

Development of Multicultural Education Through Sufism's Value of *Satlogi Santri* in *Pesantren*

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ABSTRACT: *This research explores the development of multicultural education through sufism values in Islamic boarding schools. Santri satlogi refers to the philosophical values in Islamic boarding schools, consisting of sufism values that emphasize the importance of tolerance, inclusiveness and respect for diversity, which are crucial components in this educational approach. This research uses a qualitative case study design using interviews, observation and document analysis to collect data at the Zainul Hasan Genggong Islamic Boarding School. Then, Miles and Huberman were used to analyze the data. Research findings reveal that the value of sufism and the santri satlogi as a catalyst for the development of multicultural education plays a vital role in advancing multicultural education. Santri satlogi can incorporate Sufi thoughts to foster a more comprehensive and spiritually oriented education. By emphasising the values of courtesy, steadfastness or istiqomah or perseverance, advice, taqwallah, ridhallah, and sincerity lillahi ta'ala can help students develop the critical skills necessary for success in this life and the next. These principles can foster empathy and tolerance towards others, essential for promoting harmony and peace in multicultural communities. Limitations are shown on the site regarding how the sufism values contained in the santri satlogi can develop multicultural education in Islamic boarding schools. The injection of sufism values into the santri satlogi enables the students to develop a deeper understanding of Islamic teachings and local culture while promoting tolerance and respect for diversity. Sufism values have been integrated into Islamic boarding school educational practices, resulting in a more inclusive and just learning environment. The study concluded that santri satlogi as a sufism value has the potential to contribute to the development of multicultural education in other Islamic educational institutions.*

Penelitian ini mengeksplorasi pengembangan pendidikan multikultural melalui nilai tasawuf di pondok pesantren. *Satlogi santri* mengacu pada nilai-nilai filosofis di pesantren yang terdiri dari nilai tasawuf yang menekankan pentingnya toleransi, inklusivitas, dan menghargai keberagaman yang merupakan komponen krusial dalam pendekatan pendidikan ini. Penelitian

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ini menggunakan desain studi kasus kualitatif dengan menggunakan wawancara, observasi, dan analisis dokumen untuk mengumpulkan data di Pesantren Zainul Hasan Genggong. Kemudian, Miles dan Huberman digunakan untuk menganalisis data. Temuan penelitian mengungkapkan bahwa nilai tasawuf *satlogi santri* sebagai katalis pengembangan pendidikan multikultural berperan penting dalam memajukan pendidikan multikultural. *Satlogi santri* dapat memasukkan pemikiran-pemikiran sufi untuk menumbuhkan pendidikan yang lebih komprehensif dan berorientasi spiritual. Melalui penekanan pada nilai-nilai sopan santun, *ajeg* atau *istiqomah* atau ketekunan, nasehat, *taqwallah*, *ridhallah*, dan ikhlas lillahi ta'ala dapat membantu peserta didik dalam mengembangkan keterampilan kritis yang diperlukan untuk sukses dalam hidup ini serta yang berikutnya. Prinsip-prinsip ini dapat menumbuhkan empati dan toleransi terhadap orang lain, yang sangat penting untuk mendorong keharmonisan dan perdamaian dalam komunitas multikultural. Keterbatasan ditampilkan dalam situs mengenai bagaimana nilai-nilai tasawuf yang ada di *satlogi santri* dapat mengembangkan pendidikan multikultural di pesantren. Suntikan nilai-nilai tasawuf pada *satlogi santri* membuat santri mampu mengembangkan pemahaman lebih mendalam terhadap ajaran Islam dan budaya lokal sekaligus mengedepankan toleransi dan menghargai keberagaman. Nilai-nilai tasawuf telah diintegrasikan ke dalam praktik pendidikan pesantren, sehingga menghasilkan lingkungan belajar yang lebih inklusif dan berkeadilan. Kajian tersebut menyimpulkan bahwa *satlogi santri* sebagai nilai tasawuf berpotensi memberikan kontribusi terhadap pengembangan pendidikan multikultural di lembaga pendidikan Islam lainnya.

