

Implementation of Multicultural Education at Boarding School: Comparative Study

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ABSTRACT

This study aims to describe and analyze the differences in the implementation of multicultural education at the Hidayatul Muhtadiin Islamic Boarding School in Sidoharjo and the Al-Ishlah Sukapeace Islamic Boarding School. This study uses a qualitative approach. The data collection using observation, interview and documentation techniques. Meanwhile, for data analysis uses three flow of activities, namely data reduction, data presentation and drawing conclusions. This study found that first, the implementation of multicultural education in both Islamic boarding schools was good, as seen from the role of the pesantren leaders. Second, the implementation of multicultural education at the Hidayatul Muhtadiin Sidoharjo Islamic boarding school with a cultural assimilation approach in the seven mottoes of students, while the Al-Ishlah Islamic boarding school uses a self-development approach and self-development through formal and non-formal activities.

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1. INTRODUCTION

The cultural diversity that is framed in diversity in a multicultural sense can be understood as an acknowledgement that a nation, state, or society is very diverse and plural in nature. All of this is a gift from Allah, a *sunnatullah* that has become his ordinance. We can also understand that multiculturalism is actually a belief in normality and an acknowledgement of acceptance of diversity (Azra, 2002). This is a milestone as well as a foundation for every citizen who has civilization. Multicultural-based education is very important to understand the existence of a "difference" that exists in people's lives to minimize the emergence of a case of social conflict due to a gap in understanding of a pluralistic society.

Multicultural education is the latest manifestation of a growing social movement towards universal access to justice and freedom for all people. Students' awareness must be raised so that they always behave in a pluralist, humanist, and democratic way (Hanum & Rahmadonna, 2009; Mania, 2010), and this is the primary goal of applying concepts and implementing strategies of multicultural

education. Multiformism, pluralism, heterogeneity, and diversity have always been present in Indonesian society and culture, even before the nation was established. We need to accept this truth with good grace and genuine happiness. Pluralism and variety have recently caused bad access and important hazards, such as battles between local groups and cultures in many parts of Indonesia, but this does not cause us to reject and deny them.

Instilling character in the younger generation through a strategy that has the most important role is through education (Ainiyah & Wibawa, 2013). There are so many values that can be internalized from the educational process in a diverse and pluralistic society, including human, national, cultural and religious values. The composition of the national education framework lays down the basic principles that education must be implemented in a democratic and fair manner and there is no discrimination by upholding equal human rights, cultural values, religious values and national pluralism (Arifin, 2001; Indonesia, 2003). The State of Indonesia strongly guarantees freedom as the foundation of every human being contained in the 1945 Law Article 29 paragraph 2 (Susetyo, 2005).

The concept of multicultural education addresses various elements of issues that support politics, ideology, democracy, law enforcement, justice, job opportunities and continuing to try, community cultural rights, human rights and minority groups, moral and ethical principles, as well as quality productivity and various other concepts that relevant to it (Suparlan, 2014). Multicultural education offers a new alternative through strategic implementation and educational concepts based on existing utilization in society, especially the idea of the need to implement multicultural education in educational institutions, which seems to have received a positive response from the government.

Pesantren is the first educational institution in the country (Roqib & Wachid, 2011). It is hoped that it will further increase its role in building a culture of peace which has been the side of its *da'wah*, which shows Islam as a mercy to the universe. Islam as a mercy means Islam is the straight path, benefit, prosperity, safety, happiness and peace for human life, both in this world and the hereafter. This noble goal in Islam is pursued through two main components. First, building faith in Allah SWT (*hablumminallah*), as the origin and place of return for humans, by being accountable for all their deeds. Second, building good relations with fellow human beings (*hablumminannas*), by maintaining and respecting the soul, mind, property owned, and the religion professed by humans, as well as the natural environment (Ali, 2013; Qurohman, 2017).

Among Islamic educational institutions, Islamic boarding schools hold a unique and important position due to their extensive collections of traditional Islamic literature (Nurhayati, 2016). Especially when compared to the various emerging alternatives to the pesantren that teach Islam, with this capability, pesantren can produce generations of Muslims who can capture their faith on film. In the same way that prior academics have done. The contributions of outstanding Indonesian intellectuals who spent time in the Middle East cannot be divorced from these advantages.

