika*, commonly known as different but one goal. The underlying principle is based on Indonesia's many ethnicities, races, and religions. Living side by side despite differences has been very inherent in Indonesian society for centuries. Recorded results from the collaboration of Statistics Indonesia (BPS) and the Institute of South Asian Studies (ISEAS) formulate that there are around 633 tribes obtained from the grouping of tribes and sub-tribes in Indonesia. Thousands of islands in the Unitary State of the Republic of Indonesia is one of the characteristics of this country, which is a country with ethnic diversity and different cultural backgrounds (Pitoyo & Triwahyudi, 2018).

In turn, efforts to obtain the benefits and prosperity of life will be achieved. To be able to create this definition invites us to be wiser in seeing differences and making efforts to cooperate positively with those who are different. In addition, it is essential to continue to be aware of all forms of attitudes that can reduce multiculturalism itself. Furthermore, multiculturalism is an ideology that recognizes and glorifies differences in equality, both individually and culturally. What is interesting here is the use of the word ideology to describe how urgent it is to live a life that respects differences and views every diversity as justice and equality in human life (Nurdin, 2014).

One of the most appropriate ways to teach, apply, and understand multiculturalism in Indonesian society is through boarding school educational institutions. Cultivating this understanding must have been taught from the early ages of children to students in the *pesantren* (Islamic boarding school) environment. The boarding school, one of Indonesia's oldest educational institutions, has indirectly played a significant role in shaping the notions of multiculturalism for its students. This is because the students at the boarding school come from different ethnicities, races, cultures, and regions from all over Indonesia.

Islamic boarding schools are an alternative to fostering multiculturalism values where multiculturalism is formally realized in the form of teaching Indonesian/citizenship material that has been a curriculum. The teaching system in modern boarding schools, which is dominated by foreign languages (Arabic and English) as an introduction, does not diminish the spirit of multicultural education for *santri* (students of *pesantren*) because this material is placed as the primary material and must be taught with the medium of Indonesian as well. In the non-formal field, *pesantren*, with the advantage of intense 24-hour education, have plenty of time to insert various education. One of them is multiculturalism itself. The general pattern almost enforced across multiple boarding schools is a multicultural education system integrated into the rules and

discipline of the boarding school. One of them is the matter of lodging (dormitory) placement (Cahyono, 2017).

In boarding schools, there is no permanent placement of students in a dormitory. In a sense, all students must experience a systematic transfer to other dormitories. In addition, *santri* are not allowed to be luxurious in the field of clothing or equipment. In the field of food or drink, there is no dichotomy, even though some of them come from the middle to upper economic circles and come from various regions and their respective regions. Whether we realize it or not, this is done as the beginning of multiculturalism education to foster a social spirit of diversity.

Pesantren Tebuireng is one of the oldest boarding schools in Indonesia. Since its establishment on the 28th of *Rabiul Awal*, 1317 *Hijriah* (coinciding with the 3rd of August, 1899 AD), it has produced thousands of scholars. Its students also become religious figures and participate in other fields, changing the civilization of the *Santri-based* society. The presence of *pesantren* in society received an unfavourable response. Over time, the community became proud of the presence of the *Pesantren* Tebuireng.

Pesantren Tebuireng, in general, aims to instill and improve the spirit of Islam in religious life, individually and in society, based on the sincerity of worship and the experience of pure Islamic sharia within the Unitary State of the Republic of Indonesia based on Pancasila and the 1945 Constitution. In particular, the targets to be achieved are to make *santri* have: (1) basic knowledge of the Qur'an and Islamic sharia *ahlusunnah wa al-jama'ah*, (2) essential ability to formulate and convey Islamic *da'wah* ideas, (3) basic skills in the experience of Islamic sharia *ahlusunnah wa al-jama'ah*, (4) independent attitude in everyday life, (5) basic skills to lead organizations based on their initiative, participation, and self-help, and (6) the provision of knowledge to continue higher education. In general, the existing curriculum at *Pesantren* Tebuireng emphasizes two main aspects: the Qur'an recitation and the *Kitab Kuning* (Yellow Islamic Classic Book). First, the recitation of the Quran is the primary material in the education curriculum, and it has even become a requirement and graduation standard for *santri*. Qur'an recitation is a compulsory curriculum that all students must follow after dawn. Second, the recitation of the *Kitab Kuning*, which is held every after Isha.