Keywords: *Multicultural Education, Sufism's Value, Satlogi Santri, Pesantren.*

Received: January 8, 2024; Revised: March 8, 2024; Accepted: June 19, 2024

I. INTRODUCTION

Multiculturalism and globalization have led to the disintegration of science and technology, resulting in a lack of fulfilment of inner and divine needs (Suradi & Dewi, 2019). Education systems need to reflect the norms of the host society but also accommodate the language and culture of minority groups (Grant, 1997). Multicultural education has become a crucial aspect of education in many countries, particularly as societies become increasingly diverse. *Pesantren* (Islamic boarding schools) have seen a significant source of education for Muslims for centuries (Vishkurti, 2022). Multicultural education can allow both majority and minority groups to learn how to relate to other cultures and promote a pluralistic society (Aula et al., 2020). Sufism, as a spiritual conditioning, can fill the emptiness of the human soul and help overcome problems such as split personality, materialistic relationship patterns, and stress (Anwar et al., 2021).

Furthermore, sufism is a mystical tradition within Islam that emphasizes spiritual development, the search for inner knowledge, and the attainment of a closer relationship with God (Ablezi et al., 2022; Muedini, 2010). The current education system tends to prioritize materialistic and individualistic values, reducing human existence (Rohman,

2021). Then, by incorporating sufism into education, it is possible to develop a holistic approach that fosters righteous and noble behaviour in students.

Additionally, previous studies show that practising sufi rituals and meditation can help students develop a sense of inner peace and a closer relationship with God, leading to greater tolerance and understanding of others (Rahmat & Yahya, 2020). Secondly, the studies also prove that Sufi practices such as dhikr, or the remembrance of God, can foster community and togetherness among students, regardless of their cultural or ethnic backgrounds. It can improve their tolerance (Pranajaya, 2024). Third, previous studies also show that sufism encourages its adherents to seek knowledge and understanding of other cultures and religions, leading to greater tolerance and appreciation of diversity (Hamdie, 2019). Then, Lovik, in his research, also states that sufism's emphasis on inner spiritual development and the pursuit of knowledge aligns well with the goals of multicultural education, which seeks to promote respect for diversity, understanding of different cultures and religions, and the development of critical thinking skills (Lovik, 2011; Margitych, 2021).

Despite the potential benefits of integrating sufism into the educational framework of *pesantren*, there are also challenges to its implementation. One challenge is the traditional focus of *pesantren* on Islamic teachings, which may make it easier to introduce sufism without compromising the integrity of Islamic education (Kawakip, 2020). Additionally, some conservative Muslim scholars view sufism as a deviation from Islamic orthodoxy, which may lead to resistance to its inclusion in *pesantren* education (Hayati, 2019). Another challenge is the need for more resources and trained teachers in sufism. There is a need for qualified teachers who can teach Sufi literature, poetry, and music, as well as guide students in practising Sufi rituals and meditation (Fadzil et al., 2021). Furthermore, there is a need to develop appropriate teaching materials and resources relevant to the Indonesian context (Saliyo, 2018).

Despite these challenges, there are examples of *pesantren* in Indonesia that have successfully integrated sufism into their educational framework. *Pesantren* have a long history of education rooted in Islamic teachings, focusing on Qur'anic studies, Hadith, and Islamic law (Pasi et al., 2020). However, the integration of sufism into the educational framework of *pesantren* can enhance the promotion of multiculturalism (Rahmat & Yahya, 2020). This can be achieved through the inclusion of Sufi teachings and practices in the curriculum, such as the study of Sufi literature, poetry, and music, as well as the practice of Sufi rituals and meditation (Prasetyo & Anwar, 2021). Incorporating sufism into the curriculum can help students develop critical thinking skills, empathy, and respect for diversity (Rizal & Lutfi, 2021). Sufi literature, for example, offers insights into the spiritual and philosophical dimensions of Islam that are not typically covered in traditional Islamic education (Shafi, 2018). Studying Sufi poetry and music can also give students a deeper understanding of Islam's cultural and historical context and its relationship with other cultures and religions (Normatova et al., 2023).

