

Multicultural Education at Al-Mubarak Dormitory Darul Ulum Islamic Boarding School Jombang

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ABSTRACT

Multicultural has the meaning of cultural diversity, various politeness. In terminology, multicultural education can be interpreted as education about cultural diversity. Pesantren integrates the curriculum that comes from the government and the pure curriculum of the pesantren with the aim of equipping its students not only in tafaqquh fi al din but also in general knowledge. Likewise, the journey in implementing Islamic values does not only stand on the foundation of the holy texts of the Qur'an and Hadith.

Keywords: *Multicultural; Islamic Boarding School; Al-Mubarak Dormitory*

INTRODUCTION

Multicultural education (multicultural education) is a response to the growing diversity of the school population, as well as demands for equal rights for each group. In multicultural education activities, it is curriculum development to enter various views, histories, achievements and concerns for people from other ethnicities (Sulaikho & Mathoriyah, 2020). Therefore, multicultural education broadly covers all students without distinguishing groups such as ethnicity, race, culture, social strata, religion and gender. So, it will be able to lead students to become human beings who are tolerant and respect differences (Waqfin, 2019); (Lilawati, 2020). In the general terms, education means an effort to grow and develop innate potentials, both physically and spiritually.

METHOD

Data collection techniques are the most important step in research, because the main purpose of research is to obtain data. There are four kinds of data collection techniques, namely interviews, observation, documentation and combination/triangulation (Sugiyono, 2015). As for in this study, the researcher used interview techniques to the coaches, administrators and students of the Al-Mubarak Darul Ulum Islamic Boarding School Jombang regarding multicultural education in the dormitory. As for the observation technique, the researchers went directly to the research site, namely the Al-Mubarak dormitory to observe the activities of students related to multicultural education. While the documentation technique is carried out to take pictures related to activities and multicultural education.

RESULT AND DISCUSSION

Result

Based on the author's research, the data that was collected related to the implementation of Multicultural Education in the Al Mubarak Dormitory of the Darul Ulum Islamic Boarding School Rejoso Jombang was obtained through interviews with several sources. Among them are mentors, administrators, *abdi ndalem* students, and students from Java and outside Java.

According to multicultural education informants at the Al Mubarak Dormitory, the most important thing is to emphasize all students, namely by having good morals, the application that is carried out as a guide to new students who are still early entering, namely by implementing a process that is guided by morality. "You can be smart, but don't forget morals, because above knowledge there is still morality. So

that intelligent children have morals and can appreciate.”

The multicultural education in the Al Mubarak Dormitory is a hallmark of education in dealing with differences. Within the boarding school environment, there must be many differences among the students, these students come from different areas, both from Java and outside Java. With differences terms of culture, customs, and behavior. This multicultural education is implanted must be able to understand, respect, accept each other's shortcomings, and differences. With the existence of multicultural education, the students of Al Mubarak are expected to be ready to face differences in society in the future and can become fair and wise leaders.

The activities at Al Mubarak Dormitory starting from 3 am. And then followed by sorogan al-qur'an. 6-7 students prepare for formal school until 12 o'clock, after school they will be doing dzuhur and asr congregations. The recitation of books and diniyah starts after maghrib until 9 pm.

The learning activities that contain multicultural education in Islamic boarding schools are designed to provide a learning experience that involves a mental and physical process through interaction between students (santri), teachers, the environment, and other learning resources in the context of achieving basic competencies. These learning activities can be realized through the use of approaches in inquiry learning and remain student-centered by applying several appropriate methods such as discussion methods, question and answer, role playing, assignments, and so on. This can be seen from the diversity of learning places, learning methods, and democratic interactions between teachers and students, both in choosing learning places and in forming groups, asking questions, and involving students in the learning process.

In addition, the value of diversity is also found in the use of learning evaluation. From its implementation, there are three types of learning evaluations, namely: mid-semester general tests, semester general tests, and daily tests.

