Integration of Multicultural Values Learning in Boarding Schools

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ABSTRACT

Objectives: This research aims to find out how the understanding of managers, implementation, and supporting factors inhibit the integration of multicultural values.

Methodology: This research uses qualitative methods of an exploratory nature focusing on holistic places, actors, and activities. Data collection using techniques in this study is obtained through interviews, observations, and documentation. Data sources of all elements of personnel involved in boarding school activities.

Results: The study results include the first management's understanding of the integration of multicultural values theoretically partially understood to have been practically implemented since the establishment of pesantren. It is based on the educational program used in the TEGALREJO MAGELANG API boarding school, which uses three learning curricula: a.Kemendikbud curriculum, b. Pesantren curriculum / created by pesantren, c. Hidden Curriculum / unplanned curriculum. Both implementations of multicultural value integration have not been maximized. It is proven that santri better understands the value of multiculturalism between religious communities than understanding the internal multicultural religion. Third, in the implementation of the integration of multicultural values the, are supporting factors such as a. close relationship between Kiai, Santri, alumni, alumni families, and the surrounding community b. the emergence of harmonious relationships in the pesantren environment, c. student motivation to seek knowledge about religious orders earnestly. While the inhibitory factor a. in the learning process b. in the integration of multicultural values in inadequate infrastructure.

Keywords: Integration, Values, Multiculturalism, Learning, Pondok-pesantren

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1. INTRODUCTION

Indonesia has been a country with multi-ethnic, cultures, and religio. Multiculturalism and multicultural education are pervasive throughout the world. Ethnic solidarity education has been applied to many as in China. To face the challenge of religious multiculturalism it is necessary to change the model of religious education from within, at and beyond the wall [1]. Multicultural education components such as integration of content with syncretic Islam, knowledge construction lead to inclusive knowledge, reduction of prejudice with Sufism, equality education with boarding school (pesantren) and culture that empowers practiced by strengthening civil society [2].

Boarding school is an Islamic educational institution that is old enough; in addition to being synonymous with Islamic meaning, boarding school also contains the meaning of Authenticity of Indonesia [3]. Because this Boarding school-like institution existed during the Hindu-Buddhist rule when there was an Islamization process, the education system continues and Islamizes it.(Dhofier, 1995) Boarding school is also a traditional Islamic educational institution for learning, understanding, living, and practicing Islamic teachings by emphasizing the importance of religious morals as a guideline for daily behavior [4]. Virtual boarding school education is an exciting idea with efforts to distribute Islamic education services to the millennial generation, who happen to be not santri [5].

According to Ronald Alan Lukens Bull, Sheikh Maulana Malik Ibrahim established a boarding school in Java in 1399 AD to spread Islam in Java [6]. Islamic boarding school has been around for 300-400 years. His long age should be reason enough to state that the boarding school has become the property of the nation's culture in the field of education and has helped educate the life of the nation. Boarding school is part of the history of Indonesian education and civilization, which was built as a traditional religious education institution (traditional Islamic education), the oldest formal educational institution for Islamic communities in Indonesia [7].

Education is an effort made consciously and planned to realize the learning atmosphere and learning process so that learners actively develop their potential to have the spiritual power of self-control, personality, intelligence, noble morals, and skills needed himself, society, nation, and state [8]. Learning is expected to be able to produce students who have high-order thinking skills [9]. Under the law, education is not only the responsibility of parents but is a shared responsibility of both parents, society and the state, by their respective abilities and roles. This responsibility becomes the foundation in organizing education so that various educational institutions arise, both government and private. One of them is the educational institution of the boarding school system. The purpose of this education is to strengthen the character [10]. Educators must understand aspects of child psychology in education [11]. The learning process must also pay attention to students' interest in learning so that learning objectives can be achieved [12].

Islamic boarding school strives to realize a good learning process despite the different types of diverse santri cultures so that the atmosphere of boarding school education becomes more colorful. However, such differences, on the one hand, become a great social force and diversity when they synergize and work together for the same purpose, namely the search for knowledge. On the other hand, if the differences cannot be managed and maintained properly and adequately, it will be the source and trigger of conflict and violence between one center and another. [9]

Integration is the opposite of separation, which puts each field in different boxes. Integration, according to Sanusi, is a unified whole, not divided and scattered. Integration includes the needs or completeness of the members who form a unit with a close, harmonious and intimate relationship between the unit members [13].

According to Russian, the word integration means unification to become a unified whole. In the context of social sciences, the unity of living together from various units of socio-cultural systems, ethnic and social groups, to interact and cooperate, based on shared basic values and norms to realize advanced socio-cultural functions, without compromising the characteristics of society. This diversity exists [14].

