

**ANALYSIS OF THE APPLICATION OF MULTICULTURAL
EDUCATION IN ISLAMIC SCHOOLS BASED
ON ISLAMIC BOARDING SCHOOLS**

Wening Purbatin Palupi Soenjoto

STITNU Al Hikmah Mojokerto

Email: weningblackberry@gmail.com

Dwi Runjani Juwita

STAINU Madiun

Email: dwi.runjani@gmail.com

Abstract: *Multicultural education is a bridge in achieving the common life of humankind from various cultures in a global era full of new challenges. Intercultural meetings can have the potential to benefit but at the same time cause misunderstanding. Educational equality, and dedication become the foundation of multicultural education in the educational experience so that all students can realize all their full potential and make them aware of people who are aware and active locally, nationally and globally. The culture of Islamic boarding school is an activity that is applied by the kyai and is adhered to by the students as well as being a characteristic tailored to the policy of the Islamic boarding school. based on a library search for analyzing the application of multicultural education in Islamic boarding schools based on interviews with clerics, teachers and students to get valid data. The method used in this study is a qualitative method with descriptive analysis. The research subjects were 150 students, aged 15-19 years who provided research data through interviews, surveys and documentation with triangulation data processing to obtain valid research results.*

keywords: *Multicultural Education, Santri, Pesantren Education*

Introduction

Cultural changes will have a positive impact arising from this multicultural culture, as a legacy of wealth becomes diverse variety. But always will, but the negative side that can damage the culture that already existed and ordered beforehand there is conflict between tribes and between religions and disintegration becomes some examples., to issue the formation of an Islamic state which is rife in

Analysis of The Application of Multicultural Education in Islamic Schools Based on Islamic Boarding Schools

recent times evidence of unconsciousness of various ethnicities, cultures and religions in Indonesia. The real form of culture that is actually an abstract custom of conduct, can not be touched in the understanding of each person based on knowledge, experience and social demands. culture, system of norms and special regulations regarding various daily activities and rules of courtesy applied in pesantren. Changes in teaching and learning patterns in Indonesia have begun to adopt non-Islamic curriculums which still need to be reviewed so that they do not become a new problem in their application, especially in pesantren which have multicultural base schools.

are moral and spiritual or religious. So that the educational is began on process. Based on the general definition of education is a conscious effort carried out systematically in realizing an atmosphere of teaching and learning so that students can develop their potential. With education, a person can have intelligence, noble character, personality, spiritual strength, and skills that are useful for oneself and society. Then it can be analyzed that education does not only change someone who does not understand will become academically understood but many things process that runs to form someone has soft skills and hard skills. then linked with the purpose of education is to educate and develop the potential within the students. With the growth of intelligence and self potential, every child can have knowledge, creativity, physically and mentally healthy, good personality, independent, and become a responsible member of society. So by understanding cultural diversity in the education process too, it is a material in multicultural education.

So that a social system will be formed regarding the behavior of santri-patterned students in a pesantren. Pesantren is an Islamic boarding school is a traditional education where students live together and study under the guidance of a teacher who is better known as a kiai and has a boarding house for students to stay and Pesantren are two terms that indicate one understanding. Pesantren, according to its basic understanding, are places for students to study, while pondok means a simple house or residence. Religious education aims to form students who understand and practice the values of their religious teachings and / or become religious scholars broad-minded, critical, creative, innovative, and dynamic in order to educate the nation's life who have faith, piety, and have good character.

Based on the description above, the researchers examined Analysis of the Application of Multicultural Education in Islamic Schools Based on Islamic Boarding Schools. With 5 boarding schools in Jombang being a place of research.

Method

This study uses qualitative research which is research that generates and processes descriptive data by conducting a search library. To achieve more objective and accurate data validation in adjusting research results. This research includes the type of descriptive qualitative field research. The present research model is conducted by describing the object being studied as it is with qualitative statements. In qualitative research requires the emphasis on the importance of closeness with people and research situations so that researchers gain a clear understanding of reality and real life conditions (Patton 1998)¹ and this research examines and interviews 150 students with open interview methods to make it easier for students to explain his opinion is clear.