Recorded in 2024, *Pesantren* Tebuireng has entered its 125th year. This age shows that *Pesantren* Tebuireng has been through a very long, dynamic era. The success of *Pesantren* Tebuireng in responding to changing times is inseparable from how the *pesantren* plays a good role in multicultural communication to build the character of its *santri*. It is impossible for a boarding school institution, such as *Pesantren* Tebuireng, to survive in every era if it does not apply the values of multiculturalism to its students. Because considering that the students who

study at *Pesantren* Tebuireng depart from all regions and cities in Indonesia, with different economic, racial, ethnic, and cultural backgrounds. Thus, in the end, implementing multicultural communication is essential for the continuity of learning and education activities at *Pesantren* Tebuireng.

The number of students at *Pesantren* Tebuireng under the Hasyim Asy'ari Foundation currently totals 6000 people from all corners of the country, from Sabang to Merauke. In addition, there are also several students from Malaysia and several countries around Southeast Asia. On the one hand, the role of alums greatly influences the distribution of the *santri*'s area of origin. This is due to a firm bond between the alumni and *pesantren*, sending their sons and daughters to study at *Pesantren* Tebuireng. The alumni of *Pesantren* Tebuireng's role is very solid; it is supported by the strong ties of alumni organizations that are also spread throughout the regions in Indonesia under the name IKAPETE (*Pesantren* Tebuireng Alumni Association). At the Regional Management (PW) level, there are 18 IKAPETE and 79 (PC) IKAPETE Branch Managers at the regency and city levels. Apart from being spread throughout all regions in Indonesia, IKAPETE *Pesantren* Tebuireng also has two special branches abroad in Mecca and Egypt.

The number of *santri* is also based on the yearly recapitulation results of the *Pesantren* Tebuireng New Santri Admission Committee. As for the data are; Pondok Putra: 2800, Asrama Muallimmin: 300, Asrama Al-Khoiriyah: 100, Asrama Tresains: 1100, Asrama Al-Masyuriyah: 153, Asrama Al Mahfudz: 201, Asrama Putri: 800, Asrama Al-Farros: 50, Asrama Sains Salahuddin Wahid: 300, Asrama SMK Khoiriyah: 100, Asrama Ma'had Aly: 300, Asrama Ma'had Jamiyyah: 45.

The number provides information that the number of students of *Pesantren* Tebuireng is categorized as a large boarding school, with the number of students exceeding 5000 people and the number of students living in the boarding school area. Thousands of students come from various regions in Indonesia, although it is still dominated by students from Java, especially from the province of East Java. Although the students at *Pesantren* Tebuireng have different cultures, races, and customs, the students who come from various regions always respect each other. This is what makes the researcher's goal to try to observe the diversity of *Pesantren* Tebuireng students through a multicultural communication approach to have a character that respects each other.

Studies on multiculturalism in Islamic boarding schools have been carried out quite a lot by academics in the campus environment. Some of these studies focus on the role of multiculturalism in educating a *santri* during the learning process. In addition, some studies focus on how to open space for multicultural interaction in Islamic boarding schools through educational studies, with various perspectives on existing multicultural theories. One is as researched by Afif

Mahmudi, titled “Multicultural Communication of Santri in Understanding the Meaning of Arabic Javanese Pegon at Darussalam Blokagung Banyuwangi Islamic Boarding School.” (Mahmudi, 2023). Mahmudi tries to understand a form of multiculturalism in the boarding school by focusing on how a student can understand Javanese through the meaning of *pegon* during the recitation of the *Kitab Kuning* that takes place at the Blokagung Banyuwangi Islamic Boarding School.

The next research departs from the results of Karomah Indrawati's study, entitled “Implementation of Multicultural Education at Al-Mayyad Islamic Boarding School in Surakarta.” (Indrawati, 2008). In the study, Karomah tried to understand James Banks' multicultural theory and its application to *the education of santri* in boarding schools. The research focuses on how education in schools must be accompanied by a multicultural understanding to shape the character of a *santri* while studying at the boarding school.

Finally, research on multiculturalism in Islamic boarding schools departs from the results of research by Abu Kholish and Muhammad Chafidz Ali Wafa entitled “Multicultural Education in Traditional and Modern Islamic Boarding Schools as an Effort to Maintain the Unitary State of the Republic of Indonesia (Study at Asy Syamsuriyah Brebes Islamic Boarding School)”. In the study, they tried to focus on the results of multicultural education so that the students could instill a love for the Republic of Indonesia. In addition, the study also illustrates that multicultural education for *santri* has succeeded in influencing how the attitude of a *santri* still maintains the values of Unity in Diversity, even though the *santri* depart from different regions and are scattered throughout Indonesia.

