

Multicultural Boarding School; Alternative of Education in the Milenia Era

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Abstract:- The track record of the schools showed that schools had a role and contribution in the social dynamics it means that life need change. Related to social change, Indonesian people are faced with multicultural discourse, the emergence of conflict and acts of racial violence in the name of religion by a religious group, at least it shows that the Indonesian people have not been able to resolve religious diversity with the other in a conducive and constructive environment. Religion in relation to multicultural education indicates a doctrine of the relationship between Islam and religion with education and also to multiculturalism. The essence of multicultural schools is the students will foster a cultural sensitivity pluralistic society, and emphasized the caring of the attitude and willingness to accept the difference between people from minority groups in every way in order to reach unity in diversity, without reducing the original ethnicity as students.

Keyword:- Boading School, Education and Multicultural

I. INTRODUCTION

The world of boarding schools has played many roles and contributed amidst the social dynamics that demand change. The long track record of boarding school shows that there is a dynamic of conceptional struggle in dealing with social, cultural, economic and political issues, including those relating to Islamic issues themselves. The phenomenon of boarding schools is indeed loaded with various charms, uniqueness, and distinctiveness, and its own characteristics that are not shared by other institutions. Regarding social change, the Indonesian nation is faced with multicultural discourse, namely a value system that accepts other groups equally as a unit regardless of cultural, gender, religious or other differences. This discourse blows along with the emergence of conflicts that have nuanced SARA and acts of violence in the name of religion by a group of religious people. The controversy and acts of terrorism at least show that the religious Indonesian community has not been able to resolve differences with *al-akhar* / the other in a conducive and constructive manner. They do not have a system or wisdom in managing diversity.

The creation of Indonesian society in harmony in a diverse environment of life will not be possible without the role of multicultural religious education. Multiculturalism sees the knowledge, values, and culture of birth and contestation and negotiation of certain interests, not an absolute truth. Then education becomes an important

institution for multiculturalism activists. For the schools, universities and boarding school are "an institution of legitimacy - establishing what counts as knowledge, what counts as culture". On that basis, it can be seen the point occupied by the boarding school in the map of cultural studies. The assumption that knowledge, values, and cultures are the results and a contestation and negotiation produced and encapsulated through educational institutions, boarding school places as a fabricating institution of culture, values, and knowledge that can be a tool of reproduction as well as the transformation of social structures. Thus, the boarding school which has been known as a concoction of local culture and syncretic maker style is required to have a kind of sensitivity to social and cultural differentiation by performing distinctive differentiation among multicultural societies. Islamic boarding schools, with the basic nature of indigenous boarding education and the mission channelled by the kiai through their moral doctrines strongly support the development of personality attitudes and understanding of diversity that is open, tolerant, generous egaliter and dialogue in response to differences.

Islamic boarding schools as an educational institution that is a reference for values for residents, alumni, and the surrounding multicultural community, certainly have a significant role in creating cultural stratification and classification. The importance of cultural recognition in giving birth to a generation that is open, egalitarian and inclusive, far and extremes and anarchism due to existing differences, is a new task for the boarding school in the process of fostering *santri*. Learning patterns based on the study of the yellow books are full of diversity of opinions and perspectives of classical scholars, in turn forming an attitude of openness to the self of the students to accept differences and react with a great soul. So that, in turn, it will form conducive and productive attitudes and behaviours in the midst of different community dynamics in this country.

II. TEORI MULTICULTURAL

There are three terms that are often used interchangeably to describe a society consisting of diversity, good diversity and multicultural (multicultural). The three terms actually do not present the same thing, even though all of them refer to the existence of inequality. The concept of plurality presupposes the existence of things that are more than one (many), while safety indicates that the existence of more than one is different, heterogeneous, and cannot even be equated. Compared to these two concepts the term multicultural is actually

relatively new, which conceptually has significant differences between plurality, diversity, and multiculturalism.

The essence and multiculturalism is the willingness to accept other groups equally as a unit, without caring about cultural, ethnic, racial, gender, language and religious differences. If plurality is only presenting the existence of pluralism (more than one), multicultural affirms that with all the differences they are the same in the public space. Multicultural is a kind of new policy response to diversity. In other words, the existence of different communities is not enough, because the most important thing is that the communities are treated equally by the state. Therefore, multicultural as a movement demands recognition (politics of recognition) for all differences as entities in society that must be accepted, valued, protected and guaranteed to exist.

