



Reform of Islamic Boarding Schools and Multicultural Education

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Abstract

Islamic Boarding School Education, in general, has not shown satisfactory results, based on *stakeholder expectations*. The existing Islamic Boarding School education system still needs serious studies to lead to better improvements. The reform of Islamic education, especially Islamic boarding schools, has become an urgent demand because generations are faced with various multidimensional challenges of life. The role of pesantren as a means of education and socialization, has its own meaning for its students as a place to seek knowledge and experience as well as a place to find friends and interact socially. During the period of studying and socializing, students will meet a group of friends with very different personalities and habits. Therefore, the integration of *multicultural* values in islamic boarding school learning can be an alternative *model of multicultural* education in society. Because the essence of *multicultural* education is not to implement the nomenclature of *multicultural* learning, but to realize the internalization of these *multicultural* values in the life of the community constructed by pesantren. This research study aims to explain the reform of islamic boarding schools and *multicultural education*. The type of research is *library research* (literature research), focusing on the discussion of literature in the form of books, journals, papers, and other writings, with a qualitative approach. In addition, the author also uses interpretation methods in order to achieve a correct understanding of islamic boarding schools and *multicultural education*

Keywords: islamic boarding school, education, multicultural

INTRODUCTION

One of the characteristics of islamic boarding school educational institutions is that they have a unique education and learning system that is not similar to other formal educational institutions, such as students (*santri*) usually stay in dormitories for 24 hours and all their life activities must live in a dormitory complex. In addition, another characteristic of islamic boarding schools is the presence of *kyai*, mosques, yellow books, local for studying and dormitories. The characteristic of islamic boarding schools is what gives birth to an education system that is different from other institutions, because islamic boarding schools generally prepare students to preach in the community after they have completed their education in Pesantren, so that in their learning the education system is oriented to master Islamic knowledge and practice Islamic teachings in Kaffah.

In Indonesia, we know two kinds of Islamic boarding school education systems, namely the salafi system and the khalafi system. The salafist system, namely islamic boarding schools, still maintains the characteristics of conventional or traditional education. Meanwhile, the khalafi system is a boarding school that is open and adapts to the progress of the times, which is commonly called a modern islamic boarding school (Muhammad I. Usman, 2011).

Learning in Islamic boarding schools is a concern for reviewers and researchers. For modern islamic boarding schools, they have opened up by including the 2013 curriculum as part of their curriculum, in addition to the cottage curriculum which is still maintained as the identity of Islamic educational institutions. The integration of the curriculum brings its own

problems in the implementation of education and learning in Islamic boarding schools. One of them is the number of subjects that must be studied by students (students). Students study Islamic studies with various disciplines and at the same time must also learn subjects from the 2013 curriculum.

Various factors that educators are concerned about are limited learning time and dense material; the educator's mastery of the subject matter; availability of educator administration; limited learning facilities and infrastructure; educators are limited to mastering strategies and learning methods; low participation of educators in scientific trainings and conferences; long working hours of educators train students in islamic boarding schools. Pesantren in particular and the world of education in general are faced with the problem of education towards a more advanced future and of course improvements will soon be made to be able to master technology. In this case, educational institutions need to make efforts to improve the quality of education at all levels or different types

Every pesantren or school always improves the quality and quality of itself in order to overcome the above problems. Competition with other educational institutions as equals will be even more intense because students who graduate from school try to continue to a higher level of education. For this reason, it is necessary to improve the content of the pesantren education curriculum through improving methodology, improving the system and improving the educational function which includes general subjects, classical systems and grading. In addition, it is no less important to understand that, Islamic boarding schools are a social system that is unique in the diversity of cultures, customs, races, tribes, religious beliefs of individuals united in one unified pesantren system. The success of pesantren is inseparable from the beliefs and values of the surrounding community. The intersection is very open between schools/ madrasahs / pesantren with the external environment, community values and beliefs, impacting the development of pesantren culture. The system of socio-cultural merging becomes very important, as it affects various reactions, activities and behaviors.

The behavior of a person in society is a social system of mutual influence and regular repetition. An important factor in *the social system* is *the consensus* between members of society about certain beliefs and values. The reaction of the social system to changes coming from outside (*extra system echange*) is not always adjustive. However, a social system over a period of time can also experience social conflicts that are *visious circles*.