The role of Islamic boarding school leaders in implementing multicultural education includes the roles of leader, educators and community members. The authority that is carried by mudir related to its role is to carry out the learning process, run the curriculum, and carry out the care of students. In addition, there are also community activities that are carried out by mudir as members of the community. As stated by the informant:

- As a figure with an approach, providing guidance to all students to respect and appreciate each other is one of the cause multicultural education can run, so that the differences does not become a problem or a barrier in the learning process at the boarding school.
- The authority that is carried by mudir related to its role is to carry out the learning process, implement the curriculum, and carry out the care of students. In addition, there are also community activities that are carried out by mudir as members of the community. As a figure who has a democratic attitude, which means all behavior, both attitudes and actions, has extensive knowledge and high sensitivity to events around him, especially those related to religion.

Discussion

Darul Ulum Rejoso Islamic Boarding School was founded in 1885, founded by KH. Tamim Irsyad from Bangkalan Madura to Rejoso Village. In the village community of Rejoso Jombang, in order to be well received, KH. Tamim Irsyad had to struggle with shari'ah, thoriqoh and *kanuragan* knowledge because at that time it was still a haunted forest and the people were doing a lot of ignorance. KH. Tamim Irsyad also taught the knowledge of the Qur'an and Fiqh while KH. Cholil teaches the science of monotheism and Sufism. In this period there were about 200 students or santri from Jombang, Mojokerto, Surabaya, Madura and several people from Central Java.

With efforts and hard work, Darul Ulum Islamic Boarding School was established so that one of the Islamic educational institutions was realized, namely Darul Ulum Rejoso Islamic Boarding School. Darul which means warehouse while Ulum is plural of science which means science, so in the general, Darul Ulum means "storehouse of knowledge". The history of the Darul Ulum Islamic Boarding School founder which is a form of forum for the formation of the cadre candidates for the nation's caliphate which has instilled some basic criteria regarding the purpose and basis for its establishment KH. Tamim Irsyad emphasized this explicitly and relayed the milestones of his leadership at the Darul Ulum Islamic Boarding School to the next generation.

As for the Darul Ulum Islamic boarding school, it has one of the Al Mubarak dormitories, it was founded in 1987 AD, by KH. Abdul Hannan Ma'shoem and Nyai. Hj. Chusnul Chotimah Hannan.

Originally named Al Mubarak, taken from the word "Blessing" which is the caregiver's hope that the students will always be given the blessing of knowledge and benefits in life. Al Mubarak hostel is located in complex IV L which consists of male dormitory and female dormitory. Al Mubarak dormitory is taken care of directly by KH. M. Shobih Hanan, S. Ag, MM. And Nyai. Hj. dr. Hakimah Maimunah, SPA. And assisted by professional teachers.

Al Mubarak Dormitory participates in the development of science and technology, and produces people who are knowledgeable and have good morals. By applying general science learning and religious science, as well as moral education to produce cadres who are able to face the challenges and needs of the nation and religion in the era of globalization, there are 120 students in the Al Mubarak dormitory in the scope of junior high school and senior high school. Basically, the implementation of curriculum in the Darul Ulum Islamic Boarding School, Al Mubarak dormitory has included multicultural values, which include the teaching materials delivered to students, namely: the value of democracy, solidarity togetherness, compassion and forgiveness, and the value of peace and tolerance.

The multicultural education approach can carry a dialogical approach to instill awareness of living together in diversity and difference. At the Al Mubarak Dormitory, students are taught to respect and embrace all forms of diversity and provide opportunities to grow and build a sense of self to develop a sense of self for each student. People are not born with a self-concept, but learn about themselves through interaction. Self-concept provides an important motive for behavior, the thought that beliefs, values, feelings, judgments about self influence behavior is a principle in a person. In more detail, it is said that self-concept is the total number of individual beliefs about himself (irei, Rosari, 2017).

In the era of modernization, the world of education is growing rapidly. Be it formal or non-formal education. One of them is the development of Islamic boarding schools that apply the boarding school method in their learning curriculum. Students who come from diverse cultural backgrounds are temporarily required to stay in the dormitory during the study period. This is enforced so that students can focus more on studying. There are many positive sides that can be obtained, one of which is making the sons and daughters of the Indonesian nation have good morals. It is hoped that with a strong character, Indonesian children can continue the struggle of the nation in the future. Speaking of the negative side, we often hear that Islamic boarding schools are a place to dissolve the spirit of nationalism in the souls of Indonesian youth. This expression is often debated by several community groups. Outsiders view the world of boarding school as being thick with spiritual life, indicating that the boarding school does not instill the spirit of nationalism in students, and even rumors circulated that pesantren were a nest of terrorists who would divide the Indonesian nation (Hidayah, 2018).