The students 'age studied was 15-19 years of age to know the influence of multicultural education issues such as the application of cultural diversity in student's understanding and its impact on the pesantren culture applied by the clerics. Based on the Triangulation Technique (Technique Triangulation) so that the research process can produce valid data results in addition to conducting documentation and surveys. Field observations in the form of interviews, the clerics who have applied multicultural education patterns previously explained about the understanding of multicultural education, the clerics and clerics who helped provide instruction in schools in addition to religious-based lessons and supporting documents in the form of administrative records that are useful for analyzing the following data:

a. Data processing

The author uses the Triangulation Technique (Technique Triangulation) is defined as a data collection technique that combines the various data collection techniques and existing data sources as perspectives for interpreting a data set. Researchers used observation by directly conducting a field survey to 5 pesantren-

¹ Patton. Methodology Research. Boston Press. 1998

Analysis of The Application of Multicultural Education in Islamic Schools Based on Islamic Boarding Schools

based Islamic schools, namely A.Wahid Hasyim Tebuireng High School, MAN Jombang, Denanyar MAN Jombang, MA Bahrul Ulum, Tambak Beras Jombang and Darul Ulum 2 Jombang High School. Each school represented 150 students. and documentation for the same data source simultaneously in addition to conducting a library search of the Koran, journal, hadiths, MUI fatwas and books that add to the study of writing. The purpose of triangulation is not to find the truth about some data, but rather to increase researchers' understanding of what has been found and better when understanding data. produce the same analytical conclusions, then the validity of the study.

b. Data Display

A number of reviews and studies on the principles, patterns of application of multicultural education and their impact that are appropriate to facilitate concise and quick show the scope of data that has been collected by researchers if deemed incomplete. Withdrawal of Conclusions Qualitative data analysis activities on writing or narrative about what can be understood and related to everything the problem under study and study comprehensive conclusions based on the focus of the problem of disability, organizing the nature of interpretation.

The interview consisted of 5 questions, namely: a). Do you understand multicultural education?, b). Can you accept diversity at school and in pesantren?, c). What are the things that you find difficult to accept from differences?, d). Do you understand pluralism?, e0. Do your schools and pesantren value diver?

The interviews were conducted with an open interview system to make it easier for students to answer more openly and clearly.

Results and Discussion

Education in Indonesia is still implementing an educational system that is in the nature of trials and curricula that are not ready to use if it is associated with the state of reality in Indonesia. and policies, both in each school and the ability of schools to accept changes accompanied by a variety of limitations. Not to mention if it is related to the diverse abilities of students and cannot be forced in this change process. In the definitions of learning, it is stated that learning is a process that results in behavior change. Behavior not only in students but also educators. There is

a symbiotic linkage of mutualism in teaching. Behavior in the broadest sense of overt behavior and inner behavior. In the learning process of the face-to-face system, the response will be more felt and the interaction of learning will be clearly seen (depth interaction).

Multicultural education is indeed a place of learning for schools, teachers, principals and students. Many Islamic boarding schools in Indonesia have started to establish Islamic schools by incorporating multicultural curricula on the grounds that students come from various regions and have cultural diversity. Even the image of *pesantren*, which is considered a "holy prison" for troubled children, has begun to change its image into an environmentally friendly boarding school that makes students learn to understand cultural diversity.

Islamic schools based on *pesantren* in today's world must follow changes that are adjusted to government policies and still must be adapted to the situation of each school. Islamic boarding schools and Islamic boarding schools based on *pesantren* have almost the same function of preparing participants students become members of the community who understand and practice the values of his religious teachings and / or become an expert in theology. If it is reported with the application of multicultural education in Islamic boarding schools based on the *pesantren* then multicultural education must be able to become an education that can create harmony, harmony, and respect among adherents religion adopted and against adherents of other religions.