The implementation of Islamic boarding school education is a determinant of *multicultural* education as a foundation for teachers in developing learning. Therefore, *multicultural* education should be a factor that is considered in determining the philosophy, theory, vision, mission of cultural development and learning of Islamic boarding school education as the foundation of education. (Zulaeha et al., 2018) One of the characteristics of islamic boarding school educational institutions is that they have a unique education and learning system that is not similar to other formal educational institutions, such as students (santri) usually stay in dormitories for 24 hours and have to live in dormitory complexes. In addition, another characteristic of islamic boarding schools is the presence of kyai, mosques, yellow books, local for studying and dormitories.

METHOD

This research study aims to explain the reform of islamic boarding schools and *multicultural education*. The type of research is *library research* (literature research), focusing on the discussion of literature in the form of books, journals, papers, and other writings, with a qualitative approach. So that data analysis also uses mixed analysis, which means the use of analysis either using deductive or inductive analysis. In addition, the author also uses interpretation methods in order to achieve a correct understanding of the reform of islamic boarding schools and *multicultural education*.

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RESULTS AND DISCUSSION

The Nature of Islamic Boarding Schools

One of the oldest Islamic educational institutions in Indonesia that was born from the cultural and historical roots of the Indonesian nation is Pondok Pesantren. This illustrates that Islamic boarding schools have cultural and historical roots and were born from Muslims in the archipelago. Nevertheless, Nurcholis Madjid interpreted that Islamic boarding schools have a historical relationship with pre-Islamic educational institutions that have existed since the time of Hindu and Buddhist rule, then Islam continued and Islamized them (Muhammad I. Usman, 2011)

Islamic boarding schools as educational institutions, not only gave birth to Muslim intellectuals but also preachers and warriors who made a major contribution to the Indonesian nation. As a traditional Islamic educational institution, Islamic boarding schools have colored a lot of education in Indonesia. The education system run by Islamic boarding schools is very unique and distinctive so that Islamic boarding schools become the identity of Islamic education in Indonesia with various forms and kinds of learning in it. One of the typical forms of Islamic religious teaching that does not exist in other institutions such as those that appear in Islamic boarding schools both in Java and outside Java even to the Malay peninsula (Haedari, 2007).

Pondok Pesantren consists of two words, namely *pondok* and *pesantren*. Some mention that the word *cottage* comes from the word *funduk* in Arabic which means lodging house or hotel. However, in Indonesia this term is similar to lodging in a *padepokan* environment, namely a simple tenement house in which there are rooms that are the residences of students. (Bruinessen, 2012). Or it can be said that *kan* students live in dormitories that have rooms then arranged so that there are 4 people to 8 people in one room, have bunk beds, closets and so on.

Daulay, (2001) says there are several reasons why a *pesantren* has a *cottage* in it. *First*, because of the students who study at *pesantren*, they are partly from an area that is quite far from their homes. *Second*, in general, Islamic boarding schools are located in rural areas, the average rural area does not have lodging for students. *Third*, the relationship between *kyai* and *santri* such as the relationship between parents and child.

Meanwhile, *pesantren* comes from the root word *pe-santri-an* which means place of students. *Pesantren* is a place to learn and study for students. So *pesantren* is a religious educational institution that educates and teaches, fosters and spreads Islamic religious knowledge for students (Haningsih, 2008). *Santri* has the meaning of a student who has religious knowledge, the term *santri* in the community concerns status issues that have certain advantages, so that part of society tries to maintain and maintain this status.

In general, Islamic boarding schools consist of *kyai*, mosques, students, huts, and books. *Kyai* is a leader, teacher and exemplary example for students who are in Islamic boarding schools, *kyai* transmit knowledge to students in the way and method of *sorogan* and *weton*, while the transmission of aspects of exemplary includes good morals, sincerity, simplicity, discipline, politeness, firmness, and so on (Syarifuddin, 2005). Next is the mosque, which is the center of Educational and learning activities. Students are students who study at *pesantren* in general they live in cottages that have been provided by the *pesantren* manager. Another characteristic is the yellow book (classical) which is a reference in the learning of Islamic boarding schools. Islamic boarding schools by type can be classified in several forms, as has been widely known in the Muslim community. Among these are (Nasir, 2010):

- a. *Salaf* (classical) Islamic boarding schools are Islamic boarding schools with traditional education systems such as using the *weton* and *sorogan* methods, and other classical *salaf* systems.

