

## IMPLEMENTATION OF MULTICULTURAL EDUCATION AT THE MAHASANTRI CAMPUS OF THE ISLAMIC DIROSAT INSTITUTE OF AL-AMIEN PRENDUAN SUMENEP

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**Abstract:** *The Islamic Boarding School Mahasantri Institute Dirosat Al-Amien Prenduan is part of the Indonesian state that instils multicultural values. Where the students come from various cultures, but they live in harmony with several types of educational programs that are implemented and implemented by the kyai and lecturers. It is very urgent in this research because all students live harmoniously without conflict because they accept all existing cultures with full support from educators. Meanwhile, the findings of this research are to understand the basic concepts of multicultural education, know about the implementation of multicultural education in Islamic boarding schools, and describe the supporting factors and obstacles to the implementation of multicultural education in these Islamic boarding schools. This research is qualitative research with the type of case study research; in collecting data, this research uses interviews, observation and documentation. Meanwhile, in analyzing this data, the researcher uses data reduction, presentation, and conclusion. So that this research gets a conclusion as follows: first, multicultural education is an effort created in society to respect each other between tribes and customs that each person has. Second, the implementation of this multicultural education is carried out in consulate parade activities, groups of students and recitation of Islamic religious books. In contrast, the supporters of this implementation include teaching and learning activities for 24 hours, and the obstacles are students' disobedience to regulations and lack of awareness of educational multicultural. values*

**Keywords:** *Implementation, Multicultural Education, Student Education, Islamic Boarding School*

**Abstrak:** *Pesantren Mahasantri Institut Dirosat Al-Amien prenduan merupakan bagian dari negara indonesia yang menanamkan nilai-nilai multikultural. Dimana para mahasasiwanya terdi dari berbagai macam culture tetapi mereka hidup rukun sekali dengan berbagai macam program pendidikan yang di terapkan dan dilaksanakan oleh para kyai dan para dosen. Sangat urgent*

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sekali dalam penelitian ini dikarenakan semua mahasiswa hidup dengan harmonis tanpa adanya sebuah konflik dikarenakan mereka menerima semua kultur yang ada dengan didukung penuh oleh para pendidik. Sedangkan temuan penelitian ini, ingin memahami konsep dasar pendidikan multikultural, mengetahui tentang implementasi pendidikan multikultural di pondok mahasantri dan menguraikan faktor pendukung juga penghambat dari penerapan pendidikan multikultural di pesantren mahasantri ini. Adapun penelitian ini merupakan penelitian Kualitatif dengan jenis penelitian studi kasus, dalam mengumpulkan data penelitian ini menggunakan wawancara, observasi dan dokumentasi. Sedangkan dalam menganalisis data ini peneliti menggunakan reduksi data, penyajian data dan penarikan kesimpulan. Sehingga penelitian ini mendapatkan sebuah simpulan sebagai berikut: pertama, pendidikan multikultural adalah suatu usaha yang tercipta dalam masyarakat untuk saling menghargai antar suku dan adat istiadat yang dimiliki masing masing orang. Kedua, implementasi pendidikan multikultural ini dilakukan dalam bentuk kegiatan parade konsulat, kelompok santri dan pengajian kitab agama islam, sedangkan pendukung dari pelaksanaan implementasi ini dengan adanya kegiatan belajar mengajar selama 24 jam dan penghambatnya tidak taatnya mahasantri terhadap peraturan dan kurang sadarnya terhadap nilai-nilai pendidikan multikultural.

**Kata kunci:** Implementasi, Pendidikan Multikultural, Pendidikan Mahasantri, Pondok Pesantren

## Introduction

Indonesia has thousands of islands and hundreds of tribes with diverse cultures. In the development of world civilization that is increasingly rapid and open, it is necessary to meet and interact between tribes more easily. On the one hand, this fact raises awareness of differences in various aspects of life. If not managed properly, differences will lead to a conflict between tribes and cultures, which has even recently become a reality. Meanwhile, on the other hand, it also raises awareness of the need and importance of dialogue in an increasingly open life today. (Joseph, 2019)