The concept of multiculturalism emphasizes the importance of looking at the world from different cultural reference frames, and recognizing and appreciating the rich diversity of cultures within the State and in the global community. Multiculturalism emphasizes the need to create schools where differences related to race, ethnicity, gender, sexual orientation, limitations, and social class are recognized and all students are seen as valuable resources for enriching the teaching and learning process. Sleeter and Grant (2009²) and Smith (1998) as quoted by Zamroni (2011) define multicultural education as a progressive approach to transforming education

²Sleeter and Grant. Education. Berkeley Press. 2009

Analysis of The Application of Multicultural Education in Islamic Schools Based on Islamic Boarding Schools

that holistically provides criticism and shows the weaknesses, failures and discrimination that occur in the world education (Zamroni, 2011: 144)³.

Cultural differences that cannot be generalized in learning must be the main thing that is affected because it impacts the quality of learning outcomes. Indonesian culture of religion greatly influences the attitudes and behavior of students. Islamic-based schools with a combination of Islamic scientific material and foreign cultural adoption material can bereforms that support school development but it cannot be denied that it will be vulnerable to problems if students are not ready to accept forced teachingmaterials toremainstudied in curricula that are adapted to school conditions.

This study began with the desire of researchers to see how the planting of multicultural education values found in Islamic boarding schools where students come from different regions and of course different cultures and ethnicities. They are then united in the boarding school environment and live in a dormitory that is the hallmark of boarding schools. It is interesting to note that in life in boarding schools there are a series of activities carried out both formal activities at school and non-formal boarding and also activities outside the boarding school.

This type of research is field research using descriptive analytical methods, which are methods that seek to systematically describe the discussion material that comes from various sources and then thoroughly analyzed in order to obtain results as a conclusion. The fact that Indonesia has diversity, is undeniable. The hope that diversity becomes a wealth that advances and develops the nation is also always dreamed of. However, the gap between reality and hope is indeed a dream that does not yet know when it will come true. We can see this situation on two sides: a). From the negative side, multicultural education is important but neglected. b). On the positive side, there is still widespread formation of an Indonesian multicultural education model (not the adoption of the Western model) that is able to process the reality of this multicultural nation in such a way that it is not only the wealth potential but the wealth that is felt by all members of society.

³Zamroni, Education for the world. P: 144. New York Press. 2011

Then, how? As a hook for ideas, there are two things that should be observed. First, the core values of multicultural education. Multicultural education carries a minimum of three important values, namely: a). Appreciation of the reality of cultural plurality, b). Recognition of human rights and rights, c). the development of the responsibilities of the world community, and the development of human responsibility for planet earth. Second, the goal of multicultural education.

In the process, multicultural education can target several important gaps, namely: a). Develop self-awareness of community groups, b). Foster community cultural awareness, c). Strengthen intercultural competencies of cultures in society, d). Eminate racism and various prejudices (prejudice), e). Develop a sense of belonging to the earth, and finally, f). Develop a willingness and ability in social development (Scholaria, Vol. 2, No. 1, January 2012: 125-126).⁴

Diversity is an inevitable necessity in society. Forgetting diversity in education is an unnoticed gap that brings social problems. Thus, multicultural education becomes an important gap that brings dialogical maturity, not only to each individual but the whole society itself. Multicultural education is an educational challenge in Indonesia is the way of life of a community of people. That is, as the way of life, democracy is the result of a community education formation. Once again, democracy is expected to be an agent of change that can process and direct democracy.

That is, education needs to carry out a reflection in search of an ideal form of democracy for Indonesia. An ideal democracy is the recognition and appreciation of differences and diversity in personal and community life. Democracy exists precisely because of the recognition of pluralism, different opinions and the ability to resolve conflicts for common goals. (Sindhunata, 2000: 49-50).⁵

Reality is that Islamic boarding school-based Islamic schools are still able to receive multicultural education openly because there is still overlapping patterns of religious teaching taught in schools and boarding schools. And the pattern of teaching and education is difficult to remove because of the unique traditions and characteristics in each school and pesantren. The students still find it difficult to accept the differences that are often a problem in pesantren and schools.