Previous studies show that *pesantren*, a unique form of Islamic education in Indonesia, has played a vital role in shaping religious and cultural understanding among Muslim communities (Masuda & Yudhistira, 2020). With a focus on spiritual teachings and character development, *pesantren* provides students with a comprehensive education encompassing religious and secular subjects. Because *pesantren* can develop students from various aspects, including intellectual ability and emotional and spiritual character

formation, character education in *pesantren* is more effective than in schools or madrassas. As a result, *pesantren* possesses knowledge and good morals (Baharun, 2017). Then, sufism, often referred to as Islamic mysticism, offers a spiritual dimension to Islamic practices, emphasizing inner purification, self-reflection, and a deep connection with the divine (Ernst, 2014). It promotes universal values of love, compassion, and spiritual enlightenment, transcending cultural and religious boundaries (Al-Dakkak, 2013).

Scholars and academics have been interested in the emergence of sufism in *pesantren*, Indonesia, to foster intercultural education for several decades. This research seeks to clarify the function of sufism in advancing multicultural education in *pesantren* by thoroughly reviewing the numerous studies on the subject and synthesizing their findings. In Indonesia, a conventional Islamic boarding school system known as *pesantren* has long existed. It is a crucial organization for Islamic education and significantly impacts Indonesia's religious and cultural scene. Conversely, sufism denotes the mystical and spiritual aspect of Islam that highlights the individual's personal journey towards the divine.

Multicultural education is an approach that recognizes and values the diversity of cultures, languages, and traditions of different groups of people. It promotes social justice, equity, and inclusivity in education and society. The integration of sufism into *pesantren* education can facilitate the development of multicultural education by promoting inclusivity, reducing prejudice, and instilling values of equality and social justice. The elements of multicultural education in *pesantren*, such as the integration of syncretic Islam, knowledge construction, the reduction of prejudice with sufism, equality education with Islamic boarding school, and culture that empowers practised by strengthening civil society, were studied by Musfah et al., (2021) the study found that these components of multicultural education are effectively promoted through integrating sufism into *pesantren* education. By incorporating sufi teachings and practices, *pesantren* can promote inclusivity and reduce prejudice among students, leading to the development of a more diverse and tolerant society. Nisa & Waeno, (2022) did a second research in 2022 that looked at the contribution of sufism institutions like *Khanqah*, *Zawiyah*, and *Ribath* to developing Islamic educational institutions in Indonesia. According to the study, these Sufi organizations are essential to restoring inner calm and spiritual purity in Sufi teachings. By promoting spiritual purity and inner peace, these institutions can encourage students to adopt a more inclusive and tolerant attitude towards different cultures and religions.

Similarly, Salminawati et al., (2022) conducted a study to investigate the relationship between sufism and spiritual education. The study found that sufism is closely associated with spiritual education and can promote the development of a more tolerant and inclusive society. By emphasizing inner peace and spiritual growth, sufism can give students the tools to become more tolerant and accepting of different cultures and religions. Then, A study by Gani focused on the importance of sufism moral education in promoting ethical behaviour and reducing moral decay and spiritual anomie (Gani, 2019). The study found that sufism moral education is urgently required to guide individuals towards the right path and prevent the decay of societal morals and values. By promoting ethical behaviour and values, sufism can contribute to developing a more inclusive and tolerant society.

In a research Amri et al., (2017) looked at the elements that make Islamic education in *pesantren* successful. They conducted a study that explored the influence of sufism on religious discourse and the consumption patterns of urban upper-middle-class Muslims in Indonesia. The study found that sufism contributes to shaping public religious discourse and morality and maintaining moderate and peaceful Islam in Indonesia. These core values include inclusivity, respect for diversity, social justice, and equity. The study highlighted the importance of incorporating sufism into *pesantren* education to promote these core values and develop a more tolerant and inclusive society (Rubaidi, 2020). Finally, a study suggested that in order to address the issues with modern Indonesian Islamic education, sufism values must be mainstreamed into Islamic education practices. The study found that incorporating sufism into Islamic education can promote inclusivity, reduce prejudice, and embed equality and social justice values. This, in turn, can contribute to developing a more tolerant and inclusive society.