There are still many violent conflicts that almost every day there is a dispute between students among students. Because the institution is a non-formal and social educational institution, which is an educational institution that accommodates students from various elements of society and cultural elements, the students in the educational institution have very different backgrounds. Cultural differences are called multicultural. Multicultural means a diverse culture. Multiculturalism is not only concerned with Sara (tribe, religion, race, and between groups), but the wider diversity such as physical and nonphysical abilities, age, social status, and so on. Multicultural community life needs to be fostered to raise awareness of the importance of the spirit of multiculturalism in the lives of each individual and society in seeing and interpreting all differences.

Multicultural education is an educational process that provides equal opportunities for an entire generation of nations without discrimination due to ethnic, cultural, or religious differences. Furthermore, multicultural education can reward diversity and appreciate equal rights to ethnic minorities to strengthen unity and unity, national identity, and the image of the nation on the international scene [15]. With multicultural education, it is expected that the suppleness and mental flexibility of the nation faces the clash of nation conflicts [16]

In a different perspective, Conny R Semiawan (2004) argues that multicultural education gives the same rights to all ethnic groups and cultures of the people in Indonesia to get a quality education and get the same right to achieve the best achievements in the Indonesian community. Multicultural Islamic education is a process of education principled on democracy, equality, and justice, oriented towards humanity, togetherness, and peace, and developing an attitude of acknowledging, accepting, and appreciating diversity based on the Qur'an and Hadith [17]. Education in boarding schools is not aware of the understanding of multiculturalism. However, this change is the source of Islamic teachings, the Qur'an and Sunnah, which have existed since their descent. Because understanding multiculturalism is a phenomenon of pros and cons that will always happen because such things have become commonplace when new things are introduced or suddenly appear. It will finally be accepted if it becomes an unavoidable reality.

Islamic boarding school API Tegalrejo Magelang is one boarding school that still exists in carrying out Islamic education. It was founded on September 15, 1944, by KH. Chudlori, one of the scholars, came from Tegalrejo village. In 1947, the name of the boarding school was established as the Islamic College Dormitory. The aim was that the students were able and willing to become teachers who teach and develop Islamic sharia in the community. Islamic boarding school API Tegalrejo is located in Tegalrejo Village, Tegalrejo Subdistrict of Magelang Regency.

The 2019/2020 School Year data recorded 5,509 students studying at API huts. From preliminary research obtained data that students of Islamic boarding school API Tegalrejo Magelang come from various regions in Indonesia with diverse economic conditions. The tradition of association between centers describes a harmonious and peaceful atmosphere, with mutual respect and respect. There is no barrier between rich and poor, between the children of officials or ordinary people. All students perform daily activities in the same place with the same facilities. So that there is no friction between students and will have implications for the

concept of humanist character, the learning process through multicultural values in boarding school.

2. RESEARCH AND METHODS

The study used qualitative methods of an exploratory nature to understand the meaning of individual and group behaviors that describe social and humanitarian problems. The focus of holistic or comprehensive research includes places*, actors,* and activities*(activities).* All three interact synergistically.

Data collection is done through observations, interviews, and documentation. Observation is the second step in collecting data after the author conducted a literature study. Observation is the collection of data by observing the conditions in the field. By observing, the writer becomes more understanding about the subject and object being studied. Observation is a method of collecting data, where the researcher records the results of the information as they witnessed during the study. Observation involves two components: the observer and the object being observed. Researchers will use non-participant observation; that is, researchers only observe the object's state directly, but researchers are not active and are directly involved. Interviews, Interviews, or interviews is a collection technique data using face-to-face contact between the interviewer and the informant. Interviews are conducted if the data is obtained through observation less depth. This is by what was stated [18] that "interviews are used as a collection technique" data if the researcher wants to know things from more informed informants deep." Documentation, documentation according to [19]is a method that is used to obtain data and information in the form of books, archives, documents, written numbers, and pictures in the form of reports and information that can support research. Documentation is used to collect data and then re-review.

Data sources by purposive sampling are all personnel directly involved in boarding school activities, namely the Head (caregiver) of boarding school, Lurah, ustadz representative, student representative. Data analysis techniques, by qualitative methods carried out before research, in the research process, and after completion of the research. Conclusions are obtained by the process of data reduction, data display, and conclusion making [20]. So this research has contributed information to the next researcher who focuses on boarding school education institutions.

3. RESULTS AND DISCUSSION

Integration comes from the English *"integration"* which means whole. The term integration means the intermingling or unification of different elements so that it becomes a whole or whole unity (KBBI, 2007). It is the opposite of integration with separation, an attitude that puts each field in different[21]. Integration according to Sanusi is a whole, ble nor divided, and divided union. Integration includes the needs or completeness of the members who form a unity with a close, harmonious and friendly relationship between the members of that union [22] .

