LEARNING MANAGEMENT BASED ON MULTICULTURAL AT ISLAMIC BOARDING SCHOOL DARUSY SYAHADAH SIMO BOYOLALI

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Abstract: *Islamic Boarding School has the main task to develop religious values in students. But on the other hand, boarding schools must develop social intelligence by actualizing multicultural education. This research aims to find out the planning, implementation, and evaluation of learning that contains multicultural values in Islamic boarding school Darusy Syahadah Simo Boyolali. This type of research is field research, with qualitative descriptive methods and using a phenomenological approach. Data collection techniques use interview, observation, and documentation methods. While the data analysis technique used is interpretive descriptive analysis. There are three results from this study. First, learning planning seen from the perspective of multicultural education has contained multicultural values such as the value of togetherness, and the value of democracy is seen in the learning planning process which involves many parties to conduct group discussions (musyawarah). While the value that contradicts multicultural values is born from the non-creation of products from the planning process in the form of learning tools such as syllabuses and documented learning implementation plans. Second, the implementation of his learning is seen from the strategies used that have contained multicultural values such as the values of democracy, tolerance, justice, togetherness, peace, solidarity. While the contradictory value of multicultural values there are values of injustice and the value of discrimination in interacting between students and teachers in the process of learning activities. Third, the evaluation of learning contains multicultural values in terms of processes and products such as democratic values, values of justice, diversity, tolerance, peace. At the same time, there is also a contradictory value characterized by the value of a conflict, hegemony, and dominance among the students in interacting daily in the environment of Islamic boarding school Darusy Syahadah.*

Keywords*: Learning Management, Multicultural, Islamic Boarding School*

INTRODUCTION

Indonesia is a pluralistic country so it is no longer denied that it must have many problems about the existence of social, ethnic, and diverse religious groups (Musa Asy'arie, 2004). Including in terms of the practice of organizing education in Indonesia which is considered monocultural which is characterized by the uniformization of curriculum and learning methods, and centralization in the management of education (Zamroni, 2001), even Islamic educational institutions such as, madrasahs especially boarding schools today are also considered to have practiced the process of organizing

education that is exclusive, dogmatic, indoctrination and less touching aspects of morality (Abdullah Aly, 2011).

The above can be shown by the inclusion of several indicators that occur in the learning process in Islamic educational institutions. *First* seen in the process of organizing religious education and teaching, in general, emphasizes the safety side of individuals and their groups rather than the safety owned and coveted by others outside themselves and their groups (M. Amin Abdullah, 2001). *Both* are the absence of differences of opinion between teachers and students, and or between students and students in the Islamic education system so that the learning process is indoctrination. *The three* focus of education is only on the achievement of ritual abilities and tawhid beliefs, with single Islamic education teaching materials, namely really wrong and good bad mechanistic (Abdul Munir Mulkhan, 2001). *The four* approaches still tend to be normative, where religious education presents norms that are often without socio-cultural illustrations so that students lack living religious values as values that live in everyday life (Fuaduddinda Cik Hasan Basri,1999). *Fifth,* there is no process of appreciating and accommodating differences in students' backgrounds regarding culture, ethnicity, language, and religion (Zamroni, 2001). *Sixth,* teachers still often advise students by threatening, teachers only pursue academic value standards so that they are still very less touching and pay attention to the ethics and morality of children and intellectual intelligence of students is not balanced with social sensitivity and acumen of religious spirituality.

The condition of Islamic education, especially in the boarding school education institutions that have been described above, according to Muslim scholars, is no longer adequate for a multicultural Indonesian society. Therefore, they plan the transformation of the Islamic education paradigm in Indonesia towards a multicultural education paradigm. This multicultural education discourse is also in line with the mandate of the Law of the Republic of Indonesia (Chapter III, article 4, paragraph 1) on the education system in Indonesia which reads: "Education is organized democratically and fairly and is not discriminatory by upholding human rights, religious values, cultural values, and the plurality of the nation." (Law No. 20, 2003).

Considering that one of the components in education is learning. So successful and not an educational process, greatly influenced by the management of learning carried out by educators. Therefore, learning management will also greatly determine the quality of graduates at the educational institution (Faridatul Isnaeni, 2020).