While traditionally focused on Islamic teachings, *pesantren* has the potential to integrate sufism, a mystical tradition within Islam, into their educational framework to promote multicultural education (Fauzan & Rohmadi, 2021). For example, the Pesantren Zainul Hasan in East Java has incorporated Sufi teachings and practices into its education through *satlogi santri*. He has gained recognition for his efforts to promote multicultural education. The studies reviewed in this paper suggest that integrating sufism into *pesantren* education can promote the development of multicultural education in Pesantren Zainul Hasan Genggong through *satlogi santri*. Sufi teaching can develop a more tolerant and inclusive society by promoting inclusivity, reducing prejudice, and instilling values of equality and social justice. The findings of these studies highlight the importance and value of sufism of *satlogi santri* in Pesantren Zainul Hasan Genggong incorporating sufism into *pesantren* education to promote the core values of multicultural education. Promoting inclusivity, respect for diversity, social justice, and equity in education is crucial to building a more tolerant and inclusive society. By emphasizing these values, Sufism can give students the tools to become more tolerant and accepting of different cultures and religions. Practising the sufi values of *satlogi santri* and the strict reward and punishment mechanisms used by *pesantren* can embed a sense of discipline and responsibility among students, leading to the development of a more tolerant and inclusive society (Yasin et al., 2023).

Moreover, incorporating sufism's values into Islamic education is urgently needed to address the challenges of contemporary Indonesian Islamic education. The findings of these studies provide valuable insights into the development of multicultural education through sufism in *pesantren*, Indonesia. Further research is needed to explore the effectiveness of sufism in promoting multicultural education and to develop effective strategies for incorporating sufism into *pesantren* education.

II. METHOD

A qualitative case study approach was employed to examine the development of multicultural education through sufism in *pesantren* (Yin, 2013). This approach allowed for an in-depth exploration of the integration of sufism into the educational practices of a selected *pesantren*, namely Pesantren Zainul Hasan Genggong Probolinggo district in East Java, Indonesia. Pesantren Zainul Hasan Genggong is the oldest *pesantren* in Probolinggo District and among the oldest *pesantrens* in Indonesia, which is why this research location was selected. This *pesantren* is precisely 184 years old or nearly two

centuries old. Being the oldest *pesantren*, sufism's teachings naturally emphasise tolerance and regard for others. Data collection methods included interviews. The participants of this study were students and teachers of Pesantren Zainul Hasan Genggong who were involved with the management of the *pesantren*, as well as observations of classroom activities and curriculum analysis (Creswell & Creswell, 2017). The research team spent several weeks at the selected *pesantren*, engaging in participant observation and conducting interviews to gain insights into the implementation and impact of sufism in the educational setting and use Miles Huberman model in its data analysis and validity (Miles et al., 2014). The case study *pesantren* was selected based on its reputation for integrating sufism into its curriculum and its commitment to promoting multicultural values. The *pesantren's* inclusive practices and efforts to embrace diversity made it an ideal candidate for exploring the development of multicultural education through sufism.

III. RESULT AND DISCUSSION

Sufism's Value in *Satlogi Santri's* Philosophy as Catalyst of Multicultural Education Development

Satlogi santri refers to the philosophical values in *pesantren* in Pesantren Zainul Hasan Genggong, it was formulated by the late Al-arif Billah KH. Hasan Saifurridzal, the third caretaker of Zainul Hasan Genggong Islamic Boarding School, on the 15th of Muharram 1410 H/17 August 1989 M. Its purpose is to embed in students and alums the ability to apply practical knowledge in their daily lives, alongside academic proficiency, thereby becoming exemplary individuals who contribute positively to society. This article aims to comprehensively understand *satlogi santri's* significance, fundamental principles, and exemplary behaviours. Additionally, it will delve into character education, starting with comprehension and progressing through training and habituation, to foster the development of commendable traits and achieve success while upholding the students' identity.

Satlogi santri at Pesantren Zainul Hasan Genggong is a value and philosophy that must be followed by all academics at Zainul Hasan Genggong Islamic Boarding School, especially in developing educational character. *Satlogi santri* is an acronym for the word *santri*, which means the letter.