According to Russia the word integration has the understanding of unification to become a whole or round unity. In the context of social science, the unity of living together from various units of socio-cultural systems, ethnic and community groups, for interaction and cooperation, based on shared basic values and norms to realize advanced socio-cultural functions, without sacrificing the characteristics of diversity. Integration is the compatibility of the units contained in a system, and not uniformity, but are individuals who are such as not harming each individual. The good ones support each other and still have their own identity and mutual benefit.

Etymologically the word*"multicultural"* is a noun that in The English language comes from two words, namely*"multi"* and*"culture."* In general, the word*"multi"* means many, variety, and miscellaneous. At the same time, the word*"culture"* in English has

several meanings, namely culture, civility, and or maintenance. On this basis, the word multicultural means cultural diversity, miscellaneousness, and/or much maintenance. Muhammad Yusri FM (2008), revealed that three terms are often used to describe a society consisting of different religions, races, languages, and cultures, namely plurality (plurality), *diversity,* and multicultural (*multicultural*). All three represent the same thing, which is more than one or plural. Multiculturalism and multicultural education emerged initially as ways to address the politics of racism [23].

Responsibilities of new immigrant teacher educators when teaching courses related to diversity and multiculturalism in Canada [24]. Classroom management and discipline in the multicultural and heterogeneous classrooms in present-day Israel, reflecting massive immigration over the years [25]. Through multicultural explorations of students' names, educators can affirm students' cultures and identities, and draw upon these as resources to support learning and development from early childhood through the adolescent years [26]. Appreciating diversity, multiculturalism, and tolerance are values generally developed by the schools [27]. Multicultural education has many connotations going well beyond the multi-ethnic classroom and issues purely of culture [28]. Students, throughout their education, learn to appreciate other faiths, ethnicities and cultures, as well as their own [29].

Banks defines multicultural understanding In his book titled Race, Culture and Education: "*The varied names used to describe the reform movements reflect the myriad goals and strategies that have been used to respond to the ethnic movements both within and across different nations*". Multiculturalism is a term used to describe renewal efforts reflecting the various goals and strategies that have been used to respond to ethnic movements both within and between countries. Intolerance cases, such as the dissolution of religious activities and bullying of ethnic minority groups, have threatened the integrity of society and the future of multiculturalism in Indonesia [30]. Students require a broader understanding of world and education embedded in multiculturalism [31]. Pesantren have their own understanding regarding multicultural education that human beings were created on the basis of difference, so people must appreciate one another [32]. The strict of reward and punishment applied by pesantren to rehearse the students' awareness earlier to be well-behaved in a multiculturalism society [33].

Multiculturalism does not contradict the teachings of Islam. This opinion is based on Heru Suparman's research that shows the Qur'an's views or reviews of multiculturalism do not contradict the teachings of Islam. At least it is in the Qur'an as a source of Islamic law. The diversity that exists has become intellectual property to be studied, as the Qur'an explains. Through multiculturalism, it is expected that each individual and/or each group can accept and appreciate the differences between them, the world lives harmoniously to build a peaceful and viable country [34]. Education in Indonesia can help create tolerant and multicultural citizens through the analysis of policies and practices [35]. Critical multicultural education re-directs investigations of power as it relates to culture construction and maintenance, knowledge creation and culture fluidity [36].

Multiculturalism among scholars is regarded as the wisdom to achieve a society in which citizens who come from other religions, tribes, customs, or cultures can live together and blend in daily association in peace and prosperity without sacrificing their characteristics. Azra stated that multiculturalism is the cultural foundation associated with the attainment of civility, which is essential to the realization of civilized democracy, and democratic civility[37] so that both can walk in a state of life.

While indicators of multicultural values according to [38] explain some indicators of existing multicultural values, as follows: learning to live in differences, building *mutual trust,* maintaining *mutual understanding,* upholding *mutual respect,* being open in thinking, appreciation, and interdependence, conflict resolution and nonviolent reconciliation. As for understanding multicultural values in general there are four core *values,* among others: *First,* appreciation of the reality of cultural plurality in society. *Second,* the recognition of human rights and human rights. *Third,* the development of the responsibilities of the world community. *Fourth,* the development of human responsibility towards planet Earth.

Education is an effort made consciously and planned to realize the learning atmosphere and learning process so that learners actively develop their potential to have the spiritual power of self-control, personality, intelligence, noble morals, and skills needed for themselves, society, nation, and state [39]. While multicultural education or in other terms *intercultural education, inter-ethnic education, transcultural education, multiethnic education,* and *cross-cultural education* is the process of planting a way of life respect, sincere, and tolerant of cultural diversity that lives in plural society [16]. Classroom teachers are overwhelmingly supportive of cultural diversity, multicultural education and strategies to combat racism and discrimination, and these views hardly vary across the different geographic zones of the city, unlike attitudes within the general community [40].