This research tries to focus on the role of multicultural communication in *Pesantren* Tebuireng through several activities carried out by all levels of society, consisting of kyai, ustadz, teachers, and administrators, such as seminars, talk shows, Kitab Kuning recitation, placement of *santri* dormitories, and filming films of national figures.

The definition of communication is the process of delivering messages in the form of meaningful symbols as a combination of thoughts and feelings in the form of ideas, information, beliefs, hopes, appeals and so on, which are carried out to other people either directly face-to-face or indirectly through the media to change attitudes, views, or behavior (Arifin, 2008).

Therefore, the purpose of this study is to provide an overview of how the character of Tebuireng students can be formed in carrying out the five basic principles of Tebuireng., which consist of Ikhlas, Honesty, Responsibility, Tolerance and Hard Work, through multicultural communication. In essence, multiculturalism aims to emphasize recognition and appreciation of the equality of cultural differences so that multiculturalism can be understood as an ideology that

calls for the unity of cultural groups with equal socio-political rights and status in modern society (Utama, 2023).

METHOD

The method is a research praxis step used to trace the object of study while in the location and time of research. With the research method, a researcher can explore the data needed following the focus of the study. This study's approach and type of research use the qualitative approach that seeks to understand and interpret the meaning of an event in a particular situation according to the researcher's perspective. In qualitative research, one term is an audit trail, which means analyzing or tracing all the files collected from a series of research activities (Arikunto, 2013).

This type of research is qualitative with a case study approach. This method was chosen because the problem being studied involves things happening at *Pesantren* Tebuireng, Jombang, East Java. With a case study approach, the reality that occurs in the field can be interpreted and analyzed for deeper meaning. The researcher stayed at the location during the research, mingling directly with the students at *Pesantren* Tebuireng, Jombang, East Java. During his stay at *Pesantren* Tebuireng, the researcher recorded what was captured by the senses of hearing, feeling, and seeing, as well as observing and recording other important things related to the multicultural communication patterns of the students. Researchers also visited students from outside Java who were studying together or students who were relaxing to conduct in-depth interviews to complete the data related to the multicultural communication patterns of students at *Pesantren* Tebuireng. In addition, researchers also interviewed *ustadz* or teachers about the data needed under the theme of the research being conducted.

RESULT AND DISCUSSION

Multicultural communication is ultimately a communication process that connects parts of the world with other worlds that are irregularly different but live in the same cultural area. Thus, the next stage has a continuous cultural transformation and change process. Some define multicultural communication as communication between people of different cultures or intercultural communication, such as ethnicity, race or social class. This definition provides a more complete understanding of cultural differences, but even so, providing definitions like this will increase our understanding of the meaning of multicultural communication itself. Multicultural communication is ultimately a communication process that connects parts of the world with other worlds that are irregularly different but live in the same cultural area. In the next stage, there is a transformation process and continuous cultural change.

Multiculturalism is not limited to recognizing cultural diversity. At the same time, recognizing diversity requires community members to commit to coexisting in harmony and mutual respect. In this kind of society, each member of the community agrees to work together hand in hand to advance their community without regard to cultural differences and other backgrounds because the problem of cultural differences has been considered over (Z. Arifin & Tohir, 2021).

In the end, an understanding of multicultural communication will open insights related to individual uniqueness, which will later become a foothold in appreciating diversity by positioning themselves objectively in the life of the nation and state.

Foundations of *Pesantren* Multiculturalism Education

Before explaining the multicultural foundation in Islamic boarding schools, multicultural teaching must be explained. Multicultural teaching consists of three perspectives integrated into teaching activities and tools. The first aspect of the content focuses on the teacher's explanation by linking the three perspectives with the available materials to create awareness among students of different races towards national integration. The second aspect focuses on students, where the researchers have provided student activity modules for each topic that teachers can implement in their classrooms (Semana dkk., 2011).