Table 1. The meaning of *satlogi santri* of Pesantren Zainul Hasan Genggong

Words	Abbreviation	Meaning
S	<i>Sopan Santun</i>	Courtesy / good attitude
A	<i>Ajeg (istiqomah)</i>	Consistent and Persistent
N	<i>Nasehat</i>	Giving advice for each other
T	<i>Taqwallah</i>	Obeying the will of Allah (God)
R	<i>Ridhollah</i>	Seeking the blessing of Allah (God)
I	<i>Ikhlash Lillahi Ta'ala</i>	Being sincere about the provisions of Allah

Satlogi santri's teachings are rich in sufism values. The term *satlogi santri* refers to lessons on building positive relationships with God (*hablum minallah*). Sufism is a mystical branch of Islam that seeks to achieve a direct and personal experience of God through spiritual practices and inner purification. Sufism emphasizes the importance of self-discipline, self-awareness, and constant remembrance of God to achieve spiritual enlightenment and closeness to God (Ablezi et al., 2022; Muedini, 2010). Also, *satlogi*

santri refers to how to build positive relationships with people (*hablum minannas*), regardless of their cultural or ethnic origins, Sufi activities like dhikr, or remembering God, can also help students feel more united and part of a community while also fostering tolerance (Pranajaya, 2024).

The values of sufism teachings in the lives of *satlogi santri* can be described as follows. *Firstly*, *sopan santun* or politeness, is explained in Al-Qur'an Surah QS Al-Isra' verse 23. Politeness is a state of mind that can suppress one's desires and generate feelings of love and compassion such that the sense of hatred within a person is no longer visible. As politeness indicates maturity in thinking and acting, friendly behaviour within each person must be shown by cultivating politeness and friendliness from childhood (Zhou & Zhang, 2018). *Secondly*, the character of *ajeg* or *istiqomah* is explained in Qur'an surah Huud verse 112. *Istiqomah*, or perseverance, is instilled by giving confidence in the importance of perseverance in daily life. It is called discipline and continuity, which must always be trained and cultivated to form a disciplined character and to experience the benefits of perseverance. There is no success without discipline, and there is no discipline without awareness. True success cannot be achieved without perseverance; without perseverance, one cannot find true pleasure in the form of happiness, whether worldly happiness or happiness in the afterlife. *Thirdly*, *nasehat* is explained in the Qur'an surah Al-ashr verse 1-3. *Nasehat* or advice is also known as *mauidhotul hasanah*, providing sound advice in daily life as Muslims. Muslims should be able to provide *mauidhotul hasanah* and at the same time become *uswatun hasanah* or good examples (Kandiri et al., 2021). These two terms are inseparable.

In general, the word *nasehat* often connotes goodness and should be directed towards giving benefits to others. Someone can't lead others astray through advice unless they intentionally want to lead others into danger by following the whispers of *satan*, which always leads to sin and misguidance. *Fourthly*, *taqwa's* attitude related to inclusivity and tolerance is explained in Surah An-Nisa's Verse 1. In its terminology, *taqwa* originates from the word *waqa yaqi wiqayatan*, which means seeking refuge or guarding oneself against something harmful. *Taqwa* also implies fear. According to Islamic teachings in the book Syarah Riyadus Shalihin (1/290), Sheikh Uthaymeen states, *taqwa* is derived from the word *wiqayah*, which means the efforts made by an individual to protect oneself from the punishment of Allah Swt (Aziz, 2014; Ikhwan, 2018). To safeguard oneself from the punishment of Allah Swt, one must fulfil the commands of Allah Swt and refrain from His prohibitions, and one of God's commands is to respect other human beings and tolerate diversity (Yahya & Rahmat, 2019). *Taqwa* is one of Allah's commands frequently mentioned in the Quran and Hadith, as it is considered a key to attaining Allah's mercy and achieving happiness. A Muslim believes that *taqwa* invites abundant blessings and Allah's mercy. *Taqwa* is the key to obtaining forgiveness and Allah's love. It serves as a solution, and the noblest individuals possess *taqwa*. *Fifthly*, the attitude of *ridhallah* (contentment) is mentioned in Surah Al-Ankabut verse 69, which is the calm of the heart towards the Supreme Being, surrendering one's choices to Him with complete submission. Nothing is more challenging for one's desires than being content with Allah's decree, as contentment with His decree usually differs from willingness (Nisar & Khaki, 2024).