Hidayatul Muhtadiin Sidoharjo Islamic Boarding School and Al-Ishlah Sukadama Islamic Boarding School pay great attention to multiculturalism education, this is evidenced by the many activities oriented towards multiculturalism education, such as learning, arts and extracurricular activities. Furthermore, this pesantren also upholds pesantren values such as the values of justice and tolerance. Therefore, it is important to conduct research to provide an overview to other Islamic boarding schools in implementing multicultural education. This research will be conducted a comparative study to see learning strategies, multicultural values, and obstacles in the implementation of multicultural education. The purpose of conducting a comparative study is to see the best strategy or combine it so as to produce the best in the implementation of multicultural education.

Several previous studies related to multicultural education in Islamic boarding schools have been carried out, such as research by Khumaidah (2018) about comparing the implementation of multicultural education in madrasas and pesantren; Huda (2021) about the strategies and patterns of developing pesantren and *diniyah* with a multicultural perspective; Us (2021) about the implementation of multicultural education for national resilience, Malik (2020) about the management of multicultural education; Rahmat (2020) about the model of multicultural education. In contrast to previous research,

this research is to look at differences in the implementation of multicultural education. Therefore, this study aims to describe the implementation of multicultural education.

2. METHODS

This study uses a qualitative approach, namely an approach that uses naturalistic methods. This research was conducted at the Hidayatul Muftadiin Islamic Boarding School, Sidoharjo Village, Jati Agung District, South Lampung Regency and Al-Ishlah Sukadamai Islamic Boarding School, Natar District, South Lampung Regency for three months (January-May 2020). Primary data sources in this study amounted to 11 people consisting of leaders and teachers/clerics. While the secondary data sources are staff and students. The data collection is done by in-depth interviews, participant observation, and documentation. After the data is collected and analyzed by means of data reduction, data presentation and drawing conclusions. In data reduction, categorization is carried out, grouping the most important data, meaningful and relevant to the problem and research objectives. Then, the data is presented in the form of tables, charts, graphs. Furthermore, verification of data through triangulation. The validity of the data uses an inspection technique based on four criteria, namely: the degree of credibility, transferability, dependability and confirmability.

3. FINDINGS AND DISCUSSION

3.1. Implementation of Multicultural Education at Hidayatul Muftadiin Sidoharjo Islamic Boarding School

Hidayatul Muftadiin Islamic Boarding School was founded due to encouragement from community members for stronger religious progress. Apart from that, it is also in order to help the government to participate in educating the life of the nation. This Islamic boarding school aims to educate the life of the nation and develop the whole human being, namely having faith and piety to God Almighty and having noble character, having knowledge and skills, physical and spiritual health, having a solid and independent personality and having a sense of social and national responsibility. While the vision is to be able to compete in creating quality, populist and Islamic boarding schools and students and to be able to contribute to development in the era of autonomy.

Islamic boarding school which is located at Sidoharjo Village, Jati Agung District, South Lampung Regency, Lampung Province, has more or less implemented multicultural education which can be seen in the background of the students starting from regional origin, ethnicity, language, culture, gender, and economy. In terms of regional origin, the students came from Lampung, South Sumatra, Central Java, East Java and other areas. In terms of ethnicity, the *santri* come from ethnic Javanese, Malay, Sundanese and others. In terms of language, because they come from various regions, of course the regional languages are different too. From an economic standpoint, starting from families with low, medium and high economic class. Meanwhile, in terms of gender, there are male and female students. The process of identifying the characteristics of the diversity of students is carried out at the beginning of the learning year. This is done with the aim of giving an overview to the *pesantren* about what kind of multicultural education strategy is implemented.

The Hidayatul Muftadiin Sidoharjo Islamic Boarding School facilitates diversity, including by providing art facilities from the area of the students. *Santri* are given the opportunity to show their local arts when there is an Islamic holiday commemoration. In addition, the *pesantren*, through the *pesantren* leadership (*mudir*) supports diversity by reminding all *pesantren* residents not to make diversity a barrier or a source of division but rather a unifying tool.