⁴Scholaria, Vol. 2, No. 1, January 2012: 125-126

⁵Sindhunata, Pendidikan Multikultural: P. 49-50. Bandung. Press. 2000

Analysis of The Application of Multicultural Education in Islamic Schools Based on Islamic Boarding Schools

From the results of this study emerged social observations on the participants in analyzing multicultural education, namely:

1. Positivistik(Quantitative):
 - a. Explainsocial life
 - b. Predictingoccurrences ofsocial life
2. Interpretative(Qualitative):
 - a. a.interpret and understandsocial life
 - b. Understand social life and social reality

The following are a few representative ways in which multicultural education may play out in schools:

1. Learning content:

Texts and learning materials may include multiple cultural perspectives and references. For example, a lesson on colonialism in North America might address different cultural perspectives, such as those of the European settlers, indigenous Americans, and African slaves.

2. Student cultures:

Teachers and other educators may learn about the cultural backgrounds of students in a school, and then intentionally incorporate learning experiences and content relevant to their personal cultural perspectives and heritage. Students may also be encouraged to learn about the cultural backgrounds of other students in a class, and students from different cultures may be given opportunities to discuss and share their cultural experiences.

3. Critical analysis:

Educators may intentionally scrutinize learning materials to identify potentially prejudicial or biased material. Both educators and students might analyze their own cultural assumptions, and then discuss how learning materials, teaching practices, or schools policies reflect cultural bias, and how they could be changed to eliminate bias.

4. Resource allocation:

Multicultural education is generally predicated on the principle of equity—i.e., that the allocation and distribution of educational resources, programs, and learning experiences should be based on need and fairness, rather than strict

equality. For example, students who are not proficient in the English language may learn in bilingual settings and read bilingual texts, and they may receive comparatively more instructional support than their English-speaking peers so that they do not fall behind academically or drop out of school due to language limitations.⁶

5. Reform

Multicultural education evolved out of in Indonesia it began pesantren community, the movement soon expanded to include other cultural groups who were subject to discrimination. In recent years, as student populations have grown more diverse, multicultural approaches to education are increasingly being used in public schools.

The results of research at 5 Pesantren in Jombang of 5 Islamic boarding school-based Islamic schools have new findings that:the following are few representative ways in which multicultural education may intersect with efforts to improve schools:

1. Curriculum design:

5 Islamic boarding school-based Islamic schools in teaching materials and learning experiences, the backgrounds and perspectives of previously excluded subcultures are increasingly being represented in school curriculum. In addition, learning standards—brief descriptions of what students are expected to learn and be able to do at particular ages and grade levels—are evolving to reflect greater cultural diversity intentionally consider the educational experiences of English-language learners and students with special needs). In addition, there are now educational programs, such as ethnic and gender studies, that focus on specific cultural groups, and school learning experiences and social-justice programs may also encourage students to investigate and address cultural bias in their school or community.

2. Student instruction:

The way that educators of 5 Islamic boarding school-based Islamic schools teach is also changing to accommodate increasing diversity in public schools. For

⁶<https://www.edglossary.org/multicultural-education/>

Analysis of The Application of Multicultural Education in Islamic Schools Based on Islamic Boarding Schools

example, students with moderate disabilities and students who are not proficient in English are increasingly being moved into regular classes (rather than being taught in separate classes), where they may receive specialized assistance, but where they learn the same material as their peers. In the classroom, teachers may also employ “culturally responsive” instructional strategies (such as those described above) that reflect the cultural identity of individual students.