Similarly, *ridha* is a norm or a praiseworthy state of the soul, which is the highest effect of love. Before attaining contentment, humans usually experience longing and intimacy. With *ridha*, due to deep love, humans accept whatever their beloved, i.e., Allah, does. The last one is *ikhlas lillahi ta'ala*, mentioned in Surah Al-A'raf verse 29. Abul Hasan

Ash-Shadhili stated, the light of Allah's light is entrusted to the heart of His believing servant, so it severs him from everything other than Allah. This is sincerity that cannot be perceived by the angels, who then write it down and corrupt it, or by the ego, which inclines towards it (F. Rahman et al., 2023). *Ikhlas* (sincerity) means purifying something until it becomes pure. It is an action done solely to seek the pleasure of Allah.



Figure 1. Sufism's value of satlogi santri's philosophy as a catalyst of multicultural education development based on al-Qur'an

Integration of Sufism's Value of Satlogi Santri into Curriculum

Satlogi santri is a unique Islamic boarding school philosophy that is injected into the curriculum system of Pesantren Zainul Hasan Genggong. The curriculum system is designed to provide a holistic education for students that integrates religious and secular knowledge and the development of moral and ethical values (Gani, 2019). In Indonesia, for example, the *pesantrens'* system has been used to promote a more comprehensive and balanced approach to education that combines traditional Islamic studies with modern subjects such as science, math, and English (Rubaidi, 2020). The sufism's value are well-suited to the *satlogi santri's* philosophy of Pesantren Zainul Hasan Genggong, as they emphasize the importance of spiritual and moral development and the cultivation of compassion, love, and humility (Rahmat & Yahya, 2020). By integrating the sufism's value into the curriculum, these can provide a more holistic and spiritually grounded education that prepares students to feel more united and part of a community while also fostering tolerance (Pranajaya, 2024).

Sopan santun or politeness and courtesy

One of the sufism's value that can be integrated into the curriculum is *sopan santun*, or politeness and courtesy. The value of *sopan santun* can be incorporated into the curriculum by emphasizing the importance of good behaviour and manners in all aspects of life, including academic and social settings. Promoting *sopan santun* into the curriculum can provide students with training in basic manners and etiquette and opportunities to practice these skills in real-life scenarios. This can include role-playing exercises, mock interviews, and group discussions on the importance of good manners and behaviour. In addition, teachers and staff can serve as role models for students by demonstrating good behaviour and manners in their interactions with others. *Sopan santun* refers to cultivating good manners and respect towards others, an essential quality in personal and social interactions (Efendi et al., 2023; Firmansyah et al., 2023).

Ajeg or istiqomah or perseverance

The value of *ajeg* can be integrated into the curriculum by emphasizing the importance of discipline, hard work, and perseverance in all aspects of life, including academic and personal pursuits. To promote *ajeg*, institutions can provide students with training in goal-setting, time management, and study skills and opportunities to practice these skills in real-life scenarios. This can include setting academic and personal goals, developing study plans, and tracking progress. In addition, teachers and staff in Pesantren Zainul Hasan Genggong can also serve as role models for students by demonstrating discipline, hard work, and perseverance in their lives and academic pursuits. *Ajeg* refers to cultivating a strong sense of determination and perseverance in the face of challenges, an essential quality for success in this life and the hereafter. Then, realizing and trying to coexist in the face of religious and cultural diversity is the cornerstone of multicultural inclusivism based on religious education (Husni & Bisri, 2024).

Nasehat or advice

Nasehat or advice is another significant sufism's value that can be integrated into *pesantren's* curriculum. *Nasehat* refers to cultivating a strong sense of wisdom and guidance, an essential quality for achieving success in this life and the hereafter. The *nasehat's* value can be integrated into the curriculum by emphasizing the importance of seeking knowledge and guidance from wise and trustworthy sources and providing advice and support to others. To promote *nasehat*, institutions from Pesantren Zainul Hasan Genggong can provide students with opportunities to learn from wise and knowledgeable teachers and mentors and to practice giving guidance and support to others. This can include group discussions on important life topics, mentorship programs, and community service projects that allow students to share their knowledge and skills with others. In addition, teachers and staff can serve as role models for students by demonstrating wisdom, guidance, and support in their own lives and interactions with others. Educators can better train the next generation of professionals by providing a framework for viewing the advising relationship as a multicultural enterprise and encouraging more empirical research on this significant but little-studied concept (Gani, 2019).