Multicultural education is also applied in learning by providing equal opportunities for all students to play an active role in class without discriminating against ethnic, racial, gender or religious backgrounds. Implementation can also be seen in spiritual aspirations by arranging the grouping of minority students so that they are evenly distributed in each class. The implementation of multicultural

education at the Hidayatul Muftadiin Islamic Boarding School is based on the *santri* motto, namely being honest, *kulul halal*, sincere, *istikomah*, creative, and innovative.

Based on the results of the interviews conducted, information was obtained regarding what had been carried out in the context of implementing multicultural education as expressed by AW:

"when carrying out the role as Leader, so far at every opportunity he always gives appeals to students, teachers, guardians of students and other supporters of learning activities so as not to make the diversity that exists at the Hidayatul Muftadiin Sidoharjo Islamic Boarding School, Jati Agung District, South Lampung Regency as a barrier or source of division in the Islamic boarding school environment."

Meanwhile, according to MA:

"So far, the Hidayatul Muftadiin Sidoharjo Islamic Boarding School, Jati Agung District, South Lampung Regency has facilitated the existing diversity, including by providing art facilities from the students' areas. He further stated that on Islamic holidays, if there is a group of students who wish to celebrate an Islamic holiday, the pesantren will facilitate it. While the application of multicultural education in learning, each teacher always provides equal opportunities for all students to play an active role in class without discriminating against ethnic, racial, gender or religious backgrounds."

Furthermore, according to the US:

"so far the pesantren has facilitated the implementation of multicultural education in pesantren. What Islamic boarding schools do is not discriminate between students, provide a forum for spiritual aspirations, provide early education classes, and regulate the distribution of minority santri groups so that they are evenly distributed in each class."
"And what they remember most about multicultural education is contained in the motto of the students at the Hidayatul Muftadiin Islamic boarding school, namely 1) being honest; 2) halal kulul; 3) sincere; 4) patient; 5) istikomah; 6) creative; and 7) innovative."

Related to the efforts of Islamic boarding schools to facilitate groups of students to interact with all students of different ethnicities in an effort to create an academic culture in Islamic boarding schools, Islamic boarding schools carry out *khitobah* using traditional languages and adapted to the conditions of the local ethnic community and wearing the traditional *santri* clothing in accordance with the traditional language used. During lectures, apart from that in a special room, there are language demonstration activities which are usually carried out by grades 2, 3, and 4 of Islamic boarding schools. As AW explained:

"Islamic boarding schools have done what Islamic boarding schools can do and provide, such as carrying out khitobah using traditional language and adapting to the conditions of the local tribes and wearing the santri's traditional clothing in accordance with the traditional language used during lectures, besides that the special room has language demonstration activities which are usually carried out by grades 2, 3, and 4 Islamic boarding schools. Besides that, the pesantren forms a forum for santri groups to carry out traditional activities as well."

Meanwhile, according to the MFF:

"always make activities that involve all students without discriminating against gender, ethnicity, ethnicity or religion, such as inter-class competition activities after semester exams are carried out. Another activity is conducting tourism activities or study tours every year. The teacher conveyed that

this was an effort aimed at blending all students so that ethnic, ethnic, gender backgrounds did not become an obstacle for them in associating but remained within the boundaries between men and women."

This statement is in accordance with the results of observations, seeing that class conditioning is based on the distribution of students based on diversity, both ethnic, ethnic, and type diversity. This means that there is no class that is specifically filled by only one cultural group or ethnic group. In addition, the researchers also found data that there was a special schedule for studying the interpretation of the Qur'an every dawn with the *kyai* at the pesantren. This is a sign that the pesantren has accommodated the right of the *santri* to receive spiritual guidance, not just physical.