James Banks stated that multicultural education is the education *of people of color* [41]. The main goal of the multicultural education movement is to eliminate discrimination, not only in civic life but also legally institutionally included in the Act [42]. According to Banks, there are four goals of the multicultural education movement. First (and foremost), it helps individuals understand themselves deeply by randomly faking themselves from the lens of other cultures*("to help individuals gain greater self-understanding by viewing themselves from the perspectives of other cultures").* Second, equip learners with knowledge about other ethnicities and cultures, their own culture in the "*majority,"* and cross-cultural cultures*("to provide students with cultural and ethnic alternatives"),* because during this time they have only been "strangled" history and culture "dominant," namely Anglo-American history and culture. Third, reduce the suffering and discrimination of race, color, and culture ("*to reduce the pain and discrimination that members of some ethnic groups experience because of their unique racial, physical, and cultural characteristics").* Fourth, help learners master basic skills of reading, writing, and numeracy. Multicultural education in the Islamic education system does not aim to follow and act like other cultures but has an understanding of the existence of other cultures, so that santri has a respectful and tolerant attitude towards the existing culture.

Ali Maksum said to form a tolerant students boarding school taught it through the curriculum of education and the example of daily life [43]. Kyai and the manager set a direct example to santri in everyday life. Similarly, Fakhriyah's research shows that boarding school becomes an agent that can form students to maintain harmony in the diversity of Indonesian society with values, systems, and rules that make it ideal to become a multicultural, multi-lingual, and multi-ethnic educational institution.

1. Understanding of managers and teachers about the integration of multicultural values in boarding school API Tegalrejo Magelang.

Based on the results of the research it can be concluded that the understanding of the integration of multicultural values in the boarding school API Tegalrejo Magelang is broadly divided into two, namely theoretically and practically:

a. Theoretically the understanding of ustadz and managers of multicultural values can be said to be an understanding. This is reflected in the multicultural

values that are integrated as basic educational values that have been applied in boarding school API Tegalrejo Magelang. So that this understanding can strengthen the value of humanistic character santri that is always updated in everyday life both in the pesantren environment and upon his return from boarding school.

b. In practice the understanding of ustadz and managers of multicultural values has applied it although in part. Here exemplified in the pesantren environment in common life, respecting differences of opinion, differences in ability, age differences, and differences in social status, which is included in multicultural values, thus managers and administrators can be said to already understand multicultural values.

2. Implementation of integration of multicultural values in the learning process at boarding school API Tegalrejo Magelang as a form of strengthening humanist character.

The implementation of multicultural values in the learning process is carried out in; a. curriculum design made by adjusting geographical conditions, social community santri and the development of the times by involving caregivers, managers/managers and ustadz, b. teaching-learning activities oriented to the development of critical and creative knowledge, c. integration of multicultural values in cultural aspects, santri activities, and hidden curriculum.

3. Supporting factors and inhibiting the integration of multicultural values in the learning process in boarding school API Tegalrejo Magelang as a form of strengthening humanist character.

In the implementation of the integration of multicultural values in the learning process in boarding school 'API' Tegalrejo, there are supporting factors and obstacles. Supporting factors include; a. the close relationship betweenKiaii, students, alumni, alumni families, and the surrounding community, so that the pesantren scientific network

is awakened by several elements that are interrelated and mutually reinforcing in the education process, b. the occurrence of harmonious relationships in the boarding school environment, between santri and students, ustadz with students, managers with students, caregivers with santri, thus causing minimal conflict in the pesantren environment, c. students motivation to be earnest in seeking knowledge according to religious orders, so that in the learning process can facilitate understanding the science taught.

The factors inhibiting the integration of multicultural values in the learning process at Tegalrejo's 'API' boarding school include; a. in the learning process ustadz also tends to use monotonous learning methods so that students become passive and feel uninterested in following the learning process, b. in integrating the multicultural values of inadequate infrastructure facilities in boarding school API Tegalrejo Magelang.

4. CONCLUSION

Based on the results of research and research data can be concluded that theoretically the understanding of ustadz and managers of the integration of multicultural values can be said not to understand, but practically has been implemented integration of multicultural values in boarding school API Tegalrejo Magelang.

The implementation of the integration of multicultural values uses three ways, namely first the design of the curriculum that is tailored to the needs, second the learning process is oriented towards the development of knowledge and critical thinking power, thirdly integrates various aspects of culture and santri activities in the form of hidden *curriculum*/ curriculum that is not planned.

In the implementation of the integration of multicultural values there are supporting factors including; a. close relationship between Kiai, students,

alumni, alumni family, and the surrounding community b. the occurrence of harmonious relationships in the pesantren environment, c. santri motivation to earnestly seek knowledge according to religious orders. While the inhibitory factor a. in the learning process b. in integrating the multicultural values of inadequate infrastructure.

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