

The Implementation of Multicultural Education at Pondok Pesantren Putri Alkhairaat Palu

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ABSTRACT

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This research discusses the influence of multicultural education in Alkhairaat Islamic boarding schools for female adolescents. Scholars quite often research Islamic boarding-based education and the aspects of education that surround it. However, research needs to examine the implementation of multicultural education in this pesantren. This study uses qualitative methods in data collection and analysis. Respondents to this article came from administrators and teachers. The implementation of multicultural education taught at this pesantren can be seen from cultivating a way of life that is mutually respectful, sincere, and tolerant of cultural diversity in a plural society. The results of implementing education can be seen in the interactions between students from various regional origins, ethnicities, and languages in Indonesia. Even though they have a plural background, their concern is apparent. In addition, musyrifah, teachers, and education staff treat students equally and do not consider primordial or ethnic factors. Likewise, when returning to their hometown, the students were given an understanding of the importance of respecting all levels and groups of society, including those with different religious beliefs.

1. Introduction

Pesantren as a place for the development of Islamic teachings, has an important role as the centre of Islamic civilisation in the past. Pesantren have documented the history of the Indonesian nation, both the socio-cultural history of the Islamic community, the economy and politics of the Indonesian nation. Since the beginning of the spread of Islam, Islamic boarding schools have been the main witness for the spread of Islam in Indonesia. Pesantren have been able to bring great changes to the perception of the archipelago about the importance of religion and education.

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Pesantren is the result of a cultural product of Indonesian society that is aware of the importance of the meaning of a religious education and education for natives that grows naturally. The existence of public recognition of the quality of pesantren, of course, provides a breath of fresh air for Indonesian society, the majority of whose population is Muslim. The emergence of young figures and young intellectuals who take part in various community organisations, some even enter the political arena, and play a full role in government and educational institutions, which have a pesantren education background, makes the public increasingly believe in the existence of pesantren.

Pesantren as a centre of Islamic religious education that has strong roots in the Muslim community in Indonesia, in its journey is able to maintain and maintain the continuity of education and has a multi-aspect education model. Santri is not only educated to become someone who understands religious knowledge, but also gets a natural leadership spirit, independence, simplicity, perseverance, togetherness, and other positive attitudes. This educational capital is expected to produce a quality and independent society as a form of pesantren participation in the success of national development goals while playing an active role in educating the nation as stated in the 1945 Constitution.

The existence of Islamic boarding schools is a witness to the struggle of the ups and downs of the archipelago in order to strengthen its state and national existence. Since the beginning of Islamic rule in Indonesia, Islamic boarding schools were established as centres of Islamic information for the indigenous population and also as places of deliberation for local communities to find solutions to social problems. The presence of pesantren gives influence and colour diversity in social life.

1. Methodology

A case study is a report of descriptive information about research data of a trial or experiment, project, event or analysis. In the social sciences case studies involve an in-depth and detailed examination of the subject of study (case), as well as the associated contextual conditions.

Case studies can be produced by following formal research methods. Case studies tend to appear in formal research venues, as professional journals and conferences, rather than popular works. Case studies are widely used in disciplines and professions, from politics to education, clinical science, social work and administrative science.

In conducting case study research, the "case" being studied can be an individual, organisation, event, or action that exists at a particular time and place. Case studies can involve qualitative research methods.

2. Results

Interaction between fellow santri from various regions is well established, because considering the various ethnicities and languages in one pesantren, they can unite well in the pesantren and there is concern among fellow santri without distinguishing or being distinguished by musyriyah or other educators in the pesantren and for example, if there is one of the santeri children who is sick, other santri help without seeing ethnicity and race.

And in the boarding school, when the holiday time arrives, santri return to their respective hometowns with the provision of religious knowledge they have, they can educate children in their environment, for example by teaching children to recite the Koran or even teaching parents who cannot recite the Koran, as well as mutual tolerance between religious communities, for example if there are people of other religions in their environment, they greet each other well, regardless of differences in beliefs.

3. Discussion

1. History of Multicultural Education

The idea of multicultural education cannot be separated from the social circumstances in which it emerged. The idea of the importance of multicultural education began to emerge in the 1970s in America.

echo of the multicultural education discourse has also reached Indonesia. Since 2000, the discourse of multicultural education began to echo in Indonesia. As a medium of discourse, various discussions, seminars and workshops were held, which were then followed by research and publication of books and journals with the theme of multiculturalism. In 2000, the Indonesian Journal of Anthropology at the Department of Anthropology, University of Indonesia, organised an international symposium in Makassar to address issues related to multiculturalism. These issues included democracy, human rights, citizenship, education, nationalism, social conflict, problems of identity and ethnicity, the relationship between power and local responses to diversity and others.

Similar symposiums were held in 2001 and 2002 in Padang and Denpasar. A year later, in June 2003, the Indonesian Anthropology Journal organised a regional workshop with the theme Multicultural Education in Southeast Asian Nation: Sharing Experience.

The discourse on the importance of multicultural education in Indonesia echoed through various symposiums and workshops above, according to the initiators, is motivated by the fact that Indonesia is a country that has many problems regarding the existence of diverse social, ethnic and religious groups.

This problem was caused by the uniformity efforts in various aspects of life carried out by the government during the New Order era. During the New Order, the government ignored the differences that existed, both in terms of ethnicity, language, religion, and culture. The motto "Unity in Diversity" was applied in a one-sided manner. That is, the spirit of unity was more prominent than the spirit of diversity in the management of the Indonesian state. Management of the Indonesian state. The management of the country with an emphasis on the spirit of sameness rather than the spirit of diversity has strongly coloured the concept and practice of education in Indonesia.