The implementation of multicultural education in Islamic boarding schools is based on Islamic boarding school values, namely first, the values of equality and justice (*al-musawah wa al-'adl*). This value is associated with the rights and obligations of the students. All students receive education such as taking general lessons at madrasas, religious lessons at madrasah *diniyah*, both in *khos*, *Awaliyah*, *Wustho*, and *Ulya* classes; and participating in extracurricular activities in the form of sports, arts, and skills. In addition, students have the same obligations, such as complying with Islamic boarding school regulations, carrying out religious orders such as praying five times a day, respecting *kiai* and *ustaz*, and respecting each other. Regarding violations committed by *santri*, all *santri* will receive punishment according to the provisions. Second, the value of tolerance (*at-tasamuh*). The value of tolerance is developed through experience and moral education. Through experience, *kiai* and *ustaz* accustom students to understand and respect other people. Values are applied when learning in class by respecting the opinions of others when discussing. Third, the value of deliberation (*al-musyawah*). This value is applied through the application of the deliberation method in learning the yellow book which discusses religious issues given by the *kiai* or *ustaz* which is carried out routinely on Monday nights. Fourth, the value of brotherhood (*al-ukhuwwah*). This value is practiced by praying in congregation at the mosque, and lending items such as money, dishes, and others. This practice has become entrenched in Islamic boarding schools because it is based on similarities in places of study and religion. And fifth, the value of peace (*as-salam*). The value of peace is implemented by not disturbing each other between students so as to create harmony. This is as expressed by the MFF:

"Islamic boarding school values that are applied in the implementation of multicultural education are the values of equality and justice, the values of tolerance, the values of deliberation, the values of brotherhood, and the values of peace."

The implementation of multicultural education does not have a special program in order to provide awareness about diversity but is integrated with subjects, especially Citizenship Education (PKn), Islamic Religious Education, and Sociology. Particularly for Civic Education, it provides understanding to students regarding tolerance, tolerance, mutual respect, and not to insult and spread disgrace on your own brothers and sisters. As disclosed MFF:

"so far no special program has been made. The activities of implementing multicultural education have been integrated in the association of Islamic boarding schools, so there is no need for special activities to carry out multicultural education. However, the teacher conveyed that civics education is a special program prepared by the curriculum in order to provide awareness about diversity."

According to VL:

"PPKn is said to be a subject that gives students an understanding of multicultural education, related to tolerance, tolerance, mutual respect and respect and not to insult and spread your own disgrace."

Meanwhile, according to QS:

"Apart from PPKn, Religious Education and Sociology are subjects that contain multicultural education."

The delivery of this material uses a variety of methods so that students do not get bored by considering the characteristics of the diversity of students. In addition, learning multicultural education is also not only carried out in the classroom. Multicultural education can be carried out outside the classroom, such as helping each other regardless of differences, mutual respect, tolerance and so on, and community service activities are usually carried out every day and the whole community service every Sunday. As stated by SM:

"teachers vary learning methods and models so that the various students can be touched by all. Not only using a method that is suitable for students who like to listen, but also must apply a method that is suitable for students who prefer to find out for themselves. In addition, learning multicultural education is also not only carried out in the classroom. Multicultural education can be carried out outside the classroom such as helping each other regardless of differences, mutual respect, tolerance and so on, and community service activities are usually carried out every day and the whole community service every Sunday."

Regarding the discriminatory actions carried out by Islamic boarding schools in relation to diversity and social strata, students stated that so far there had never been any discriminatory actions related to social strata, if any, it was just a joke between students which were understood by each other and did not offend other students. As AR revealed:

"never found discriminatory actions related to social strata."

According to AW:

"discriminatory actions in the name of differences in students must be removed from Islamic boarding schools, at the Hidayatul Muhtadiin Sidoharjo Islamic Boarding School, Jati Agung District, South Lampung Regency, they still apply the punish and reward system but are warned beforehand."

Factors supporting the implementation of multicultural education are: First, the development of cultural identity is a competency possessed by students to identify themselves with an ethnicity so that it is not a problem for students when they have to live with other students from various regions. Second, interpersonal relationships. Competence to conduct relations with other ethnic groups always based on equality and stay away from misunderstandings and stereotypes. And third, being able to empower yourself. That is an ability to continuously develop what is owned related to multicultural life. This ability, of course, has been possessed by teachers and staff employees.

Meanwhile, the obstacle is that there are still those who are anti-multicultural education within the pesantren environment, for example there are students who still use regional languages if they have friends of the same ethnicity as them. In addition, students have difficulty socializing so they tend to create their own community, this is what is feared can hinder the implementation of multicultural education by educators. With the Islamic boarding school system, students are obliged to live in boarding schools during their education period, this results in a lack of socialization of students with the outside world, so it is feared that students tend to have individualistic or indifferent personalities.