3. Learning assessment:

Islamic boarding school-based Islamic schools proponent of multicultural education tend to argue that “one-size-fits-all” approaches to assessing student learning could disadvantage students from different cultural backgrounds—e.g., when students are not fluent in the language used on a test, when assessment questions are phrased in a way that could be misinterpreted by students (because the students are unfamiliar with various language slangs, customs, or cultural references), or when a testing situation does not make sufficient accommodations for students with disabilities. One alternative to standardized tests, for example, is to measure student learning progress using a wider variety of assessment options, such as teacher-created tests, oral presentations, and various demonstrations of learning that give students more opportunities to show what they have learned. Generally speaking, proponents of multicultural education tend to advocate that students from different cultural backgrounds should be held to the same high expectations as other students, but that schools should adopt more flexible and inclusive ways of teaching them and measuring what they have learned. For related discussions, see test accommodations, test bias, and stereotype threat.

4. Teacher education:

Multicultural education has also affected the preparation of teachers, accrediting organizations and departments of education started requiring teacher-education programs to include multicultural coursework and training. 5 Pesantren of 5 Islamic boarding school-based Islamic schools undertook ambitious efforts to train teachers in multicultural education and English as a second language.

5. School staffing:

Districts and schools are also being more intentional or proactive about hiring educators of color from diverse cultural backgrounds. While proponents of multicultural education would not claim that teachers of color are more skilled than other teachers, they are likely to argue that staffing decisions reflect a school's fundamental values and that students will benefit from having educators and role models from a wide variety of cultural backgrounds.

Conclusion

Jombang is a city of students that has a unique variety of educational patterns for its students. There is an educational reference applied by each of the 5 schools as a place of research.

From the results of the study concluded that:

- 1) in the process of planting the values of multicultural education in 5 Islamic boarding school-based Islamic schools carried out through several activities. First, formal learning activities in schools such as general subjects according to government policy. Second, personal development activities. Third, self-habitation activities.
- 2) the values of multicultural education instilled in Islamic boarding schools, namely:
 - a. Instilling democratic values and mutual respect.
 - b. Instilling the value of tolerance and mutual respect.
 - c. Instilling the values of social justice and equality.
 - d. Planting values of togetherness and please help based on the understanding of Islamic boarding schools
- 3) As for the obstacles and challenges in investing in multicultural education values are inadequate facilities and infrastructure such as school facilities, supporting books, study rooms especially dormitories which become where students live and the lack of competence and insight of the clerics, clerics, teachers in transferring knowledge and at the time of teaching so that the teaching and learning process is still there is no deepening of more weighty material that can be followed by students. In dealing with cultural pluralism, a new paradigm that is more tolerant and elegant is needed to prevent and solve these cultural problems, namely the

Analysis of The Application of Multicultural Education in Islamic Schools Based on Islamic Boarding Schools

need for multicultural education. A systematic adaptation of pesantren is needed in understanding the development progress of education in Indonesia by not eliminating the characteristics of pesantren education patterns. already available.

The role of government in multicultural education is a form of awareness about cultural diversity, human rights and the reduction or elimination of types of prejudice or prejudice for a just and advanced community life. Multicultural education can also be used as a strategic instrument to develop awareness of one's pride in his people. Therefore the practice of multicultural education in Indonesia can be implemented flexibly by prioritizing the basic principles of multiculturalism.

There is a need for socialization and education about multicultural education that is easily understood by students to avoid conflicts of differences and be able to accept the diversity that exists in schools and in pesantren. Multicultural education in Islamic schools based on pesantren and its application in pesantren is still a new discourse that needs to be responded to to maintain the integrity of a nation that is rich in multi-culture so we need an understanding of the policies of the clerics and other supporting human resources in the development of pesantren education that adapts to multicultural education without losing the culture and characteristics of pesantren.

The culture of pesantren has been taught to respect diversity as a form of balance in understanding human relationships. This is part of multicultural education. Although students understand multicultural education is only limited to understanding cultural differences simply and does not make differences as a means of division.