Learning management is a process of management in an activity consisting of the process of planning, implementing, and evaluating learning, so multicultural values must be used as the basis of the three main elements above in the organization of Islamic educational institutions, especially boarding schools. This statement is in line with the National education system that is the organization of education is carried out democratically, fairly, not discriminative (Faridatul Isnaeni, 2020). In permendikbud No. 22 of 2016 stated also that the learning process in the educational unit is organized interactively, inspiringly, fun, motivating learners to participate actively, as well as providing sufficient space for the initiative, creativity, and independence by the talents, interests, and physical development and psychology of learners (Permendikbud No. 22, 2016).

However, the principles and principles of learning that contain multicultural values are still not optimally carried out and well-considered by educational

institutions in schools, madrasah, and boarding schools (Fitriyah, et al, 2017), especially teachers who are the subject of implementers in the learning process, because a teacher is not only required to master and be able to professionally teach the subjects he teaches only but teachers are required to have the social intelligence to be able to instill multicultural values such as democratic values, humanism values, justice, playmaking, security, and diversity (Ahmad Masrukin, 2020).

The above phenomenon can occur because the law is not explicitly spelled out about multicultural values that must be internalized in the learning process. Presumably, the detailed and explicit description of multicultural values is left to education managers in both madrassas and boarding schools.

Islamic boarding school is the oldest Islamic educational institution in Indonesia and is known as an educational institution that provides educational programs for a full 24 hours. So it should be that the boarding school makes the principle of multicultural values in learning management both in planning, implementing, and evaluating learning activities. But it cannot be denied in practice, it is not easy to do by all boarding schools, especially traditional boarding schools whose education and learning systems are one-way.

Traditional pesantren as described above has complexity in the learning system, so that learning management that includes learning planning, implementation, and evaluation activities is still not maximal even not popularly done by traditional boarding schools (Nurcholish Madjid, 1997). The complexity of the learning system in traditional boarding schools is characterized by the centralistic role of a teacher (kiai), meaning that the teacher (kiai) in traditional pesantren becomes the center of all activities in the boarding school. So that a teacher (kiai) is free in determining the format of his pesantren following what he wants without the intervention of others (M. Ramli, 2017).

Then the orientation of education and learning is seen in four dimensions, namely; First, the status of the student as an object of learning. Second, the function of teachers in learning is a transfer of science and indoctrination. Third, the learning material is subject-oriented. Fourth, the management of his centralistic learning (Zamroni, 2001). Therefore, the learning system in traditional boarding schools that contain multicultural values such as democratic values, values of justice, and diversity is assumed not to be found.

Meanwhile, modern boarding schools in the implementation of educational activities, especially in terms of planning learning programs are not centered on figure teacher (kiai) alone but have involved the participation of many parties (M. Ramli, 2017). Thus, in menage learning in modern boarding schools has been determined by teachers (kiai) and teachers in Islamic boarding schools, so multicultural values are assumed to exist in learning management in modern boarding schools.

Islamic boarding school Darusy Syahadah Simo Boyolali which is one of the boarding schools that blends classical and modern education systems in Indonesia (Profile Book, 2019), was chosen as the object in this study because, *First* based on the fact that this boarding school has thousands of students with a background of student origin is very diverse, and also comes from diverse family backgrounds (Profile Book, 2019). Therefore, if the diversity of the background of these students is not managed about multicultural values there will be potential for conflict in the learning process. *Second*, in Islamic boarding school Darusy Syahadah there are also various students from the background of Islamic religious organizations such as

from Muhammadiyah, Nahdatul Ulama, Hizbuh Tahrir, Salafi, Tabligh Jamaat, Al-Irsyad Islamiyah, and others. This hut has the principle of maintaining a good salaf tradition and accepting new things that build (Profile Book, 2019), this principle is intended to accept all Islamic religious groups and not affiliated with one group on the condition that it is still guided by Al-Qur'an and As-Sunnah and *Ahlusunnah Wal Jamaah* (Qosdi Ridwanullah, 2019). The accepting and open skip developed by the Darusy Syahadah Islamic boarding school shows that it has paid attention to multicultural values in its education and learning system. *Third,* Islamic boarding school Darusy Syahadah in the implementation of the learning process using the independent curriculum compiled by pesantren managers and does not use the standard curriculum of the ministry (Profile Book, 2019). So this, it is quite interesting and attention-grabbing about how the cottage arranges its learning program based on the diversity of the community in the hut.