Thus, it can be concluded that first, to learn multicultural education at the Hidayatul Muhtadiin Sidoharjo Islamic Boarding School by teaching with a cultural assimilation approach, which is summarized in the 7 mottos of the students, namely honest, kulul halal, sincere, patient, *istikomah*, creative and innovative. The results of this study are in line with the research of Nuryadin (2014) and Jihan (2014) that multicultural education can be seen from the motto of an institution.

Second, the values of multicultural education at the Hidayatul Muftadiin Sidoharjo Islamic Boarding School are the values of equality and justice (*al-musawah wa al-'adl*), the values of tolerance (*at-tasamuh*), the values of deliberation (*al-Musawah*), the values of brotherhood (*al-ukhuwwah*), and the value of peace (*as-salam*). The results of this study are in accordance with the research of Firman (2016) that the values of multicultural education from Buya Hamka's perspective are *al-Musawah* (deliberation), *al-musawah* (equality/equality), *ukhuwah* (brotherhood), *al-adlu* (justice), *ta'aruf* (knowing each other), *ta'awun* (helping each other), *ta'awun* (helping each other), *ar-rahmah* (loving each other), *ihsan* (doing good to fellow human beings), mutual respect and respect for heterogeneity, and conflict resolution and reconciliation.

Third, in instilling multicultural values in the two Islamic boarding schools, of course there are various obstacles and challenges at the Hidayatul Muftadiin Sidoharjo Jati Agung Islamic boarding school, the obstacles come from the students themselves, namely in the form of some students still often using their respective regional languages to form separate groups, some Santri themselves are more in their community at the pesantren so it is feared that they do not want to open themselves to the outside world. The results of this study are in line with the research findings of Januarti (2018) that the inhibiting factor is the attitude of some individuals both from students who have not been able to accept and properly adjust to the differences that exist in the classroom and school environment.

3.2. Implementation of Multiculturalism Learning at Al-Ishlah Sukadama Islamic Boarding School

Implementation of multicultural education through two activities, namely self-development and self-habitation. First, self-development activities are an effort to shape the character, character and personality of the students. Some of these self-development activities are in the form of basic student leadership exercises, scouting, sports, arts and culture, drum bands, da'wah exercises and yellow book study activities which are routinely carried out in class. All students happily participated in each activity. In its implementation, each student is not required to take part in all extracurricular activities, only required to take part in at least two activities. Second, self-habitation activities include activities that are character-building for students. The forms of these activities include programmed activities, routine activities, spontaneous activities and exemplary activities. As stated by AL:

"At the Al Islah Islamic boarding school, every student is required to take part in self-development or extracurricular activities, all of which are contained in the written and publicly published policy rules of the students."

Based on observation and documentation, programmed activities include basic training for santri leadership, *muhadloroh* activities, and Porseni. While the implementation of routine activities is a ceremony to commemorate the students' day, five daily congregational prayers, congregational Duha prayers and Mudzkaroh every 21.00-22.00 WIB. Each programmed activity aims to foster students' self-confidence and then equip them with how to behave to respect and appreciate the successes achieved by others. All activities carried out quite well, all programmed activities and scheduled in writing by the management. In this activity there is also direct involvement of the board of directors in terms of supervision. So that the activities that have been programmed run well. According to ID:

"Each programmed activity aims to foster students' self-confidence, then equip them with how to behave to respect and appreciate the success achieved by others."

Spontaneous activities are the culture of the *santri* when they take food, queue when using public facilities, greet the *ustaz/ustazah* when they meet, and dispose of trash in its place. The form of this example is a teacher/cleric who looks neat, gives an example of a simple life, and sets an example not to smoke. As disclosed ID:

"the culture of queuing is a hallmark of the world of Islamic boarding schools everywhere. When I was young, I was very attached to it when I was young. By queuing, santri will learn how to respect and respect other people. Even queuing for these students will awaken the creative soul of the students."