Da'wah today can not only be carried out in conceptual activities such as *majlis ta'lim*, acculturation of arts, culture, and so on. However, along with the development of the times, *da'wah* activities have broad and diverse challenges. This is due to the social changes that occur, such as globalization and the development of information technology, whose negative effects lead to an increase in immorality both in quality and quantity, moral degradation, juvenile delinquency, crime, pornography and pornoaction, and various other negative actions. Therefore, *da'wah* today should target students in their respective schools. One of them is the application of multicultural *da'wah* in Islamic boarding schools to provide knowledge and education to students (Huda, 2020).

Pesantren is an institution that presents Islam in a *hanif* and tolerant manner because Indonesian society, in reality, is a pluralistic and multicultural society. Therefore, in a multicultural society, Islamic education must also lead to multicultural development, not a monocultural society. A multicultural society is a society that respects and upholds human dignity so that it clearly recognizes each individual. Cultivating multiculturalism in *pesantren* always brings together different values and views. This meeting of different values and views is expected to be a dynamic part of the human being that develops from *santri*.

In the context of pluralistic Indonesia, it is important to realize that *pesantren*, which have instilled multiculturalism, can be seen as part of a comprehensive effort to prevent and overcome

religious and ethnic conflict, religious radicalism, separatism, and national integration. The fundamental value of multiculturalism is tolerance, which is different from radicalism, which prioritizes violence in solving problems.

The basic foundation for multiculturalism in Islamic boarding schools is the Qur'an and Hadith. The Qur'an and Hadith actually contain multicultural values for those who want to understand them carefully and deeply. Responding to diversity wisely has been clearly explained. This proves that Allah and the Prophet Muhammad strongly encourage humanity to accept diversity. Cultural diversity, including languages with various dialects, must be addressed and appreciated as evidence of the greatness of Allah SWT. Rejecting cultural diversity is rejecting the verses of Allah and the traditions of the Prophet Muhammad. Differences in language and culture are signs of Allah's greatness; on the other hand, language and culture are two things that are interrelated, inseparable and mutually enrich each other. From language, culture is born. Regarding various languages and cultures, plus diverse skin colours, the Qur'an explains in Surah Ar-rum verse 22, "And among His signs are the creation of the heavens and the earth, the difference in your languages and the colour of your skin. Indeed, in such things, there are signs for those who know."

According to Quraish Shihab, there are many signs of Allah's power on earth. Here, what is discussed is that which is found in humans. What is mentioned is the difference in tongues. This happens because of the different places on earth (Shihab, 2006). One form of our gratitude is respecting each other despite the many differences among humans. In addition to the Qur'an, in Hadith, the Prophet has taught us the importance of multicultural education. This is shown in the hadith narration: From Hammam bin Munabbih, Abu Hurairah R.A, and the Prophet Muhammad SAW said: "Avoid prejudice. Indeed, prejudice is the most false of words: do not find fault and do not spy, do not envy and do not hate each other, and do not turn your backs on each other (hostile). Be you servants of Allah who are brothers" (Asqalani, 2008).

The portrait of *pesantren* can be seen in various aspects of the education system in *pesantren* as a whole, which includes subject matter and teaching methods, educational principles, facilities and educational goals in *pesantren*, the lives of *kiai* and *santri* and the relationship between the two. Each of these divisions can be described as follows. It was narrated from Abi Hurairah RA that the Prophet Muhammad SAW said: Fear prejudice, indeed prejudice is the worst of news and do not seek the disgrace of others, envy, hate and be hostile to each other. And be servants of Allah who are brothers to one another (Al-bukhari, 2021).

One of the things that is rooted and iconic about *pesantren* is its ability to process and concoct all local wisdom to become an important part of the development of the Islamic world. *Pesantren* has the potential to be the vanguard, guarding Islam Nusantara and religious pluralism.

In essence, *pesantren* as a representation of the face of Islam in Indonesia really appreciate this big agenda. As a religious responsibility and national commitment (nationalism), *pesantren* must appear as the front guard to save the state and nation from the threats and actions of radical movements. Allowing ideology and radicalism in the name of Islam will undoubtedly undermine the building of the state and nation as well as the Republic of Indonesia. The attitude and actions of *pesantren* that actively participate in guarding Islam Nusantara are enlightening for the community.