Based on the background above, researchers will explore in-depth learning management in Darusy Syahadah Simo Boyolali Islamic boarding school which contains multicultural values by looking at planning, implementation, and evaluation activities.

METHODS RESEARCH

This study is a qualitative study that aims to analyze and describe realities and phenomena by providing criticism and assessment of phenomenon that occur (Manning, 1994) and using a phenomenological approach. The object of his research is the Islamic boarding school Darusy Syahadah Simo Boyolali who is assumed to have paid attention to multicultural values in his education system.

The data used in the form of information related to planning, implementation, and evaluation activities of learning that contain multicultural values in the boarding school. The data was obtained from data sources that included the director of the boarding school, the principal, the curriculum and teaching section, the impression, as well as the teachers and students. As for the collection using interview methods, documentation, and observation (Moleong, 2013). The validity of data uses three angular techniques, sources, and time.

Data obtained from the results of research is analyzed with descriptive-exploratory analysis model by reducing data such as grouping and categorizing data that is considered more important and relevant to the purpose of the research, then the presentation of data used theme analysis to be easily understood and then conclude by looking for something that often arises (Miles & Hubarmen, 1994).

RESULTS AND DISCUSSION
Learning Planning

Learning planning is very influential and determines the good quality of graduates of the educational unit. So the learning planning at Islamic boarding school Darusy Syahadah when viewed from the perspective of multicultural education has contained the characteristics of multicultural values and counter-values to multicultural values both in terms of process and product. In terms of the learning planning process at Islamic boarding school Darusy Syahadah has contained multicultural values including the value of togetherness, the value of diversity, and democratic values.

The value of togetherness is demonstrated by the activities of deliberation by making group discussions with teams that have been formed in decision making and policy. Togetherness is a person's attitude towards others or one's attitude towards groups and

communities. According to Dariusz Dobrzanki (2004) that in togetherness there is a unity of feelings and attitudes among different individuals in a group, be it groups in the form of families, communities, organizations, tribes, or social classes.

The system of policymaking and decision making in Islamic boarding school Darusy Syahadah involving many parties and elements of the pesantren section shows that there is no dominance of certain parties in the learning planning process, in addition to showing that every element in the boarding school has the same right and freedom to be able to express opinions, thoughts, and ideas in learning planning. The system in taking policies and decisions made by the Islamic boarding school Darusy Shahadah shows the value of democracy, equality, and justice. By what Was said to Marcel A Boisard (1980) that certain elements of dominance and superiority of parties must be eliminated from the multicultural learning system because the value of democracy in education is giving freedom of thought, freedom in expression, freedom in activities in positive things.

The democratic learning planning process provides opportunities for all parties in the Darusy Shahadah Islamic boarding school. Dede Rosyada (2004) said that education that instills democratic values develops a condition of openness of channels of ideas and ideas so that everyone can receive information as optimally as possible and give confidence to individuals and groups with the capacity they have to decide problems and problems in school educational institutions. Similar to Michael W. Apple and James A. Beane (1993) that the system of education and democratic learning is to develop the participation of various parties such as professional teachers, young people, parents, community activists, and other citizens in creating school policies and programs.

All the elements involved in the learning planning process are found that there is no job description for each element only certain parts so that it has not been organized and organized and still not maximal in the process of learning planning activities and this can result in overlap in carrying out tasks in each part, so as not to produce learning device products such as syllabus and documented learning implementation plans. However, the learning planning process that took place so far in Islamic boarding school Darusy Syahadah shows the freedom to express opinions and aspirations by all elements involved in learning planning activities so that open, fair, and democratic relationships are established without any prejudices that are not good among boarding school administrators. All parties involved in learning planning have the same right to express their opinions either in the form of criticism or constructive advice for the advancement of boarding school educational institutions.