The implementation of multicultural education in Islamic boarding schools is based on Islamic boarding school values, namely first, democratic values and mutual respect. Within the pesantren environment, all students are taught about the democratic system both in formal and informal activities. Some formal activities that refer to democratic values include embracing democratic values in subjects. Through organizational activities such as student council students are trained to carry out meetings and deliberations in activities, and respect each other or accept every meeting decision that is produced by consensus. As stated by AD:

"for activities that are democratic in nature such as the election of the lurah pondok he himself will contribute to lead it."

Also delivered AK:

"he became lurah through open elections by students which were held in mid-August 2019, he was entrusted with this position for 1 period in the period August 2019-July 2021."

Second, the value of tolerance and mutual respect. The value of tolerance is taught through formal and informal learning in routine recitation activities every after Fajr and Isha. In addition to that, sports and arts week (Porseni) activities were held among students and through commemoration of national holidays which were enlivened and carried out in various forms of activities. As stated by AA:

"Islamic boarding schools always have their students on vacation at the commemoration of National Holidays such as the Republic of Indonesia's Anniversary. The Islamic boarding school will hold a ceremony with all students and enliven it with various entertainment and educational contests for students. Similarly, on the commemoration of the National Santri Day, the Islamic boarding school will carry out a commemoration ceremony followed by the Santri Kirab walking through the village of Sukadama. As well as preparing the best student talent performances."

Third, the value of equality and justice. Fairness among the students as well as coaching within the pesantren environment can also be seen from several policies issued by the pesantren as well as those related to the prohibition of wearing levis, wearing excessive clothing, excessively decorating and the prohibition of bringing electronic goods into the pesantren environment. Of course this is not an unreasonable prohibition but to avoid a sense of social jealousy between one santri and another. Another value of justice is reflected in the giving of punishment to students who have violated the rules, the punishment will be given in accordance with the guidelines for the rules of the pesantren which have been approved at the beginning of entering the pesantren. All punishments are given taking into account the level of violation. As stated by AL:

"When students enter, their luggage will be checked. If they bring items that are prohibited, they will be confiscated by the Islamic boarding school and will not be returned, because this was the initial agreement to enter the Islamic boarding school which was approved by the parents."

And fourth, the value of togetherness, cooperation and mutual help. In the life of students in the hostel and the attitude of helping each other. If there are students who need help, the other students will spontaneously provide help without any requests from the students concerned. As for some activities that contain the value of the togetherness of students outside of formal study hours which are also part of the pesantren curriculum program, these are Al-Qur'an study activities which are carried

out after the completion of the obligatory prayers in congregation, "ro'an" activities every Sunday or called Clean Sunday. Everything that is programmed by the pesantren is not without purpose but the hidden intention in the program is that students will get used to doing things by working together and helping each other. All aspects of the life of santri in Islamic boarding schools are basically the value of togetherness to be able to share and respect the rights and obligations of the residents of the Islamic boarding school. As stated by AA:

"In Islamic boarding schools, Ro'an activities are also held every Sunday or in simple language it is called Clean Sunday. On this Sunday, students will collectively clean up the environment, public facilities they frequently use, clean their rooms and so on."

Also disclosed TU:

"sometimes he also invites the students to do gardening to plant vegetables behind the Islamic boarding school's garden which later the harvest will be consumed for vegetables for all students every day".

Obstacles in the implementation of multicultural education at Al-Ishlah Islamic Boarding School are the lack of facilities and infrastructure in Islamic boarding schools, especially dormitories where students mingle with each other and of course this requires serious attention so that an effective and pleasant atmosphere can be created in the Islamic boarding school environment. . Another obstacle is the lack of competence of some teachers in teaching and knowledge. In instilling the values of multicultural education, a teacher is not only required to be able to teach professionally in the subjects he/she teaches, but to make maximum efforts to instill cultural values that are inclusive of the students. As stated by BU:

"In order to support multicultural-based education, each teacher has been provided with minimum standards of educator competence, namely pedagogic, personal, social and professional, but the coaching programs provided are still very minimal due to limited funds."