Indonesia is one of the largest multicultural countries in the world. Currently, the number of islands in the territory of Indonesia reaches 13,000 thousand large and small islands with a population of more than 200 million people consisting of about 300 tribes and 200 different languages. In addition, Indonesia is also a multi-religious country because its population adheres to various religious beliefs, namely Islam, Catholic Christianity, Protestant Christianity, Hinduism, Buddhism, Confucianism, and different religions. The plurality of the Indonesian state, apart from being a

treasure trove of national cultural wealth and the strength of the nation, can also cause various kinds of problems or problems. Like; Corruption, collusion, nepotism, political conflict, ethnic and religious riots. (Saefudin & Rohman, 2018)

One prevention from the emergence of an inter-ethnic and cultural conflict must be through the cultivation of multicultural education by teachers in schools. This education is not just a process of transferring knowledge from a teacher to students. More than that, education is also interpreted as a form of the process of moving values (transfer of values) and artistic work that requires students' creativity to become real human beings in their lives. Humans are a symbol of civilized humans and have modern values. (Ahmad, 2021) As an idea or concept, James Banks states that multicultural education means education that provides equal opportunities to all students (without excluding gender, social class, ethnicity, race, or other cultural characteristics) in the learning process at school. (Purwasih, 2019)

Apart from schools, there is also an Islamic institution that implements multicultural education in Indonesia. Call it the name is a boarding school. In the Islamic boarding school environment, it is also inseparable from the variety of cultures, ethnicities, tribes, languages, and areas of origin that are different. Still, we can find mutual respect, respect and cooperation between students in Islamic boarding schools so high that it is rarely heard in a boarding school. In *pesantren*, there are significant conflicts; it is different in public schools or community organizations where conflicts often occur between them, brawls between students are everywhere. (Nujumuddin, 2019) From the existing reality, this raises questions and a deep sense of curiosity about this condition because Islamic boarding schools are more prone to conflicts or frictions between students caused by different ethnic, ethnic, linguistic and cultural diversity.

In the Madura island, there is one *mahasantri* (student-santri means student who learn in Islamic boarding school) which is under the auspices of the Al-Amien Prenduan Islamic boarding school foundation which has a campus institution the Islamic Dirosat Institute of Al-Amien Prenduan Sumenep in this instute where the students consist of various ethnic groups and cultures in the country. Indonesia. On this campus, students seek knowledge as provisions for their future lives. In

observation, the researchers found that the students were very harmonious and harmonious in their lives. In fact, according to Muhammad Syauqi, one of the students from the Borneo area. In this Islamic boarding school, I feel at ease. Because we rarely see fights between upper-level students and first-year students (there is no conflict), we are taught to respect the ethnicity and culture of Indonesia and others.

So, in the case above, the researcher wants to know about the implementation of multicultural education in the Islamic boarding school for students at the Islamic Dirosat Institute of Al-Amien Prenduan Sumenep. The researcher also wants to know the supporting and inhibiting factors in implementing multicultural education in the Islamic boarding school students at the Islamic Dirosat Institute of Al-Amien Prenduan Sumenep.

### **Research methods**

This research is classified as a type of *field research* with a phenomenological approach. In terms of data, this research belongs to *descriptive qualitative* research, namely research proposed to describe and analyze phenomena, events, social activities, attitudes, perceptions and thoughts of people, both individually and in groups. Fundamentally, this research deals with humans according to the scope of their respective environments, which include language, events, behaviour based on a very diverse wealth of experience.

### **Source of Data**

Practically, *descriptive qualitative* research defines data as a fact or information obtained from actors (research subjects, informants, actors) activities and places the object of study. (Margono, 2006). In this regard, three essential components become the data source; place (place), actor (actors), and activities (activity). (Sugiyono, 2015) These three components are the primary research sources because this research wants to know about the implementation of multicultural education. This is an activity that occurs among students at the Islamic Dirosat Institute of Al-Amien Prenduan Sumenep, so the place that is the source of data is the campus of the Dirosat Islamiyah Al-Amien Prenduan Sumenep Institute. In addition, many of the students come from

various regions in Indonesia that have various customs, ethnicities, cultures, and different ethnicities. In addition, the components of the actors in this study are kyai, ustadz, administrators and students at the Islamic Dirosat Institute of Al-Amien Prenduan Sumenep.