Multicultural Communication in Fostering the Character of Santri at *Pesantren* Tebuireng

The results of the research that has been obtained regarding the application of multicultural education in *Pesantren* Tebuireng show that the application of multicultural education has been carried out outside of formal education in *Pesantren* Tebuireng. The ways of carrying out the application of multicultural education are:

1. Nationality Workshop

This has become a routine activity by *Pesantren* Tebuireng to instill the values of multiculturalism education by holding national workshops that include students directly involved in these activities. One of them is the activity of the Santri Peace Ambassador Declaration of Tolerance. The National Counterterrorism Agency (BNPT) spearheaded the activity, which collaborated with the East Java Regional Santri Peace Ambassadors and held a declaration of tolerance at the *Pesantren* Tebuireng. The Head of BNPT, Commissioner General Boy Rafli Amar, said this activity also aims to remember the struggle of the heroes as one way to commemorate the day of *santri* (M. Abdul, komunikasi pribadi, 20 Oktober 2024).

According to him, this is to honor the efforts of the nation's ancestors, scholars, students and all components of the nation to fight all forms of colonialism and aggression from foreign parties against us in the past so that we can now live and develop in the realm of independence. He also emphasized the importance of being aware of certain parties who take advantage of the nation's children to destroy their own nation. Thus, he appealed to the community to remain united in maintaining friendship and tolerance. "We are united, and National *Santri* Day is a day full of heroic values for all of us. Of course, we must preserve the value of the fighting spirit and defend the country," he said.

In the national workshop activities as above, *Pesantren* Tebuireng took an additive approach to incorporate multicultural values in the hidden curriculum, namely the process of instilling values and traits in students through the behavior of educators during the learning process. This can be seen from the management of the *pesantren* who accept the differences in the community and implement them in the attitude of *tasamuh* (tolerance), which is an attitude of acceptance of existing differences, both thinking and cultural-traditional.

In this activity, the values of the principle of Unity in Diversity will be formed. This value will not be realized at any time if it is not accompanied by cultivating multicultural values for the younger generation. Multiculturalism aims for cooperation, equality, and mutual respect in an increasingly complex world that is no longer monocultural. In addition, one form of tolerance is to speak well, thus giving birth to the character of a religious, harmonious and moderate Muslim society (Baidawi, 2022).

2. Moviemaking of National Figures

In addition to holding a nationality workshop, *Pesantren* Tebuireng's efforts to instill the values of multiculturalism education through making films of national figures. One of the films entitled “Jejak Langkah 2 Ulama” became a special attraction for *Pesantren* Tebuireng in strengthening multiculturalism education that has never been found in other boarding schools.

The filming of “Jejak Langkah 2 Ulama” itself was produced by students, *ustadz*, and teachers of *Pesantren* Tebuireng, who are members of a community, namely the Tebuireng Film Production House (MAKSI), in collaboration with the Muhammadiyah Central Board. MAKSI itself was founded by the late KH Salahuddin Wahid in 2019 to develop the interests and talents of students as well as Islamic propagation (Tim Majalah Tebuireng, 2019).

The film “Jejak Langkah 2 Ulama” presents the story of two great figures: KH Ahmad Dahlan, the founder and first chairman of the Muhammadiyah organization, and Hadratussyaikh KH. M. Hasyim Asy'ari, the founder and first chairman of the Nahdlatul Ulama organization. Both figures have the noble goal of spreading Islam in Indonesia.

This film teaches students an attitude of prejudice reduction, which focuses on helping students develop positive behavior about group differences. This condition is referred to as learning materials with a positive image of group differences, and these learning materials are used consistently and continuously. The results of watching the movie will be able to give the values of nationalism to every *santri* of *Pesantren* Tebuireng because it was initially related to the love of a group of people for the nation, language, and region of origin. Nationalism is close to patriotism. This is because love for the nation is closely related to the spirit of patriotism. This is why nationalism and patriotism initially had the same meaning (Citra Orwela, 2017).

3. *Bandongan* Recitation as Communication between Santri and Kyai

The *bandongan* or *wetonan* method is a study system conducted by a *kyai*, followed by his students, with no age limit or intelligence level measured. A *kyai* reads the book while the students hold their own books and listen to the teacher's information to memorize or interpret the *Kitab Kuning* (writing the meaning below and above the yellow book text as read by the *kyai*). Occasionally, a *kyai* stops reading to provide additional information and then continues reading. It is called *bandongan* because the recitation system is usually followed by a group (*bandong*) of *santri* (Aris & Syukron, 2020).