Taqwa, ridha and ikhlas

The values of *taqwa*, *ridha*, and *ikhlas* central to Islam are also closely related to sufism, a mystical branch of Islam that emphasises the inner dimensions of the faith. Sufism emphasises the importance of spiritual purification, the remembrance of God, and the

cultivation of moral and ethical qualities such as love, compassion, and humility (A. Rahman, 2016). These values are closely related to the concepts of *Taqwa*, *Ridha*, and *Ikhlas*, also emphasised in sufism. The cultivation of these values in both Islam and sufism can promote a more tolerant and compassionate attitude towards others. *Taqwa*, for example, involves being mindful of God in all aspects of life, which can help individuals develop a deep sense of empathy and compassion towards others. *Ridha* consists in accepting God's decree with stability, which can help individuals create a sense of contentment and inner peace that allows them to be more tolerant towards others even in difficult circumstances. Similarly, *Ikhlas* involves doing all actions solely for the sake of God without seeking any personal gain or recognition, which can help individuals develop a sense of humility and selflessness that allows them to be more accepting of others and less concerned with their egos and desires.

In sufism, emphasising these values can foster a more tolerant and inclusive attitude towards others. Sufis often emphasise the importance of seeking knowledge and understanding from different sources, including other religious traditions, to deepen their spiritual experience and appreciation for diversity. This openness to other perspectives and willingness to learn from others can promote greater tolerance and respect towards individuals of different backgrounds and beliefs. Furthermore, sufism emphasises the importance of developing a deep sense of love and compassion towards God's creation, including other human beings (Hanur & Widayati, 2019). This love and compassion can help individuals overcome their prejudices and biases and promote a more inclusive and tolerant society. In sufism, the cultivation of these values is often accompanied by spiritual practices such as prayer, meditation, and contemplation, which can help individuals develop a deeper awareness of their own spiritual nature and connection to God (Habibah, 2022). This deeper spiritual awareness can foster greater empathy and compassion towards others and promote a more tolerant and inclusive attitude towards individuals of different backgrounds and beliefs. Then, the values of *Taqwa*, *Ridha*, and *Ikhlas* that are central to Islam and sufism can promote a more tolerant and compassionate attitude towards others. By cultivating these values in our lives, we can strive to develop a more profound sense of empathy and compassion towards others and promote a more inclusive and tolerant society. As a result, the sufism approach enhances students' religious knowledge and tolerance, suggesting that it is a substitute for obtaining Islamic education (Rahmat & Yahya, 2020).

Injecting the sufism's value of *taqwallah*, *ridha* and *ikhlas* into a curriculum involves using the norm value as a parameter to adjust the difficulty of the tasks or concepts being taught at different stages of the curriculum. Then, injecting sufism's values in Pesantren Zainul Hasan Genggong into the school curriculum involves a combination of explicit, implicit, and critical approaches and requires profound changes to values, norms, and practices within classroom and school cultures. For example, the techniques used by teachers in Pesantren Zainul Hasan Genggong to absorb Sufi principles while studying. The purpose of *fiqh* is to connect the subject matter to Sufi principles and to expose *hikmat at-tasyri*, assignment, and imitation factors that facilitate the internalisation of sufi values during the learning process. The internal variables that comprise *fiqh* are teachers' knowledge and insights, learning methodologies, and learning environments, including mosques, dorms, and libraries. The limits that teachers encounter include class size, social milieu, and media influence. One way to do this is to use the sufism's value as a threshold for selecting which tasks or concepts to include in the curriculum at each stage. Teachings include curricula and techniques that

encourage a deeper spiritual relationship with Allah SWT, establish sufism as a legitimate scientific field, give the organisation more social authority, bring back Sufi customs, and provide a unique perspective on and approach to practising Islam (Nisa & Waeno, 2022).