Meanwhile, the challenge in cultivating cultural values that must be the full attention of the management institution is the development of the students' mindset. Provide broad insights about the beauty of togetherness, tolerance, and helping each other. In addition, multicultural education has not been able to stand alone as a compulsory subject. For this reason, there is a need for integration efforts in formal subjects as well as book studies in informal education pathways. As stated by AK:

"fostering students so that they do not feel discrimination and injustice so that they can create a harmonious and peaceful life in togetherness in Islamic boarding schools is a very difficult thing, because sometimes students who are at the pubescent level will have an unstable psyche, but the administrators still try their best to minimize this by various joint activities."

Thus, it can be concluded that first, the Al-Ishlah Sukadama Islamic Boarding School is carried out through coaching by caregivers and administrators by implementing formal activities in the form of madrasas or schools and non-formal activities through self-development activities and self-habitation. The research results are in line with the research of Palipung (2016) and Nuraeni (2019) that there are self-development activities that also integrate multicultural education in it. Self-development activities include 2 (two) activity programs, namely programmed activities and non-programmed activities. In programmed activities, there are counseling and extracurricular activities that integrate multicultural education into it, whereas non-programmed self-development activities consist of scheduled routine activities, spontaneous activities and exemplary activities.

Meanwhile, at the Al-Ishlah Sukadama Islamic Boarding School, the values of democracy and mutual respect, values of tolerance and mutual respect, values of equality and justice, values of togetherness, and cooperation and mutual help. The results of this study are in line with the research findings of Sahnan (2020) and Zulqarnain (2017) that the values of multicultural education are democracy, justice, cooperation, discipline, mutual respect, mutual respect, responsibility, learning to live together or side by side with other different groups, helping each other, cultural diversity, language diversity, tolerance between different tribes.

Meanwhile at the Al-Ishlah Sukadunia Islamic Boarding School, there is a lack of competence of the teacher board in integrating multicultural education into learning materials, and the process of building the character of students from various diverse backgrounds to create a harmonious life in the pesantren environment. The results of this study are in line with research of Wijayanti (2016) and Rohman (2018) that the obstacles experienced were the low competence of teachers.

3.3. Comparison of the Implementation of Multicultural Education at Hidayatul Muhtadiin Sidoharjo and Al-Ishlah Sukadama Islamic Boarding School

There are several fundamental differences regarding the implementation of multicultural education at the Hidayatul Muhtadiin Sidoharjo Islamic Boarding School and Al-Ishlah Sukadama Islamic Boarding School. There are three differences, namely learning strategies, multicultural values, and obstacles in the implementation of multicultural education. First, for learning multicultural education at the Hidayatul Muhtadiin Sidoharjo Islamic Boarding School by conducting teaching with a cultural assimilation approach which is summarized in the 7 mottoes of the santri namely being honest, *kulul halal*, sincere, patient, *istikomah*, creative and innovative. Meanwhile, the Al-Ishlah Sukadama Islamic Boarding School is carried out through coaching by caregivers and administrators by implementing formal activities in the form of madrasas or schools and non-formal activities through self-development activities and self-habitation. The entire series of activities carried out contains elements of multiculturalist educational values, namely, discipline, mutual respect, appreciation, responsibility, justice, learning democracy to live together and side by side, cultural and linguistic diversity, tolerance and mutual assistance.

Second, the values of multicultural education at the Hidayatul Muhtadiin Sidoharjo Islamic Boarding School are the values of equality and justice (*al-musawah wa al-'adl*), the values of tolerance (*at-tasamuh*), the values of deliberation (*al-Musawah*), the values of brotherhood (*al-ukhuwwah*), and the value of peace (*as-salam*). Meanwhile, at the Al-Ishlah Sukadama Islamic Boarding School, the values of democracy and mutual respect, values of tolerance and mutual respect, values of equality and justice, values of togetherness, and cooperation and mutual help.

Third, in instilling multicultural values in the two Islamic boarding schools, of course there are various obstacles and challenges at the Hidayatul Muhtadiin Sidoharjo Jati Agung Islamic boarding school, the obstacles come from the students themselves, namely in the form of some students still often using their respective regional languages to form separate groups, some Santri themselves are more in their community at the pesantren so it is feared that they do not want to open themselves to the outside world. Meanwhile at the Al-Ishlah Sukadama Islamic Boarding School, there is a lack of competence of the teacher board in integrating multicultural education into learning materials, and the process of building the character of students from various diverse backgrounds to create a harmonious life within the pesantren environment.