### **Data collection technique**

In this study, researchers will use several data collection techniques: **1. Observation**, researchers go directly to the research site actively and transparently. So, with this technique, information can be received well, and informants feel comfortable with the researcher's presence. **2. Interview**: The researcher uses two types of interviews, both structured and non-structured. The researcher has prepared the questions to be asked or even the researcher makes his questions if they are considered important. **3. Documentation**, this last technique, is used by researchers to clarify the description of the data researchers need, both during observation (Nana Syaodih Sukmadinata, 2006).

### **Data analysis method**

In this study, the data analysis method used is the qualitative data analysis of the Miles and Huberman model. The data analysis is carried out interactively and takes place continuously until the desired data is valid and correct collectively so that the information is collected accurate and credible. At the same time, the analysis activity uses three steps. Namely: Data reduction (*data reduction*), Data display (*data presentation*) and conclusion drawing and verification (*drawing conclusions and verification*) (Sugiyono, 2015).

## **Results and Discussion**

### **The Basic Concept of Multicultural Education**

Multicultural education is an education that takes place intensely between teachers and students to apply values that recognize and have respect for other people with racial, cultural and ethnic differences to provide an opportunity to interact in the exchange of ideas, principles and behaviour of a person. So that it can reduce the sense

of prejudice that is not good. Multicultural education also consists of two essential parts: education and multiculturalism. (Zarkasyi, 2020) Education is a conscious and planned effort to realize a state of wanting to learn and teach so that later students can actively develop the potential within them to create an attitude of religious spirituality, self-control, perseverance, and good behaviour.

As for multiculturalism, there are all kinds of ethnic groups, cultures, and races that collaborate to become a complete unit in each student's intuition. Multicultural education can also be defined as religious education in a culture in a community commodity. Still, sometimes it is also interpreted as a form of education that offers various forms of cultural diversity models in a government and has the meaning as a form of educational means to foster students' attitudes so that they can appreciate cultural diversity in society. (Nujumuddin, 2019)

Regarding the statement of understanding above, several values of multicultural education exist on the student campus of the Dirosat Islamiyah Al-Amien Prenduan Institute, namely:

### **The Value of Justice Education**

Justice education is a value in which the conditions of truth are legally and formally related to everything related to people and things. Justice is also carried out based on equality between all people. In other words, there is a uniformity carried out by someone in doing a job so that there is an evenness in behaviour and attitude. (Tsuroya, 2020) The lecturers carry a fair attitude in providing values, rewards, and sanctions to foster students to behave well in the future. Indeed, this Islamic boarding school, the Dirosat Islamiyah Al-Amien Prenduan Islamic Boarding School, consists of various ethnic groups, cultures and races. Still, all lecturers must instil values of fairness in them in doing all the work that is their duty.

### **The Value of Democracy Education**

Democracy education is a perception between lecturers and students who uphold the values of equality and equality between one student and another. (Haluty, 2014) One form of implementation that is felt directly by the students of the Dirosat Islamiyah Al-

Amien Prenduan Sumenep Institute is the existence of a student organization management known as BEM (Student Executive Board), HIMA PRODI (Student Association of Study Programs) and also various kinds of extra organizations. in this campus, such as the jammiyatul qurro' wal huffadz group, the student journalists' alliance group, sports and arts groups. This is following the rector's statement, Muhtadi Abdul Mun'in, that the existence of these organizational groups serves as a forum to get to know each other from one region to another and uphold democratic values so that they can become government leaders who are rich with experience. Organization in preparing leaders in various organizational lines in each student's hometown.

### **Tolerance Education Value**

Tolerance education is a trait that is faced with grace, big spirit, breadth of understanding and the absence of coercion according to his will so that others participate in his thoughts. (Sutrisno & Zulkarnaen, 2021) This sense of tolerance is also shared by the Islamic Dirosat Institute of Al-Amien Prenduan Sumenep Institute students. They aim to accept the differences that exist and the various cultures that are owned by the students and lecturers at this Islamic boarding school. With his life, this tolerance education will increase an intercultural harmony and harmony that is owned by all elements in this Islamic boarding school in the Islamic Dirosat Institute of Al-Amien Prenduan Sumenep.