1. Definition of Multicultural Education

Education comes from the word "didik", then this word gets the prefix "me" so that it becomes the word "mendidik", meaning to maintain and provide training. In maintaining and giving training, it is necessary to teach, guide and lead regarding the morals and intelligence of the mind . Furthermore, the definition of "education" according to the Big Indonesian Dictionary is the process of changing the attitudes and behaviour of a person or group of people in an effort to mature humans through teaching and training efforts.

Some people understand the meaning of education as teaching because education in general always requires teaching. Meanwhile, multicultural is an adjective that in English comes from two words, namely "multi" and "culture". In general, the word "multi" means many, various, or various. While the word "culture" in English has several meanings, namely culture, politeness or maintenance. On this basis, the word multicultural in this paper is defined as cultural diversity as a form of diversity in one's background. Thus, etymologically, multicultural education is defined as education that pays attention to the cultural diversity of students.

Objectives of Multicultural Education According to Banks, the objectives of multicultural-based education are as follows:

- a. To enable the school's role in viewing the diverse student body.
- b. To assist students in developing positive attitudes towards different cultures, races, ethnicities and religious groups.
- c. Provide resilience to students by teaching them decision-making and social skills.
- d. To assist students in helping cross-cultural dependence and to give them a positive picture of group differences.

Dimensions of Multicultural Education According to James Banks, multicultural education has five interrelated dimensions:

- a. *Content Integration*: mengintegrasikan berbagai budaya dan kelompok untuk mengilustrasikan konsep mendasar, generalisasi, dan teori dalam mata pelajaran/disiplin ilmu.

- b. *The knowledge construction process*: reading students to understand the implications of culture into a subject.
- c. *An Pedagogy*: adapting teaching methods to the way students learn in order to facilitate diverse academic achievement.
- d. *Prejudice Reduction*: defining the racial characteristics of students and determining their teaching methods.
- e. Train groups to participate in sports activities, interact with all staff and students of different ethnicities and races in creating an academic culture. (Maksum, 2011: 184)

Functions of Multicultural Education.

National Council for Social Studies proposes a number of functions that show the importance of multicultural education. These functions are:

- a. Provide a clear self-concept.
- b. Helps to understand the experiences of ethnic and cultural groups in terms of their history.
- c. Helps to understand that the conflict between ideal and reality exists in every society.
- d. Help develop decision making, social participation and citizenship skills.
- e. Recognise diversity in language use.

New Paradigm of Multicultural Education.

Diversity is a characteristic of the Indonesian nation, as Indonesia is an archipelago with the largest number of islands in the world. On the one hand, the plurality of society provides a positive side effect (impact) but on the other hand it also has a negative impact, because that plurality sometimes often causes conflict between community groups. In the end, conflicts between community groups will give birth to security, socio-economic and social disharmony.

In the face of cultural pluralism, a new paradigm that is more tolerant is needed, namely the Multicultural Education paradigm. The Multicultural Education paradigm is important because it can direct students to behave and have a tolerant and inclusive view of the reality of a diverse society in terms of culture, ethnicity, race, ethnicity, and religion.

Multicultural education as an alternative education should be developed and used as a model of education in Indonesia for reasons, First, the reality that Indonesia is a country inhabited by various tribes, nations, ethnic religions, with diverse languages and carrying heterogeneous cultures and traditions and diverse civilizations. Secondly, this plurality has inherently existed since the Indonesian nation existed. Thirdly, the community opposes business-oriented, commercialised and capitalist education, which prioritises certain groups or people. Fourthly, society does not want violence and arbitrariness in the exercise of everyone's rights. Fifth, multicultural education as a resistance to fanaticism that leads to various types of violence and arbitrariness. Sixth, multicultural education provides hope in overcoming the various community turmoil that has occurred lately. Seventh, multicultural education is loaded with human, social, natural, and divine values.

3.. Implementation of Multicultural Education in Pesantren

Implementation is an activity or planned activity to achieve a goal, so that it has a positive impact. Multicultural education is the process of cultivating a way of life that is respectful, sincere and tolerant of cultural diversity in a plural society. Through the implementation of multicultural education, all elements of society are expected to be able to respond and face socio-political clashes with a clear and wise mind.

Pesantren as an Islamic educational institution has a value that is cultural autonomy at the traditional level in the form of transmission of Islamic values, maintenance of the tradition of reproduction of ulama, which plays a role in the centre of community-based development and value-based development and economic independence (Anderson, 2005: 5-6).

It is the pesantren culture that demands mutual respect, understanding between diversity both within the pesantren community and with the community outside the pesantren so that its development role can be achieved properly. Judging from the legal basis, pesantren as one of the educational institutions that contains the meaning of Indonesian authenticity, is a subsystem of national education. Because pesantren education has a fairly strong foothold both ideally, constitutionally and theologically. The ideal basis of pesantren education is the Pancasila state philosophy, namely "Belief in One God".

For example, at Pondok Pesantren Alkhairaat Palu, the interaction between santri from various regions is well established, because considering the various tribes and languages in one pesantren, they can unite well in the pesantren and there is concern among fellow santeri without distinguishing or being differentiated by musrifah or educators at the pesantren and for example, if there is one of the santeri who is sick, other santeri help without seeing ethnicity and race.

And in the boarding school, when the holiday time arrives, the santri return to their respective hometowns with the provision of religious knowledge they have, they can educate children in their environment, for example by teaching children the Koran or even teaching parents who cannot read the Qur'an, as well as mutual tolerance between religious communities, for example if there are people of other religions in their environment, they greet each other well, regardless of differences in beliefs.

1. Conclusion

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