The value of diversity is characterized by the diverse origins of students, and the talents of the diverse interests and skills of the students. Regarding the era of the origin of regional students, culture, language, customs, groups, schools, and schools, Islamic boarding school Darusy Syahadah can stand above all these groups with the principle still in one group of Islamic creed Ahlus Sunnah Waljamaah so that the diversity can be accumulated and managed properly to achieve common goals and can build harmonious social relations with the environment be it the environment of the wider community, Muslims and non-Muslims and government. This shows that Islamic boarding school Darusy Shahadah is inclusive and open to all groups in managing and running its

education system. In line with what M. Ainul Yaqin (2005) said that developing an attitude of accepting and recognizing diversity shows inclusive values that are attitudes of open thinking and respecting differences, be it differences in the form of opinions, thoughts, ethnicities, cultured traditions to religious differences.

Another form of openness of Darusy Syahadah Islamic boarding school, especially in terms of the learning planning process, is to adopt the curriculum of various pesantren in Indonesia. meaning that it is not necessarily drusy Syahadah Islamic boarding school structure and learning with the will of a director only but also receive the curriculum form from other pesantren to be modified again adapted to the vision-mission of pesantren hut and the needs of students and the surrounding community. Rahmat Raharjo (2010) said that learning planning requires the creation of parties related to the school so that it can be adapted to the conditions of students, schools, and socio-cultural communities around the school, and it is possible to include local content according to the needs of the surrounding community. With this boarding school, the educational institution is not considered an exclusive educational institution.

The diversity of students and teachers is based on providing opportunities for all parties, groups to be able to join in studying in an Islamic boarding school which is open to various communities, and is not limited by race or tribe, community organization, or certain religions and genders. All students have the same rights in learning activities. This is in line with what is said by James A. Bank, (1997) that multicultural education is a concept that states that all learners regardless of which group they come from, such as ethnicity, race, culture, social class, religion, gender, and others are expected to get the same educational experience in schools or educational institutions.

Then the diverse interests of the talents and skills of the students. Islamic boarding school Darusy Syahadah facilitates this diversity by facilitating and opening co-curricular and extracurricular programs implemented in all educational units. The diversity of types of educational program services organized by the Darusy Syahadah Islamic boarding school shows that there is attention to the aspects of talent, interest, and youth or skills of the students in their learning planning. This is in line with what Nada Trunk (2018) explains that diversity is an opportunity to make schools more inclusive, creative, and open-minded. Donna M, Gollnick (1983) says that an attitude of valuing diversity, accepting, and recognizing is necessary for a pluralistic and diverse social life. Because acceptance, recognition, and appreciation of diversity are like a mosaic in a community. Lawrence A. Blum (2001) said that acceptance, recognition, and appreciation of diversity are social attitudes necessary in building harmonious social relationships.

Implementation of Learning

Regarding the implementation of learning in Pondok pesantren Islam Darusy Shahadah Using the method Quite diverse. Ramdhani (2020) said that the learning method is one of the most important aspects in carrying out teaching and learning activities because the learning method is a practice as well as a procedure that allows for teachers to teach and students learn. In this case, the values multicultural is found in aspects of learning methods used by teachers in boarding schools. two methods used in the delivery of teaching materials are conventional methods such as lectures, memorization, and alternative methods such as discussions, Q&A, exercises, and practice.

The conventional method in question is the lecture method, the

use of this method is indicated by the communicative interaction process between teachers and students in learning activities in the classroom and outside the classroom, by the way, teachers treat their students as people who already can participate in the learning process by providing opportunities for students to be able to convey questions, opinions, suggestions, and criticisms, with this kind of teacher treatment, can be avoided from authoritarian treatment that imposes the will. According to Ricardo L. Garcia (1982) and three models of teacher teaching methods in the process of teaching and learning activities, namely; Authoritarian, free and democratic methods. Chao (1994) says that authoritarian methods do not allow students to share their opinions, what teachers teach students is self-determined by teachers. Democratic methods can provide an opportunity for teachers to determine the material that students need to learn. As for the free teaching method, it is left entirely to the students to determine the subject matter in the classroom for themselves. So Kniker (1997) said that the teaching method that is considered appropriate in terms of multicultural learning is a democratic learning method, with this method teachers can use a variety of learning strategies such as simulation, role-playing, observation, case handling, and dialogue.

Potts (1995) also added by using critical thinking is a thinking activity carried out by operating intellectual potential to analyze, make considerations, and take decisions appropriately and carry them out correctly. With the combination of methods of dialogue and critical thinking, students are expected to be able to know themselves and others and be able to know other worlds outside their world and be able to appreciate the differences that exist in people's lives.