The sufism values discussed in this paper are closely related to the concept of tolerance, which is essential for promoting peace and harmony in diverse communities. *Satlogi santri*, as a sufism's value in Pesantren Zainul Hasan Genggong, which emphasises the holistic development of students, can play an essential role in promoting tolerance by integrating the values of sufism into the curriculum. Sufism emphasises cultivating compassion, love, and humility, which foster tolerance and understanding towards others. Incorporating these values into the curriculum can help students develop a deeper appreciation for diversity and promote a more inclusive and tolerant society (Gani et al., 2020).

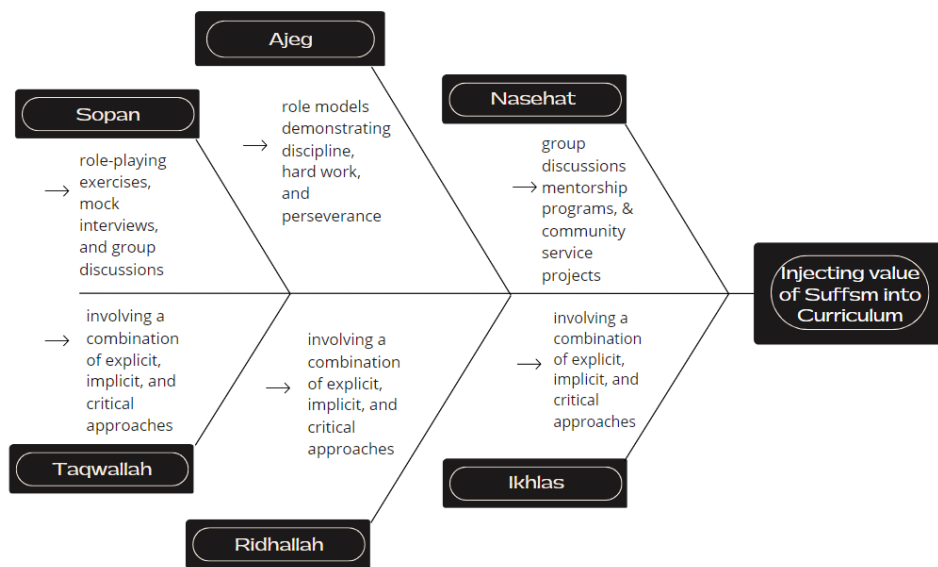


Figure 2. Fishbone chart about injection of sufism's value into curriculum

In conclusion, the sufism's value can be integrated into the *satlogi santri* curriculum to promote a more holistic and spiritually grounded education. By emphasizing the values of *sopan santun* or politeness and courtesy, *ajeg* or *istiqomah* or perseverance, and *nasehat* or advice, *taqwallah*, *ridhallah*, dan *ikhlas lillahi ta'ala* institutions can help students develop important qualities that are essential for success in both this life and the hereafter. These values can also promote tolerance and understanding towards others, a necessary quality for promoting peace and harmony in diverse communities. *Satlogi santri* institutions can play an essential role in promoting these values by providing students with opportunities to learn and practice these skills in real-life scenarios and serving as role models for students in their own lives and interactions with others. By integrating the values of sufism into the curriculum, *satlogi santri* institutions can provide students with a more comprehensive and balanced education that prepares them for success in all aspects of life.

IV. CONCLUSION

The research conducted on the development of multicultural education through sufism's value in Pesantren Zainul Hasan Genggong Probolinggo, East Java, highlights the value of sufism in promoting multicultural education inclusivity and tolerance. The *satlogi santri* as a philosophy of *pesantren* that consist of sufism's value emphasizes self-reflection, empathy, and compassion, which are important elements in creating a harmonious and peaceful society that is become a goal of multicultural education. The findings suggest that the integration of sufism in the curriculum through *satlogi santri* can contribute to the development of a more inclusive and tolerant society, where diversity is respected, and beliefs and cultures are valued. The study highlights the importance of promoting inclusivity and tolerance in creating a society that is free from social conflicts and violence. Overall, the research provides valuable insights into the role of sufism in promoting inclusivity and tolerance and emphasizes the need for further research in this area.

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