Indonesia, as a pluralistic nation will not develop into a great nation if the plurality level is small. Likewise with a nation with a large number of cultural differences, it will be stunted if the behavior of discrediting a minority group is then suppressed institutionally (institutionally) (Kamal, 2013). In fact, such actions will damage the values that exist in the culture itself and can be a threat to failure as a plural nation. As a result, divisions and actions that lead to anarchy become an alternative attitude of society when self-identification is hampered.

The essence of multiculturalism is the willingness to accept other groups equally as a unit, regardless of differences in culture, ethnicity, gender, language or religion. The idea of multiculturalism which is considered to accommodate equality in differences is a concept that can reduce vertical and horizontal conflicts in heterogeneous societies where demands for recognition of the existence and uniqueness of ethnic group culture are very common. This concept is a manifestation in efforts to reduce turmoil, racism and discrimination against rights as citizens. Multicultural society aspires to be able to provide a broad space for various group identities to carry out life autonomously (Warsah, 2017). Thus, an established cultural system and social order will be created in people's lives which will become the pillars of a nation's peace.

The world is changing very quickly so that a process of self-awareness emerges from every individual who lives on this earth, that he or she is part of a larger life, namely the life of mankind who has goals, aspirations, a sense of togetherness in a group or in the bond of a group. Islamic boarding schools as educational as well as social institutions, are part of the future concept which greatly determines the existence of each individual santri in society and the surrounding environment.

Islamic boarding schools, which are educational institutions that provide material for Islamic studies, are able to change the character and attitude of each santri so that they are able to adapt and build areas with their knowledge based on Islam. As a social institution, Islamic boarding schools are very decisive in creating a harmonious life in the environment. Awards will be achieved by pesantren if they are able to create cadres who can implement harmony in all sub-systems in the social environment. Several terms reflect the characteristics of traditional values in Islamic boarding schools, namely sincerity, simplicity, independence, and *ukhuwwah Islamiyah*. In addition to the four values reviewed, there are still many religious values in Islamic boarding schools that can shape a human personality that has integrity, character and quality (Munir, 2010).

Islamic boarding schools are able to provide answers to various problems faced by the community. Islamic boarding schools are able to maintain their existence in accordance with the times with strong values of thought and life, namely honesty, simplicity, tolerance (*tasamuh*), balance with inclusive (*infitahiyah*), moderate (*tawasuth*) and pluralist (*ta'addudiyah*) understandings. The existence of Islamic boarding school values will greatly assist in the process of religious deradicalism and tackling violence and terrorism.

Hidayatul Muhtadiin Sidoharjo Islamic Boarding School, Jati Agung District, South Lampung Regency and Al Ishlah Sukadamai Islamic Boarding School, Natar District apply the values of multiculturalism to the concept of teaching and learning in-depth religious sciences and general knowledge with national and societal insights in their educational process which is used as a basis for the vision, mission and goals of this pesantren was established. At this Islamic boarding school, multicultural education really needs to be considered, where students or students who come to the Islamic boarding school come from different regions and, of course, different cultures and ethnicities. They were then united in a boarding school environment and lived in a dormitory or hostel which is the hallmark of a boarding school. Of course, every activity that is implemented will be very interesting to note, both formal activities at school and informal activities in the dormitory and activities outside the Islamic boarding school..

4. CONCLUSION

This study concludes that first, the implementation of multicultural education at the Hidayatul Muhtadiin Sidoharjo Islamic Boarding School and Al-Ishlah Sukadamai Islamic Boarding School has been good with the support of the leadership, teachers, staff, and students. Second, for learning multicultural education at the Hidayatul Muhtadiin Sidoharjo Islamic Boarding School by teaching with a cultural assimilation approach which is summarized in the 7 mottos of the students, namely being honest, *kulul halal*, sincere, patient, *istikomah*, creative and innovative. While the Al-Ishlah Sukadamai Islamic Boarding School is carried out through coaching by caregivers and administrators

by implementing formal activities in the form of madrasas or schools and non-formal activities through self-development activities and self-habitation.

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