According to Bloom, multiculturalism involves an appreciation and assessment of one's culture and an appreciation and curiosity about other people's ethnic cultures. That is, it includes an assessment of the cultures of others, not in the sense of agreeing to all aspects and cultures, but trying to see how certain cultures can express value to their own members. A number of experts such as Fay Jary D, J. Jary and Watson, also define multiculturalism as an ideology that recognizes and glorifies differences inequality, both individually and culturally. The multicultural concept examines various problems that support the ideology, politics, democracy, justice, law enforcement, employment opportunities, human rights, the rights of cultural communities and minorities, ethical and moral principles and various other relevant concepts. In cultural diversity (multicultural) shows the element that is loaded with values of wisdom, namely; First, the values of wisdom in this case social wisdom and cultural wisdom can be used as ties in an effort to socialize and interact between individuals and individuals, between individuals and groups and between community groups with other community groups. Through social wisdom and cultural wisdom, will try to eliminate various forms of disputes and cultural conflicts, religious conflicts that are not conducive between the majority group and minority groups. In addition, the value of mutual respect respects the multicultural social order of society that will manifest in respectful behaviour between individuals, between groups, between religions, between majority groups and minority groups. Third, the value of mutual respect for differences in cultural diversity, religious diversity and diversity of beliefs, ethnic diversity and group diversity, diversity of social strata inequality and mutual care for one another in the principles of these differences. Fourth, the value of moral wisdom as an impact and the existence of mutual respect and mutual respect between individuals and between groups of different religions, different beliefs, different ethnic groups and different groups, and different social strata. Each individual and each group must try to eliminate or eliminate things that have always been the embryo or underlying the occurrence of conflict, namely; (1) historical prejudice, (2) discrimination, and (3) feeling of superior in-

group feeling that is excessive by assuming the interior of the other party is out-group. If both individuals and groups cannot be eliminated, conflict and conflict between individuals or groups caused by differences in interests, desires, visions, beliefs and traditions, politics, ideology, and social and religious strata will be legal and commonplace in social interactions, caused by the dryness of the values of social wisdom, cultural wisdom, and moral wisdom in the relations between fellow humans both individually and in groups.

Based on the foregoing description, multiculturalism is an appreciation of the diversity of human perspectives and gives diverse background respect that originates from race, ethnicity, gender, sexual orientation or class differences in society, aimed at realizing the ideals of equality, equity and freedom for each individual and group.

III. MULTICULTURAL MESSAGE TRADERS: CONCEPTS AND OBJECTIVES

As an institution that preserves the values of Islamic teachings. The spirit of the boarding school is not separated from the mission of the Koran and the hadith as *naqli* propositions. Even so, the normative value of religion in Islamic boarding schools certainly cannot be separated and the discourse and practical movement of daily life in Islamic boarding schools This is what causes boarding school to be accepted by the community because it is considered more tolerant and flexible, understanding the feelings and souls of the people, because the spirit of Islam carried by boarding school is compatible with multicultural values, namely; 1) Strengthening pluralism cognition communities boarding school accept the diversity of boarding school as *sunnatullah*, naturally humans are created very varied and different. The main purpose of creating different humans is to develop science and understand each other. And that difference also requires people to promote harmony and cooperation with each other, not as a source of division or community polarization, this is in line with Q.S. aI-Rum (30): 22; 2) Emphasizing the principle of equality, adhering to the normative argument of religion (Surah al-Anbiyah '(21): 92 and QSAl Imran (3): 84, Islamic boarding schools emphasize that humans in the world, regardless of ethnic and racial differences, are united in their obedience to The Creator, which means not solely diligent in individual worship, but also means a good relationship of social interaction, upholding justice, respecting others and humanitarian relations in a broad sense; 3) Maintaining tolerance of diversity, in response to diversity and cultural diversity, ethnicity, nation, language, and religion, boarding school offer a conception of *tasamuh* (tolerance) - as in *the OS. Yunus (10): 94, Q.S.al-Baqarah (2): 256, Q.S. al-Kafirun ('109): 6 and Q.S. al-Ankabut (29): 46* - The attitude of *tasamub* is to respect and respect the beliefs/beliefs, culture and culture of another person or group consciously and openly. The attitude of *tasamuh* does not mean participating in justifying other people's beliefs or beliefs, but rather respecting and respecting different human rights; 4) Upholding humanity, humanity

(humanism) in Islamic boarding schools, of course adhering to Islamic principles is nothing but a way of seeing people as people, whatever their identity, which must be respected and valued, as the Creator respects and respects human. (*Q.S. al-Maidah (5): 32 and Q.S. al-Mumtahanah (60): 78.12*) On this statement, it can be stated that the concept of multicultural education in the perspective of the boarding school is affiliated and various aspects and one of them is the religious aspect. Religion in relation to multicultural education indicates a doctrine of the relationship that exists between Islam as a religion and education and also on multiculturalism. The multicultural meaning in Islamic boarding schools can be interpreted that Islamic boarding schools are accommodative, open and do not distinguish race, religion, ethnicity, gender, language and class, but the boarding school can be enjoyed by anyone. But even so Islamic boarding schools are of course also selective, that is, and one aspect of boarding school is open and accommodating to receive input and outsiders, but at the same time it is also selective, ie not accepting all types of science and culture from outside Islam.