The *Kitab Kuning* (*bandongan*) recitation every night reflects multicultural education. This can be seen when the students sit in the mosque's foyer and some students around the dormitory. The seating layout during learning here has no separation between regions or economic levels of the students. Thus, students can sit side by side with other students from different regions. Indirectly, with the mixing of students from different regions, they will establish communication, exchange ideas, discussions, etc. Accordingly, the boarding school forms an attitude of openness. Thus, the cottage forms an attitude of openness for students to coexist with those who are regionally different. The fair treatment of the boarding school without discriminating the regional origin of the *santri* in the procession of sitting during the recitation of the *Kitab Kuning* also makes the *santri* from outside of Java (minority *santri*) feel that their existence is also considered even though their position is only a minority. This indirectly makes the *santri*, who are said to be minorities, grow in confidence to blend in with those who are mainly from Java.

Special communication is formed between *santri* and his teacher during these activities because basically, communication is a general phenomenon that explains how certain social groups communicate. Any social group can form communication and social norms. Exchange also has an impact on the way people communicate. Linear Communication Patterns The term "linear" has a clear definition. Therefore, linear processing involves moving in a straight line from one location to another. In communication, linear processing is a process where the communicator forwards the message to the communicant as an endpoint. This linear communication works well for face-to-face communication.

Santri and his teacher communicate during these activities because communication is a general phenomenon that explains how certain social groups communicate. Any social group can form communication and social norms. Exchange also has an impact on the way people communicate. The term "linear" has a clear definition. Therefore, linear processing involves

moving in a straight line from one location to another. In communication, linear processing is a process where the communicator forwards the message to the communicant as an endpoint. This linear communication works well for face-to-face communication (Exsan & Andeti, 2023).

4. Student Room Design

The design of *santri* rooms that are not compartmentalized according to regional origin, social status, etc., is unique in *Pesantren* Tebuireng. This is evident in the design of the *santri* rooms, which have the same facilities among the *santri* without any gap based on economic, social or regional origin. The element of equality is upheld in this case, where students are treated equally by the boarding school. On the other hand, the design of rooms that allow *santri* from different regions to come in make them indirectly confronted with different cultures. The carrying of students from different regions will, of course, bring a variety of cultures as well. Thus, the students will learn to position themselves in the midst of diversity. Therefore, students have learned directly from real experiences interacting with their diverse roommates; this indicates the application of multicultural education through social learning.

5. Queuing Culture

The culture of queuing in everything has been carried out at *Pesantren* Tebuireng in an orderly manner. This boarding school upholds the culture of queuing in which the economic levels of the students are not the benchmark. All students must queue when going to take a bath, take food, deposit memorization to the *ustadzah*, etc. There is no special treatment if the students are economically disadvantaged. There is no special treatment if the affluent students take precedence in everything. This is evident when observations were made in room 21, where the students were in an orderly queue for bathing. If someone takes over when queuing, then social sanctions such as being ostracized must be prepared to be accepted if that happens. This queuing culture is also part of multicultural education, where students can learn that respecting the rights of others can be done by queuing culture. By cultivating this queue, all students get equal justice regardless of status, economic level or family background.

CONCLUSION

The application of multicultural communication in Islamic boarding schools is a must since boarding schools are educational institutions whose students come from various regions throughout the country. Therefore, each *santri* has a different background, such as race, customs, and culture. *Pesantren* Tebuireng, one of Indonesia's oldest *pesantren* institutions, has played an important role in instilling good multicultural communication to its students. Thus, it is

unsurprising that from *Pesantren* Tebuireng, national figures who contributed to the Indonesian nation were born, such as KH. M. Hasyim Asy'ari, KH. Abdul Wahid Hasyim, KH. Abdurrahman Wahid, KH. Ma'ruf Amin. However, in the learning of multicultural communication at *Pesantren* Tebuireng, some new or innovative things must be applied. This aims to impact multicultural communication patterns to students more in the future.

Some recommendations must be considered in running multiculturalism in *Pesantren* Tebuireng: First, make a policy that builds a system so that students can learn the basic concepts of multicultural values in the *pesantren*. Second, good monitoring should be conducted when implementing programs based on the policy of running a multicultural education system in the *pesantren*. The suggestions that need to be considered by the civitas within the scope of *Pesantren* Tebuireng are: First, in the process of the multicultural application journey, it should not interfere with the learning activities of students at school. Second, new or innovative things must be done. This aims to impact future multicultural communication patterns in students.

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