- b. Islamic boarding schools are semi-developed, namely islamic boarding schools with a salaf education system (weton and sorogan), and a private classical education system (madrasah) containing a curriculum of 90% religious education and 10% general education.
- c. Islamic boarding schools are developing, that is, pesantren are almost like semi-developed pesantren, but the system has changed especially in the field of curriculum such as 70% religion and 30% general. In addition, it also took place with the addition of Diniyah lessons.
- d. Khalaf / modern islamic boarding schools, namely the form of islamic boarding schools developed, and there are complete educational institutions in it, including the implementation of a public school system then the practice of reading the book of salaf, having a college, the existence of cooperatives as a business and equipped with superstitions in Arabic and English.
- e. The ideal islamic boarding school is a modern islamic boarding school, with a more complete education system such as the existence of fields of skills which include animal husbandry, agriculture, engineering, fisheries, banking, and paying great attention to quality by not dying the characteristics of the islamic boarding school that are relevant to the needs and developments of the times.

Education Reform of Islamic Boarding Schools

Pondok Pesantren education in general has not shown satisfactory results based on *stakeholder expectations*. The existing Islamic Boarding School education system still needs serious studies to lead to better improvements.

The purpose of Islamic education at islamic boarding schools is to be able to produce quality students, namely having religious knowledge, world science, noble morals and sincerity in charity. If the education in islamic boarding schools is of high quality, it can fulfill its main mission, which is to give birth to an optimal generation (kamil people) who can claim Islam as a religion with rahmatan lil alamin (Husmiaty Hasyim, 2015).

In the era of globalization (especially in the era of the industrial revolution 4.0), education experiences various kinds of problems, which have implications for the quality and quantity of educational participation. The problem of contemporary education can be seen in the aspects of equity, quality of education, relevance, and efficiency, which is also inseparable from education at Islamic Boarding Schools.

The distribution of education has not been maximized, because the distribution of education has not provided equal opportunities for school-age children to obtain education in all corners of the country. In the world of work, the quality of education is a demand to produce quality and competitive students in their lives. The problem of Islamic education in Islamic Boarding Schools is closely related to the low quality of education at each level and unit of education, especially for primary and secondary education, various parties are so enthusiastic about improving the quality and quality of education, but this is not a simple problem, but it needs to be addressed wisely and multidimensionally by including various parties (Susilo, 2008).

Majid, (2011) argues that various efforts will never stop to improve and improve the quality of Education, a reform agenda that has been, is being, and will be implemented. A wide variety of innovative programs enliven education reform. Education reform is the restructuring of education, namely improving the pattern of school (madrasah) relations with the environment, the government, planning development patterns and learning models and this is inseparable from Islamic Boarding School Education.

The reform of islamic boarding school education is an urgent demand because the generation is faced with various multidimensional challenges of life. Therefore, the standard of professional educators is urgent as a fundamental need that is no longer negotiable.

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The reform of Pondok education seems to need to be directed to the establishment of islamic boarding school institutions to be modern, because with the following reasons (Husmiaty Hasyim, 2015) :

a. Pondok Pesantren Best Educational Concept

Islamic boarding schools throughout the early history of establishment until now still exist even their development is very significant. This is an indicator that islamic boarding schools are very loved and in demand by the community throughout the history of its establishment. Even experts mention about pesantren with the recognition of pesantren as *social change, cultural brokers*, mediators of modern and traditional life, all of which cannot be separated from the work of a kyai who establishes the best education bai pesantren.

b. Pesantren has a dynamic nature

The traditional nature that is characteristic of islamic boarding schools, does not have to make the islamic boarding school close itself from change. Pesantren that continue to *exist* and survive throughout history are pesantren that are willing to openly accept new values (modernization) while pesantren that are closed and isolate themselves from change will be constrained towards progress. This pesantren will become a *jumud* institution and will not be in demand by many people.