In simple terms, multicultural boarding schools indicate that the education carried out in the learning process is not exclusive but develops an inclusive attitude towards various cultural, religious, racial, ethnic, ethnic, gender, age and social strata backgrounds. As well as exploring differences as a necessity and addressing these differences with an egalitarian and tolerant spirit. The multicultural boarding school is how to foster the sensitivity of the *santris* to the culture of the community pluralistic, how to be able to learn about various alternatives to perceive, behave and evaluate other groups so that they can adapt to multicultural that is needed for mutual welfare, without reducing the acceptance of their own original ethnicity as *santri*. Or in other words, a multicultural boarding school is a caring attitude that is instilled in the *santri* and is willing to accept difference or politics of recognition, namely the recognition of the existence of people and minority groups in all things so that unity is achieved in diversity. In its concept, a boarding school in the face of multicultural are directed at maintaining individual differences between the *santri* and the community and giving attention to humanity and art. Multicultural boarding schools recognize individual independence that is responsible and strengthened by morals. This form indicates that boarding school offer high tolerance and independence for humans without questioning differences, all of which are the same, namely having the right to education. Multicultural boarding schools describe the issues and problems of education that are related to multicultural communities and consider education policies and strategies in multicultural societies. In this context, the multicultural boarding school curriculum must include tolerance, themes about *ethnocultural* and religious differences, the dangers of discrimination, conflict resolution and mediation, human rights, democracy and plurality, multiculturalism, universal humanity and other relevant subjects. In line with the opinion of Tilaar, of course, multicultural boarding schools

have the following characteristics: 1) the purpose of forming human culture and creating a cultured (civilized/moral) society; 2) the material teaches religious values, noble values of humanity, national values, and values of ethnic groups (cultural); 3) the method is democratic, which respects aspects of diversity and diversity of national culture and ethnic groups (multiculturalists); and 4) the evaluation is determined by the assessment of students' behaviour which includes perceptions, appreciation, and actions towards other cultures.

Based on the previous description, the main purpose of multicultural boarding schools is to instil attitudes of sympathy, respect, appreciation, and empathy towards adherents of different religions and cultures, and most importantly the strategy of multicultural boarding school is to increase the awareness of the *santri* to always behave humanist, pluralist, and democracy.

IV. BOARDING SCHOOL AND INTERNALIZATION OF MULTICULTURAL VALUES

Islamic boarding schools have important elements namely; First, Pondok; in simple terms, the lodge is the residence of the *kiai* with his *santri*. Aside from being a dormitory for the *santri*, the lodge is also intended as a training ground for *santri* to develop their independence skills so that they are ready to live independently in the community after graduating and boarding. Second, mosque or *surau (langgar)*. The linkages between Islamic education and mosques are very close and close in the Islamic tradition throughout the world. Muslims always use the mosque as a place of worship and also as a place for Islamic education institutions. In the context of boarding schools, mosques are considered the most appropriate place to educate students, especially in the practice of five daily prayers, sermons and teachings of classical Islamic books. Third, the classical Islamic books (yellow books), are important factors that are characteristic of boarding school which are the means of production and subculture. Aside from being a guideline for religious procedures, the yellow book is also functioned by Islamic boarding schools as a reference (*maraji*) in addressing all issues of life. The dynamic aspect shown by the yellow book is the transfer of the formation of instrumental sciences, including the humanistic sciences. The role of the yellow book in the boarding school is very strategic, without the existence of the yellow book, the Indonesian intellectual tradition does not seem to emerge and entrap the Sufi-extreme or *fiqh-extreme model*. The yellow book in the boarding school can be a runway in understanding while reformulating Islamic thinking in response to progress. Fourth, *santri*. It is a very important element in the development of a boarding school because the first step in the construction phase of a boarding school is that there must be *munid* who come to study and be pious. If the student has settled in the house of an *alim*, then an *alim* is called a *kiai* and begins to build more complete facilities for his hut. Fifth, clerics. Is the most essential element in the development of a boarding

school. As a boarding school leader, the character and success of boarding school depends a lot on expertise and knowledge, charismatic, authority and skills of the *kiai*. In this context, the *kiai's* person is very decisive because he is the central figure in the boarding school.