The pattern of multicultural education is still "carried away" so that it is still not optimal in its application. There is still a need for a strict and appropriate curriculum to interpret diversity in educational materials, especially in pesantren. School parties with policies and their application cannot force non-religious curriculum to be in accordance with multicultural education curriculum adapted by foreign education. balanced with each school so that the meaning of multicultural education that is understood by students is more in the realm, cognitive, affective and psychomotor.

In Indonesia there is no specific subject matter about multicultural education. With the existence of specific multicultural education, it is hoped that Islamic-based schools will be able to compete more optimally. In this study, 5 schools as research sites are still not optimally conducting multicultural education and there are no specific subjects related to education. multicultural. Because each of these 5 schools still applies pesantren policies and regulations as a reference for curriculum development which is adjusted to schools and students with cultural, regional, language and ability differences. Curriculum development must be truly mature without eliminating the peculiarities of each pesantren. Because interpreting education is also a balance in understanding diversity which is an important point in multicultural education.

Bibliography

- Amirin. Tatang M, Implementasi Pendekatan Pendidikan Multikultural Kontekstual Berbasis Kearifan Lokal di Indonesia. Jurnal Pembangunan Pendidikan: Fondasi dan Aplikasi. Volume 1, Nomor (2012).
- Banks, James A. An Itroduction to Multicultural Education. Boston: Allyn and Bacon, 2020.
- Fedyani Sayfudin, Achmad. Membumikan Multikulturalisme di Indonesia. Jurnal Antropologi Sosial Budaya ETNOVISI. Vol II. No 1 April (2006).
- H.A.R Tilaar, Pendidikan, Kebudayaan, dan Masyarakat Madani Indonesia, Strategi Reformasi Pendidikan Nasional. Bandung: PT. Remaja Rosdakarya dan Ford Fondation, 1999.
- Hanum, Farida dan Rahmadonna, Sisca. Implementasi Model Pemebelajaran Multikultural di Sekolah Dasar Propinsi Daerah Istimewa Yogyakarta. Jurnal Penelitian Ilmu Pendidikan, Volume 03, Nomor 1 Maret (2010).
- Isnarmi Moeis, Pendidikan Multikultural Transformatif, Integritas Moral, Dialogis, dan Adil, UNP Press: Padang, 2014.
- Wasitohadi, "Gagasan dan Desain Pendidikan Multikultural di Indonesia" dalam Scholaria, Vol. 2, No. 1, Januari (2012).
- Scholaria, Vol. 2, No. 1, January 2012: 125-126
- Sindhunata, Pendidikan Multikultural:P.49-50. Bandung.Press.2000
- Sleeter and Grant .Education.Barkeley Press. 2009

**Analysis of The Application of Multicultural Education in Islamic Schools
Based on Islamic Boarding Schools**

Smith .Education for School.New York Press .1998

Sumber: Majalah Parahyangan, Edisi 2017 Kuartal II/ April-Juni Vol. IV Bagian 2

Sunarto, Kamanto, Hiang-khng, Russel, dan Sayfudin, Ahmad, Fedyani. Multicultural Education in Indonesia and South Asia Stepping into the Unfamiliar. Depok: Jurnal Antropologi Indonesia (2014)

Yusuf Siswantara, S.S., M.Hum., dosen Lembaga Pengembangan Humaniora, Unpar.

Zamroni, Education for the world.P: 144.New York Press.2011

<https://www.edglossary.org/multicultural-education/>

Nana Najmina. Pendidikan Multikultural Dalam Membentuk Karakter Bangsa Indonesia.[https://www.researchgate.net/publication/327510335 Pendidikan Multikultural Dalam Membentuk Karakter Bangsa Indonesia](https://www.researchgate.net/publication/327510335_Pendidikan_Multikultural_Dalam_Membentuk_Karakter_Bangsa_Indonesia).

Patton.Methodology Research.Boston Press.! 998