Basically all nations that exist in the world are multicultural. The existence of a multicultural society provides added value for the nation. The diversity of race, ethnicity, ethnicity, or religion becomes its own characteristic, as the Indonesian nation is unique and complicated because of the plurality of ethnic groups, religions, nations, and races. The Indonesian multicultural society is a society based on the ideology of multiculturalism or the multicultural *Bhinneka Tunggal Ika*, which underlies the structural features of Indonesian society at the national and local levels. Reflecting on the multicultural society of the Indonesian nation, we will study the causes of the formation of a multicultural society. Living in a boarding school, together with new people, is certainly not an easy thing, but the boarding school environment that instills an attitude of caring for each other creates the value of *hablumminannas* to build good relations with humans, and the value of *al-taawun* or a sense of mutual help is developed, little by little an attitude of solidarity is built. good social relations by building *assalam* or peace so that there are very few conflicts caused by differences in culture, language, even character or character. Cultivating the value of *Al-afw* or mutual forgiveness, *al-rahmah* mutual affection, and *tasamuh* or tolerance is able to open oneself or a *santru* mind to become an *alta'addudiyat* pluralism above *al-tanawwn'* or diversity of differences (Zamani, 2019).

Boarding school as one of the potential institutions that can minimize conflict in Indonesia. Indonesia has a multicultural society, both in terms of language, ethnicity, religion, culture, and so on. This diversity is not only a national wealth, but also a source of conflict and violence. Therefore, boarding school also appear as agents of civilizing values, norms, as well as religious messages that are full of harmony, harmony, unity and peace, even experts assess boarding school as having a significant role in preserving local culture, including maintaining values and values. harmonious social order around him (Muchasan, 2018). Conceptually, it was found that the students when they were in the hut, with one goal, namely to seek knowledge and hope for the pleasure of Allah SWT, then all kinds of material or non-material attributes such as ethnicity, race, culture and so on, will be released in the sense of If it does not

become passion and purpose, it will automatically be eroded by deeper social interactions. Then the implementation of the multicultural concept is carried out by referring to religious texts (religious multiculturalism), and *ukhuwah* which is built in this concept which is in the form of a relationship if there is not one religion (*ukhuwah Islamiyah*), understanding and being in the relationship of one state ideology (*ukhuwah wathamiyah*), if not one country they are still in one framework within the human nation (*ukhuwah basyariyah*) (Nurhaliza, 2020).

Boarding school is not only oriented to the deepening of religious sciences alone. However, he also emphasizes the multicultural aspects of society without distinguishing differences in culture, race, and nation. This is in line with the Islamic-style multicultural concept, namely *rahmatan li al-'alamin*. In other words, Islamic boarding schools have succeeded in establishing their principles of life as a model of education rooted in society and for the benefit of the progress of society, this cannot be separated from the principles of Islamic boarding school education that adheres to the nature of moderation (*tawasuth*), tolerance (*tasamuh*), and justice (*ta'adul*) (Maja, 2017).

Through multicultural education that is applied from an early age, it can anticipate the emergence of conflicts and provide a wise understanding of the need for an attitude of accepting and managing the reality of diversity both within the cottage itself or in understanding diversity in Indonesia. The values of multicultural education need to be developed in order for the students to learn to live together in the differences that occur within the boarding school. In addition, the multicultural discourse promoted by the Al Mubarak Dormitory is intended to appreciate the diversity and different backgrounds of race, ethnicity, gender and class differences in social space. This is reflected in the process of providing education in Islamic boarding schools by treating students equally in the learning process, both with the sorogan recitation method, and the general recitation method (Indarwati, 2018).

The portrait of boarding school can be seen in various aspects of the education system in boarding school as a whole, which includes: subject matter and teaching methods, educational principles, means and objectives of education in boarding school, the lives of *kiai* and *santri* and the relationship between them. Each can be described as follows.