Critical thinking methods can develop the value of mutually recognizing, accepting, and appreciating the cultural diversity of students that are from multicultural values. Likewise, with the memorization method which is a method that is often used in boarding schools in general, this method is applied to all students without seeing the age of level, the field pursued by the students. In this method, the students are given the task of memorizing the hadith Matan, the Quran, Arabic vocabulary, daily prayers, several verses of sentences from a book, and others, to then deposit memorization to teachers or senior students and between friends to check and control memorization. This method of memorization to some extent has contained the value of togetherness seen from the process of memorization control between students.

Next, the second method is an alternative method such as the method. discussion, Q&A, exercise, and practice. Use of this store is seen from the attitude of the democratic teacher with Give opportunities to students to create group discussions and present Then continue with Dialogue by asking various questions and opinions. By Manfred Ziemek (1986) that the method of discussion is a method of deliberation, this method is usually only found in large boarding schools. Here the students get issues related to religion from teachers as a discussion theme. There is a multicultural learning process developed by teachers through the use of this discussion method. On the one hand, with the discussion method, all students are given the same opportunity to express their respective opinions, so that the decisions taken can reflect the aspirations of the students.

The attitude of the acceptance of the teachers towards the existence of the students has an impact on the form of confidence in the students. Therefore,

the students are more friends of teachers who have a democratic, fair, tolerant, and communicative attitude in interacting and managing the process of teaching and learning activities. The model of the teaching and learning process like this is in harmony with multicultural values that are principled on justice, equality, and democracy. This alternative method can also create an appreciative atmosphere and support each other in the process of teaching and learning activities. This appreciative atmosphere is seen by teachers giving praise, appreciation, and praise to students in the prose of learning activities, as well as seen when in making group discussions students help each other and cooperate in discussing tasks given by teachers. The atmosphere of this mutually supportive and appreciative learning model is one of the conditions to achieve the success of the learning goal by creating a pleasant and democratic atmosphere. The women of teachers who can form an atmosphere of appreciative learning activities and mutual attitudes help show that these teachers have adequate social skills and skills. This is in harmony with multicultural values that develop an attitude of mutual acknowledging, rhyme, and respect.

About the social skills that must be possessed by a teacher, according to James A. Bank (1997) that teachers are expected to always reflect on themselves by giving fair attitudes and treatment to all students of different ethnic backgrounds, races, and cultures and give the same treatment to participants in different genders. On the other hand, Farid Elashmawi and Philip P. Harris (1994) said that teachers must be open and flexible in managing the diversity of participants and ready to accept differences in disciplines, backgrounds, races, and genders to collaborate and coalition with any party. Therefore, the guru in the multicultural education learning process is a very decisive spearhead in the success of encouraging cross-cultural understanding in learners.

Implementation activities Learning using discussion methods, Q&A, practice can create a very pleasant learning atmosphere because it can reduce saturation and boredom in the following learning so that students are not sleepy asleep in the classroom and the atmosphere of learning is exciting, relaxing fun can make students excited in following the learning process. Ricardo L. Garcia (1982) says there is There are three factors in the implementation of the learning process, namely; physical factors, social environmental factors, and teaching style factors of teachers. To create a comfortable and safe physical environment, teachers should be able to consider aspects of chair table setting, lighting, color, and plants. While for safe and comfortable social environment teachers can use the chosen language style, sympathetic relationships between students, and fair treatment of students who are diverse in culture, ethnicity, language, and religious understanding. Next is the fun and exhilarating teacher teaching style factor.

Another factor that causes alternative methods is said to be fun, namely the ability to communicate, especially teachers must have communication skills with students in teaching and learning activities, namely by the way the teacher dialogues with students, listens to his opinions and can provide opportunities for students to provide opinions, suggestions, criticisms, statements, and discussions. Dialogue can act as a factor of reconciliation, can ease tensions, create an atmosphere of mutual trust and mutual respect. Therefore, James A Bank (1994) said that teachers who do not understand cultural background and are not culturally sensitive or do not have cross-cultural understanding cannot be expected to succeed in implementing

multicultural education. No matter how good the concept in multicultural learning will not be too meaningful if managed and controlled by teachers who are not competent in conveying multicultural values, both in the cognitive, affective, and psychomotor realms.