A problem that often occurs is management problems, where some islamic boarding schools do not want to abandon the traditional nature that is restrictive and detrimental to progress. So as not to apply management professionally in islamic boarding schools such as *human skills, conceptional skills, and technical skills*. This problem often causes pesantren to decline and even disappear from the world stage of islamic boarding schools.

c. Pesantren Can Follow the Flow of Modernization

The pattern of education organized by islamic boarding schools is traditional patterns and modern patterns, school paths are madrasahs and out-of-school paths are Diniyah Islamiyah, types of general education and religious education. All this indicates that the pesantren is open with changing times, including education.

To answer the changes in this era, pesantren in taking a stance is divided into four groups, namely; first, the group that is less responsive to the conditions of the times and themselves. This group dominates the existing pesantren. Second, it is an apology, which is the assumption that whatever has been implemented by the pesantren is all positive and must be maintained. Third, feeling inferior and pessimistic in the face of changing times, finally losing the opportunity to achieve change, and Fourthly introspection and self-correction and being open to change (Haedari, 2007). But this group is the least numerous, but it is this group that will exist throughout *the* ages.

Traditions that often hinder the progress of a pesantren that are common are the cult of leaders called kyai (java), tuangku / buya (minang), tuan guru (Lombok) and their descendants which are carried out and maintained excessively. However, with the existence of part of the Islamic boarding schools that organize higher education, this attitude began to erode completely little by little so that it began to accept the winds of change.

d. Pesantren is able to master science and technology

Science and technology do not belong only to the Western world, although epistemologically between East and West have differences. The West in its epistemology uses only panca senses and reason, while Islam in addition to using the senses and reason also uses revelation as a foundation for tracing science and technology.

The epistemology of the eastern world is built on two pillars at once, namely theocentric and anthropocentric, while the epistemology of the western world is only built singularly with positivism that demands systematization and the scientific realm of thought. Pesantren develop spirituality in order to be able to step on god's path and lead to God. Thus, it should be the pesantren people who should first accept science and technology as a form of truth in the positivism paradigm. Therefore, Allah in the Qur'an challenges mankind to seek the truth (al-Haq) through two paths, namely the Earth (nature) and the human soul (al-anfus). Even human beings are challenged to cross the heavens and the earth. (Muhammad Idris Usman, 2013). This means that without science and technology the challenges God poses we will not be able to answer them.

Advances in science and technology prove the truth of the religious teachings that developed in the Eastern world almost entirely have a spectacular scientific dimension. The Qur'an has placed research for the development of science and technology that can only be reached by humans who have been given the potential of reason and all its systems. A unified understanding of science and the Qur'an can only be pursued by exploring the cues conveyed by the Qur'an, and it can only be said that one of them is through education in islamic boarding schools.

Islamic Boarding Schools and Multicultural Education

Multicultural Education

Multicultural nature is a design to be able to adapt to the environment and culture, can be in the form of ideas, behaviors and works and *social systems*, in a *multicultural* world attach importance to various kinds of differences between one another and focus on understanding and living together in different *socio-cultural* contexts. *Multicultural education* must be learned from an early age, so that a child is able to accept and understand the various forms of cultural differences that appear in the *differences in folkways, usage, mores, and customs* (Sutarno, 2007). With *multicultural* education, students are able to accept differences, criticism, and have a sense of empathy, tolerance for others regardless of class, status, gender and academic ability of education.

The nature of *multicultural education prepares* all students to work together actively towards similarity of structures in organizations and school institutions. H.A.R. Tilaar said that *multicultural* education concessions are the entire cultural dynamics of a society. The study of cultural studies must be carried out through the cross-borders of the rigid traditional academic world, so that cross-cultural education is not limited to a narrow horizon that only sees education in *schools (school education)* and the educational process does not exceed as a process of transmission or reproduction of science to future generations (H.A.R. Tilaar, 2004).

The concept of *multicultural* education becomes a global commitment. Oemar Hamalik, (2008) refers to four messages in unesco recommendations, namely: (1) education needs to develop the capacity to understand and accept the values that exist in individual, gender, community and cultural diversity, and develop the capacity to communicate, share and cooperate with others; (2) education should strengthen identity and encourage the convergence of ideas and solutions that strengthen peace, fraternity and solidarity between individuals and communities; (3) education should improve the ability to resolve conflicts peacefully and nonviolently; (4) and education should encourage the peaceful development of students' minds, so that they can develop more tolerance, patience, willingness to share, and cling to.