- Subject matter and teaching methods

Basically, boarding school only teaches science with study sources or subjects of books written or in Arabic. These sources include the Qur'an and its *tajwid* and interpretation, *aqa'id* and the science of *kalam*, *fiqh* and *ushul fiqh*, *al-hadith* and *musthallahah al-hadith*, Arabic with a set of science tools. The sources of this study can be referred to as the yellow books. The methods commonly used in Islamic boarding school education are *wetonan*, *sorogan*, and memorization.

- Educational level

The level of education in boarding school is not limited as in educational institutions that use the classical system. Generally, the increase in the level of a student is based on the content of certain subjects which are marked by the completion and changing of the books they study. If a *santri* has mastered one book and several books and passed the test, which was tested by his *kiai*, then he will move on to another book of a higher level. It is clear that the educational level of boarding school is not based on age but is based on the mastery of the books that have been determined from the lowest to the highest.

- The principles of education in boarding school

Nurcholish Majid in Shulthon explained that there are at least twelve principles inherent in education in Islamic boarding schools, namely: theocentric, sincere in devotion, wisdom, simplicity, collectivity, organizing joint activities, independence, freedom of leadership, a place to study and serve, practice religious teachings, learn in boarding school to seek diplomas and obedience to the *kiai* (Cahyono, 2017).

In accordance with this capacity, the material taught in all inclusive Islamic boarding schools is religious material taken from traditional classical books. In a multicultural context, it can be understood that the yellow book recitation method taught using Javanese as the language of instruction is one way to appreciate local culture and is one of local wisdom. Until now, the yellow book is still considered something important for the teaching system in boarding school. In the scientific transformation in the boarding school, he became the main reference in the intellectual tradition of Islam Nusantara. In addition, the study of the yellow book at the Al Mubarak boarding school has been shown to make a positive contribution to the introduction and inculcation of multicultural values sourced from the Koran and Hadith (Fauziah, 2016). In the implementation of multicultural education, it can be distinguished models of multicultural education in Islamic boarding schools that can be used as an attraction in

advancing multicultural learning. The model for improving multicultural education is as follows:

- The progress of multicultural education in pesantren is strongly influenced by the thoughts and experiences of the kiai figures.
- Multicultural education in boarding school is not shown explicitly through certain subjects, but through different situations and conditions that allow students to provide multicultural qualities. Islam must be taught calmly without brutality
- The methodology used in Islamic training to students is a comprehensive methodology. Islam is taught in the spirit of rahmatan lil'alam, not restrictive and revolutionary Islam.
- Islam taught in boarding school is genuine Islam that is not hostile to the social and customs around the boarding school.
- The da'wah model applied in salafiyah boarding school follows the model of the Prophet's and Walisongo's da'wah which is subtle and recognizes environmental culture. Kiai who think about boarding school are not only innovators in boarding school, but also as pioneers of networks around boarding school.
- Multicultural training to maintain equality, including in gender issues.
- Multicultural education shows difference and diversity and resistance.
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Multicultural education, although it is a new discourse in the context of Indonesian education, its implementation has long existed in the history of the life of the Indonesian nation, such as the spirit of unity in seizing independence, mutual cooperation, and so on. Therefore, multicultural education should be an alternative to the paradigm of national education, including Islamic education (Islamic educational institutions). The multicultural education paradigm that upholds equality and equality in life is an effort to bridge and minimize various tensions and frictions that can cause conflict in different societies. In the world of national education, Islamic boarding schools or Islamic boarding schools are one of the oldest Islamic educational institutions in Indonesia. Judging from the role of education, the existence of Islamic boarding schools in our country is a subsystem in the national education system. The existence of boarding schools as an Islamic educational institution has contributed significantly to the intellectual life of the nation. The resilience of pesantren in the face of waves of change has been recognized. The pesantren's response to change does not take place spontaneously but through filters. Islamic boarding schools in Indonesia have succeeded in adapting to changes in their environment (Amin, 2020).