A glimpse of the variety of Islamic boarding schools and the elements they have can be observed that the world of boarding schools is a miniature representation of the real life of multicultural society. Some researchers refer to the term sub-culture and greater community culture for boarding schools, namely a socio-cultural movement carried out by the *santri* community with a relatively long religious character. The sub-culture built by the boarding school community is always in a larger socio-cultural system. Islamic boarding schools form religious groups that move in the frame of a complex social culture of pluralistic societies. On that basis, boarding schools are presumed as epitomes for a small multicultural society (multicultural sub-culture), because the *santri* come and various cultures that are diverse in culture and ethnicity, this diversity then fills one another so that it colouring and characterizes life a boarding school.

For example, the *Lirboyo* Kediri Islamic Boarding School in East Java, the *santri* are usually placed in their respective areas of origin. The social interaction of the *santri* (the name for boarding school students) and various regions were formed in classrooms, discussions (deliberations), and other public spaces in classrooms. Unlike the *Lirboyo* Islamic Boarding School, the boarding school of Ploso Islamic Boarding Schools do not inhabit the complex according to their area of origin, do not mix. The social interaction of the *Ploso santri* was certainly wider and the *Lirboyo santri*. Indeed, there is not infrequent friction and nuances of conflict between regions. However, they can maintain harmony in accordance with their respective traditions. They can know each other and learn from each other in many ways, such as their lifestyle, dialect, and habits.

The educational process carried out by boarding school scholars is through conversion, assimilation and adoption between Islamic traditions with traditions and other cultures that have existed in the archipelago. In fact, the authentic character of the boarding school and the early days of the boarding school actually displayed a face that was tolerant and peaceful. In remote areas of Java, Sumatra, and Borneo, many found the performance of Islamic boarding schools which succeeded in dialogue with the culture of the local community. Islamic boarding schools in Java, especially those with *Syaflī* schools and close relations with *Nahdhatul Ulama (NU)* display an attitude of accommodation that is balanced with local culture so that boarding school experience renewal with the community well. The success of Islamic boarding schools like this then becomes a model of diversity that is tolerant among Muslims in general. Not surprisingly, if the character of Islam in Indonesia is often perceived as a friendly and damn Muslim. Therefore, almost no radicalization process has occurred in the *santri* in the name of religious doctrine in the form of violence.

Another case related to the attitude of the boarding school on diversity is the story of Fuad al-Anshori, the board of the aI-Ashniyyah Nurul man Islamic boarding school, Parung, Bogor. During a discussion at Metro TV's Public Corner, he often saw non-Muslims among the boarding school raised by Habib Saggafbin Mahdi bin Sheikh Abu Bakar. The guests were warmly accepted. Fuad m explained while citing the words of the Prophet, "ihtiram aI-dhuyuf even though *kafir*" (respect guests even though it is an infidel). Nurul Iman Islamic Boarding School was visited by eight pastors. They want to know the true teachings of Islam. He stayed for three days. After hanging out in Islamic boarding schools where the number of students was no less than 9,000, they realized, it turned out that Islam was a religion of tolerance and peace. One interesting thing is also the fact that the relationship between Islam and other religions can live together peacefully, can be seen and the houses of worship that are established facing each other or close together. For example, this can be seen in Arjawinangan. The Jami Mosque and Islamic Boarding School, which was established by cleric Abdullah Sathori, was built very close to two non-Muslim houses of worship, namely the temple and the church. The building between the temple and the church itself is in a face-to-face position and is only separated by a highway. The relationship between the Satho clerics and the non-Muslim religious followers is well established, mutual respect and help each other.

The books used in the boarding school also reflect the acceptability of diversity. For example, *Kitab al-fiqh 'ala aI-Madzahib al-Arba'ah* by Abdurrahman al-Juzaid is a daily menu of *santri* during discuss or *bahtsul masail* activities.

This book contains four schools of *fiqh* in Islam. The books of *fiqh*, *ta'lim muta'allim*, and interpretations used by Islamic boarding schools are not always the same. Because basically there is no shared curriculum boarding school among with books that have been standardized. Interestingly, the dynamics of disagreements run according to the logic and corridors of each debate, without blaming each other. Based on this, the existence of Islamic boarding schools has become increasingly important to take on the role of reconciliation and become a centre for learning tolerance among nations. Islamic boarding schools, as miniatures of multicultural societies, are supposed to reconstruct themselves into learning centres for multicultural awareness. Therefore, the phenomenon of multiculturalism in the boarding school world is natural. This phenomenon is in line with the five pillars of Islamic boarding schools, namely *tawasuth* (in the middle or moderation), *tawazun* (balanced in maintaining balance), *tasamuh* (tolers), 'is (justice), and finally *tasyawur* (deliberation). Here, it can actually be noted that multicultural awareness has existed in Islamic boarding schools either in socialism or even in theological matters even though. as a sub-quitur, the boarding school has its own uniqueness in the following aspects, namely the way of life adopted, the view of life and the value system followed by its own internal power hierarchy that is fully

adhered to, becomes a tradition that has the potential to foster multicultural awareness.