Choirul Mahfud, (2009) mentions the basics of *multicultural* education as follows: (1) Awareness of the important value of cultural diversity. This *multicultural education* provides an understanding of various types of educational activities as an integral part of universal culture; (2) The movement for the renewal of education. It is aimed at preventing social inequality and discrimination in society. Such a gap arises when

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the phenomenon of favorite schools is dominated by the rich because there is an institutional policy that requires to pay expensive tuition to enter that favorite school. Whereas students with different cultural characteristics do not have that opportunity; (3) Educational process. Multicultural education is also a process (education) whose purpose is never fully realized. *Multicultural education* should be viewed as a continuous process, and not as something that can be directly achieved. So the main goal of *multicultural* education is to improve overall and complete achievement, not just to increase rankings or scores.

Meanwhile, according to Mudjiono, (2009), the purpose of Islamic religious education with a multicultural perspective is to help students: (1) understand the background of themselves and groups in society; (2) respecting and appreciating cultural and sociohistorical ethnic diversity; (3) resolve attitudes that are too ethnocentric and full of prejudice; (4) understand the social, economic, psychological and historical factors that cause ethnic polarization, inequality and ethnic alienation; (5) improve the ability to critically analyze routine problems and issues through a democratic process through a vision of a better, just and free society; and (6) develop a meaningful identity for everyone.

So based on the purpose of multicultural education, multicultural education should try to bring students to be able to accept differences naturally with fellow human beings. According to Suprpto, multicultural education instills awareness in students of equality, justice, plurality, nationality, race, ethnicity, language, tradition, respect for religion, requires the establishment of a balanced life order, harmony, does not occur the process of discrimination against humanity (humanity) and democratic values (democratisation values) needed in social activities. In addition, the purpose of multicultural education is the transformation of cooperative learning in the learning process of each individual to have uniform opportunities (Ahmad, 2018).

Islamic Boarding Schools and Multicultural Education

Pesantren and Multiculturalism are two very closely related aspects. The role of pesantren as a medium of education and socialization has its own meaning for santri as a place to seek knowledge and experience as well as a place to make friends and socialize. During learning and socializing, the students will meet a number of friends with different and diverse personalities, customs and traditions. Socializing in a multicultural perspective means the ability to respond to social reality (with all the diversity and differences in customs and culture) wisely and wisely. The ability to have good social interaction is shown through the ability to accept, appreciate and acknowledge various cultural diversity so as to form a harmonious life with others.

Religious studies in Islamic boarding schools can be an alternative model for multicultural education by integrating multicultural values in social life. Because the substance of multicultural education does not lie in the nomenclature of the implementation of multicultural learning, but the realization of the internalization of these multicultural values in the life of the community built by the pesantren community.

As with other Islamic boarding schools in Indonesia, Raihani, (2017) explained that activities at this pesantren are very busy starting from morning to night. All of these can be considered as the planned curriculum and have goals that support the achievement of the general goals of the pesantren. Some pesantren activities are clearly aimed at accessing the posts of the santri against differences, for example the reception of guests from various religious backgrounds and interfaith dialogue activities that take place in the pesantren. This kind of experience, although sometimes not well communicated to students, certainly provides a more or less valuable educational experience for students and helps them understand the nature and implications of these differences.

In addition to the incidental programs above, there must be a formal program that must be taken by the students, namely the madrasa program and the Diniyah pesantren

program. From the analysis of the madrasa curriculum, several subjects have the content of multicultural education, including Citizenship Education, Akhlak, History, and Sociology.

In Akidah Akhlak, for example, topics such as interpersonal relations, doing good, and so on can equip students with multicultural competence. Likewise, sociology lessons mostly contain social issues that can be a vehicle for multicultural education. However, all of these subjects depend on how the teacher conveys and facilitates the learning of his students. Especially with the new curriculum paradigm that prioritizes teacher freedom in its development and implementation

From classroom learning activities, the classically oriented pesantren-type learning pattern with limited teaching methods, such as the lecture method with few questions and answers, seems to be the favorite choice of ustadz/dzah. There are also those who use varied methods such as in Sociology lessons. for example, the ustadz/dzah uses the sociodrama and role play methods so that it attracts and binds the students in a learning atmosphere n conducive. However, multicultural learning is not in accordance with the typical classical learning, where multicultural learning requires teachers to be able to identify the unique characteristics of each student and be able to carry out individual treatment according to the development of students as much as possible. In this case, multicultural education emphasizes an individual approach (Bennett, 1990).