Learning Evaluation

Learning evaluation activities conducted at Islamic boarding school Darusy Syahadah seen from the process have contained multicultural values seen by always holding regular weekly, monthly, and annual meetings for consultation that are technically directly coordinated by the director of the hut, the principal, the head of the curriculum, the classroom, to the students, the head of the business. This activity is carried out so that the sections can provide input, suggestions, and criticisms even though the submission of opinions and suggestions has not run optimally with there is still a sense of dismay with senior teachers. This model of learning evaluation activities when viewed from the point of view of multicultural education has contained democratic values, and the value of togetherness, deliberation in determining decisions and policies (James A Bank, 1993).

The discussion in the learning evaluation meeting included discussing the learning outcomes of students who need foresight in determining class rises and not students who are considered not to meet the standard of class increase, because in Islamic boarding school Darusy Syahadah, in this case, prioritizes effective value (attitude) rather than cognitive value (knowledge). This problem needs to be discussed so that there is no discrimination against other students, especially here the role of a classroom guardian is needed. Because ideally, the assessment of learning outcomes covers three aspects, namely cognitive, affective

and psychomotor (Amiruddin et al, 2019)

But the reality that occurred in Islamic boarding school Darusy Syahadah is that students whose academic knowledge values are good but low moral grades are more considered than low attitude values and high academic knowledge scores, cases like this are given conditional class sanctions. Indeed, the attitude taken by the Islamic boarding school Darusy Syahadah has contained multicultural values, namely the value of tolerance by giving opportunities to students who have problems with the creation of requirements that must be agreed upon, the existence of these requirements is a way so as not to reflect injustice against other students so that it does not necessarily immediately go to class and not but still see and consider other values. Attitudes took teachers to maintain the value of justice in making decisions to avoid discriminative attitudes.

Another aspect evaluated is about the limitations of learning resources and media, this is complained about by some students and teachers when conducting the process of teaching and learning activities such as LCD media, projectors that are not yet available so that the delivery of material is not maximal. As is known that learning media is one of the factors that make the learning process more interesting. It is seen that Islamic boarding school Darusy Syahadah has not paid attention to the importance of the learning media. Therefore, if the students can learn with discipline and diligence in participating in learning activities then adequate facilities are needed (Cockrell et al, 1999). Responding to this, teaching teachers should propose in the learning evaluation meeting to be carried out the procurement of learning facilities. In addition to learning, media learning resources become evaluation materials also in the environment of Islamic boarding school Darusy Syahadah, because they see

there is still a shortage of teaching books provided by Islamic boarding schools. So that the students find it difficult to learn, especially the students who are notable.

Seeing this fact, boarding schools should pay attention again to the aspects of the completeness of learning media that vary, so that students can be diligent and disciplined in participating in learning activities, then there needs to be a strong motivation in all teachers to be creative in using various learning resources, as well as the need for more comfortable and conducive learning rooms so that the teaching and learning process takes place in an interesting and fun way (Omar et al, 2015).

However, in terms of evaluation of learning, there are also contradictory values that are anti-multicultural values such as the value of conflict, hegemony, and dominance among students. These conflicts can be seen with how students interact and communicate in their daily lives in the boarding school environment such as problems exiting the hut without permission, skipping class, belittling teachers, mocking each other and denouncing, borrowing unlicensed goods, and others. The conflict that often occurs is a conflict between senior students and juniors who consider themselves smarter, many experiences and powerful in pesantren huts, therefore the power and authority given by boarding schools to educate juniors are abused and utilized to organize junior students so that there are often fights and continue in the disharmony of relations per generation and look to dominate each other (Maksum, et al 2020). The view of this case shows that social relationships between upperclassmen and upperclassmen can lead to conflict.

CONCLUSION

The achievement of multicultural values in learning management is an inevitability, as a concrete effort and step in transforming inclusive, dynamic, and flexible learning patterns and models. This research concludes that the existence of multicultural values in learning management in Darusy Syahadah Islamic boarding school in terms of planning, implementation, and evaluation of learning has contained multicultural values and contradictory values of multicultural values both in terms of process and product. The multicultural values contained in the three elements are the values of togetherness, democracy, deliberation, justice, diversity, and the value tolerance. While the contradictory values are the values of injustice, decriminalization, conflict, hegemony, and domination.

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