This value of tolerance is also an effort to develop education that emphasizes unity that respects the intercultural values of the students. So that it will create a boarding school atmosphere that has a good sense of cooperation and there is no passionate sense of its own culture but prioritizes a sense of unity between ethnic groups in this pesantren (Islamic Boarding School. (Andri Sutrisno, 2021)

### **Implementation of Multicultural Education in Mahasantri Islamic Boarding Schools**

Various kinds of conflicts occur in this country, including between tribes or among the tribes themselves. Like; the conflict between the Madura ethnic group and the Kalimantan Dayak tribe, the Carol conflict on the island of Madura due to land

inheritance issues and infidelity. This reflects that it is essential to implement multicultural education among students. To avoid an unwanted conflict together. The multicultural education implemented on the student campus are:

1. Regional Consulate Parade

This consulate parade is an activity that is held once a year, usually held in August every year. This consulate parade was held to showcase the traditions of culture that exist in each student's area. So that the students can see and understand the traditions that exist in each region and create a sense of tolerance within the students.

2. Extracurricular Groups According to Students' Interests

There are several student interest group activities at Al-Amien Prenduan, both in developing Arabic and English, education, culture and sports. This is used as an integral part of implementing multicultural education on the student campus of the Islamic Dirosat Institute of Al-Amien Prenduan Sumenep Madura. This santri interest group is not limited by regional divisions, but all of them blend into a single unit that accepts differences and similarities from various regions by upholding the value of freedom which is carried out utilizing deliberation management between each member. (Interview with Sauqi Ilallah, 11<sup>th</sup> November 2021)

In observations made by researchers, many students are enthusiastic about extracurricular activities carried out every morning and evening. Like; as the study of the yellow book, learning to write and the activities of Mapala (Alama Lovers Students). This shows that they no longer look at their cultural background, but they hang out with their friends with full awareness without being passionate about their customs. So that they live in harmony and harmony in this pesantren. (Observation, November 25<sup>th</sup>, 2021)

3. Activities for the study of Islamic religious books

The study of Islamic books is a place to increase a sense of justice, tolerance and democracy among all students. This study is a means to know and understand the



stories of the ancient figures in preaching Islam in a polite way and without coercion to embrace Islam. Therefore, students are required to study well and be diligent in developing a sense of affection between all religions in Indonesia without having to intimidate other faiths.

### **Supporting and Inhibiting Factors in the Implementation of Multicultural Education in Mahasantri Islamic Boarding Schools**

The supporting factors in the process of implementing multicultural education on the student campus of the Islamic Dirosat Institute of Al-Amien Prenduan Sumenep are *First*; Strengths, where the strength in the implementation of multicultural education is due to the process of mentoring and education for students that lasts for 24 hours, as well as the sense of example given by the kyai, leaders, chancellors and all lecturers in the process of developing this multicultural education. And stimulate students with various interest group activities to have a sense of tolerance, justice and democratic values embedded in students. *Second*, Opportunity is an integral part of implementing this multicultural education. In this case, it will make the students have a sense of tolerance for the culture that each student owns so that there will be a sense of harmony and justice in the process of life in this pesantren. Especially in respecting inter-ethnic groups consisting of various ethnic groups on the student campus of the Islamic Dirosat Institute of Al-Amien Prenduan Sumenep

While the inhibiting factors in implementing this multicultural education are *First*, This weakness is part of the implementation of multicultural education that lacks awareness and disobedience to some students who are indifferent to fighting or even intimidating one another. *Second*, Challenges (*Threats*) that the students consist of various kinds of different backgrounds both from culture, ethnicity and race, so this is a huge challenge in implementing multicultural education that will hinder an activity.

### **Conclusion**

In the description above, an analysis of the exposure of the data and the findings of this study has been done. The following conclusions can be drawn: *first*, that multicultural education is all efforts implemented to create a sense of respect and

appreciation for the culture, custom, ethnicity and race belonging to each group. *Second*, the implementation of multicultural education on the student campus of the Islamic Dirosat Institute of Al-Amien Prenduan Sumenep by carrying out activities: parades of regional consulates, interest groups for students, and recitation of Islamic religious books. *Third*, the supporters and obstacles in implementing multicultural education by carrying out teaching and learning activities for 24 hours and establishing extracurricular organizations outside the campus.

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