The conventional learning systems and methodologies adopted by Islamic boarding schools generally revolve around method variants, both individually and collectively. The two methods, both individual and collective learning, have no effect on the content or teaching materials that are conveyed. This multicultural education will deliver and build Indonesian people to have a spirit of nationalism and ultimately be able to maintain the integrity of the nation from the threat of disintegration. If it is realized by religious-style education, then multicultural education is believed to be able to deliver moderate and inclusive students. Creating such a society is important for the Indonesian nation, which is known to have a multi-ethnic, multi-religious and plural population (Satori & Widiastuti, 2018).

Boarding schools shows students various kinds of feelings (mazhab) and they must respect this difference and diversity, considering differences in religion or belief. By looking at the education system

implemented in boarding schools, it brings a breath of fresh air in the world of boarding schools education in Indonesia at this time. By applying a concept of Islamic boarding school education with a multicultural perspective, providing an overview of the concept of education that has been taught by the caregivers and their ustadz contains a concept of multicultural educational values.). there is equality, a sense of tolerance (freedom), and a sense of humanity between santri, ustadz and pesantren caregivers in general. From this, the boarding schools dared to open up in maintaining the traditions of the existing boarding schools, by accepting an existing reality. Namely, there are many non-Muslim religions who are interested in studying or only knowing about Islamic teachings in Islamic boarding schools.

Kiai has a central role in the pesantren environment, being the main role model for his students, as well as KH. M. Shobih Hanan, S. Ag, MM. And Nyai. Hj. dr. Hakimah Maimunah, SPA. an open caregiver, tasamuh channeled positive energy to her students. Thus the kiai has an important role in multicultural education because he is one of the targets of this educational strategy. The role of the kiai in this regard includes:

- **Building a religious paradigm**
Kiai and educators who have a perspective on understanding diversity will have the choice to educate and actualize the values of diversity to students.
- **Appreciate the diversity of languages**
A kyai must have a mentality about "various languages" and practice these qualities in pesantren, to cultivate the character of students so that they generally look at other people who have different dialects, accents and dialects.
- **Build gender sensitivity**
In multicultural education, Kyai has a role in building students' awareness of the values of gender awareness and anti-discrimination attitudes towards women in schools by having sufficient insight about gender equality, practicing gender justice values directly in Islamic boarding schools and having sensitivity to problems. gender in pesantren.
- **Build an attitude of social concern**
The kyai generally have sufficient insight about various kinds of social phenomena that exist in the environment of the students, especially those related to poverty, unemployment, students who cannot continue their education and others.
- **Building an anti-ethnic discrimination attitude**
Kyai has a significant function in fostering anti-discrimination sensitivity towards different ethnicities in pesantren.
- **Building an anti-discrimination attitude towards differences in ability**
In this case, the kyai as the main driver of the attention of the santri must consistently maintain a strategic distance from an oppressive perspective on the differences in the abilities of the santri in the boarding school.
- **Building an anti-age discrimination attitude**
Many kind of discrimination against a certain age is strictly prohibited in boarding school and requires students to consistently understand and respect each other's age differences.

The dominance of the kiai's role in a boarding school has an influence on the tradition of a boarding school itself. Like the wise, the kyai must have sufficient understanding and insight about the importance of a non-discriminatory attitude towards other people of different ages.

CONCLUSIONS

The conclusion in the presentation of the speaker above is the implementation of the values of multicultural education in the Al Mubarak Dormitory of Darul Ulum Rejoso Jombang Islamic Boarding School as Multicultural Education in the Al Mubarak Dormitory which is most important to emphasize to all students, namely by having good morals, the application is carried out as a guide to students. The new entry is still early, namely by applying a process that is guided by morality.

Multiculturalism is implemented in the learning process at the Al Mubarak Dormitory of Darul Ulum Islamic Boarding School Rejoso Jombang, in a multicultural environment. Diversity is the will of Allah SWT. through its creation, through the diversity of His creatures both in the heavens and on earth, the diversity of humans in terms of color and language, the diversity of nations, the diversity of the Shari'a, the system of life and the diversity of human thought, these are all proofs that diversity is a necessity, therefore the ummah Islam must recognize, accept and respect this diversity.

Instilling the value of tolerance and mutual respect is taught through formal school learning and learning through recitation activities. the leadership of the Islamic boarding school in the implementation of multicultural education in the Al Mubarak Dormitory of the Darul Ulum Islamic Boarding School Rejoso Jombang.

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