Basically multicultural is a discourse of social movements. *The pesantren's* role as a socialist movement is based on its conceptual view of "*khaira ummatin*" as a *Q.S. Au Imran (3): 10*. Based on the verse, the steps taken to realize the *ummah's* passion are, First, *iqamatul ma'ruf* (enforcing virtue). *Iqamatul* 'newt has a broad meaning, including improvements in the social, economic, cultural, political, technological, scientific and other aspects of life that will elevate mutual benefit. Second, *nahi munkar* (preventing *kemungkaran*). The mishaps here include poverty, ignorance, laziness in doing good, and morality *al-karimah*. The third step is *tu'minuna billah*. Seen in the order that the *tu'minuna billah* is in the last position. This means don't expect *tu'minuna billah* to succeed before *iqamatul ma'ruf* and *nahi munkar* are worked on first.

Besides these theological reasons, there are no three cultural-spiritual traditions that contribute to the growth and internalization of multicultural values, namely: 1) *Istighosah*, which is a joint dos activity held by or at the Islamic boarding school, similar to *mujahadah* but incidental, related to urgent matter. This tradition is able to unite all the differences that exist in the world of spiritually boarding school and a number of activities similar to *istighasah*, such as, halaqah r, mujatiadah and so on; 2) *Khataman*, which is the farewell paste of the *santri* who have graduated and will occupy the *kiai* in their respective ecitation villages, and also for *santri* (boarding school students) who ride classes which are usually carried out in *akhirus sanah* (end of the school year). This party is an event for all *santri* and also the surrounding community, namely the event to bring together various cultures through various performances of the show. For example, holding a *khataman* in the form of an art and cultural party and da'wah, such as the performance of *jatilan*, *wayang*, *ketoprak*, *reog*, *hdrah* and *samrah*; 3) *Bahtsu masail*, which literally means discussing various problems. In *bahtsu masail*, boarding school communities gather in the opportunity to study a case and find a solution. *Bahtsu masail* can also be likened to dialogue to solve problems. Tradition teaches *santri* to have dialogue, discuss with common sense to discuss a problem. The differences that arise in *bahtsu masail* do not lead to conflict because indeed is based on high awareness that what is sought is not conflict but a solution and a problem. Evidence of the boarding's school attitude in responding to diversity in the community and the three traditions above can at least help accelerate the planting of multicultural awareness of Islamic boarding schools because boarding school basically have the traditions and seeds of multicultural awareness.

V. CONCLUSION

Multicultural boarding schools indicate that the education held in the pesantren learning process is not exclusive but develops an inclusive attitude towards differences in culture, religion, race, ethnicity, ethnicity, language, gender, age and social strata and fosters

sensitivity of the *santri* to a pluralistic culture of society. so that they can adjust to these differences with an egalitarian and tolerant spirit without reducing the acceptance of their own original ethnicity as *santri*. The main purpose of multicultural boarding schools is to instill an attitude of sympathy, respect, appreciation, and empathy for adherents of different religions and cultures, and most importantly and the strategy of multicultural boarding schools is to increase the awareness of the *santri* to always behave humanist, pluralist, and democratic, the existence of Islamic boarding schools with five pillars supporting, namely *tawasuth* (in the middle or moderation) of *tawazun* (balanced maintaining balance), *tasamuh* (tolerance), is (justice), and finally *tasyawur* (discussion) shows the existence of a multicultural awareness that grows in the boarding school both socio-cultural or even in theological questions. In the theological foundation, the role of boarding school as a social movement rests on its conceptual view of "*khaira ummatin*" as in *Q.S. All Imran (3): 10*, through three steps, namely; *iqamatul ma'ruf*, *nahi munkar* and *tu'minuna billahs*. As a sub-culture, there are at least three cultural-spiritual traditions that contribute to growing and integrating multicultural values, namely: *istighosah*, *Khataman* and *Bahtsu masail*. The uniqueness of boarding school, both the way of life adopted, the outlook on life and the values followed and its own internal power hierarchy which is adhered to fully into its own tradition which has the potential to foster multicultural awareness.

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