To support students learning to live together in various cultural and ethnic differences, the experience of living in a boarding school (school culture and ethos) can be used as a form of multicultural education. They learn to understand others and find effective and appropriate ways to interact with each other. They demonstrate competence to identify, for example, what is or is not offensive to a particular culture. On several occasions, such as the anniversary of the pesantren, each ethnic group is allowed to display their own arts and culture which intensifies exposure and enriches understanding of other cultures. However, the cultural particularity of the santri can be lost by coercion because it arises from the santri who live in a closed environment. Almost the same as the New Order's multiculturalism politics, where with the superiors of unity, uniformity was forced (Abdullah, 2009)

In this context, pesantren prohibits regional-based santri organizations to avoid friction between them. Rules like this will not be effective, because differences and diversity are natural and real, this is appreciated by students in the form of differences in perspective, behavior and differences in language, culture and even dialect. Even the banned organizations still exist even though they are sometimes invisible. From the aspect of curriculum implementation, subjects related to multicultural education do not seem to have a solid teaching conceptual framework, causing many ustadz/dzah to fail to place multicultural issues as the focus of learning. One of the causes of this problem is the lack of attention to multicultural education both at the regional and national levels by interested parties and the government.

Despite the recent number of workshops and training conducted by the government for teachers, adequate support in terms of rationalizing the number of students in class, teacher-student ratio, and school and classroom facilities is still lacking. Therefore, the principle of multicultural teaching that is able to respect the uniqueness of each student is difficult to apply. Therefore, the classical method is preferred by teachers. In terms of leadership and management, there are cultural barriers that slow down modernization and reform efforts towards multicultural education.

This institution is still “imprisoned” by the traditional “monarchy” system in terms of the devolution of its power and authority, as previously stated. The relationship between knowledge and power is only reflected in the interaction between the kyai and his followers, which creates loyalty and submission (Foucault, 1980).

In the traditional pesantren system, kiai and families have social capital in a strong network in the pesantren, the interplay between cultural capital (power/knowledge), social capital, and economic capital (Bourdieu, 1986) is simultaneously able to explain the creation of patron-client relationships. between the kyai and the pesantren community.

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This situation affects efforts to create equal opportunity which is one of the principles in multiculturalism education.

Pesantren as an Islamic institution has shown a strong vision and mission to demonstrate that Islam as a great religion upholds and respects pluralism. A vision like this must be spread and become a shared vision of the pesantren community and Muslims, because multiculturalism is a necessity as also emphasized in the Qur'an. To realize this vision, a aligned strategy needs to be developed along with programs with a multicultural perspective. The government needs to launch a teacher quality improvement program with a focus on cross-cultural education and implement curriculum reforms so that policies and content of multiculturalism become clear.

CONCLUSION

A great educational institution is not measured by the completeness of facilities and high human resources, but is measured by the changes in students starting from knowledge (cognitive), emotional (affective) and skills (psychomotor). Why is that? Because the change of students to a better direction is the essence of education.

To understand the meaning of education reform, you must open your eyes as wide as possible. With the meaning that it is time for the world of education as a means of advancing civilization to be a strategic step in preparing quality human resources. So it is necessary to renew and develop and improve education continuously without stopping.

Islamic education, especially Islamic boarding schools, although it is realized that sometimes it is still lagging behind, but on the one hand it can be encouraging with the current achievements. Islamic boarding schools in making history, especially those that have been recognized by the education system, strive to be equal and compete with general education.

Besides being an educational institution, pesantren is also a social institution, this is where the role and function of pesantren is to apply multicultural values in the midst of Islamic society. So the integration of multicultural values in Islamic boarding school studies can be an alternative model in multicultural education in society. The substance of multicultural education to be achieved does not lie in the nomenclature of learning implementation, but seeks to realize the internalization of multicultural values in the life of the community formed by the boarding school residents.

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