Management Through The Implementation of Multicultural Culture In Islamic Boarding Schools

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Abstract: *Education, especially Islamic education, with a pluralist-multicultural paradigm, urgently needs to be immediately designed in the learning process. The world of semi-Islamic boarding schools or dormitories is undoubtedly no stranger to its positive and negative sides. It is often heard that the hostel is an arena for fading a sense of nationalism in the souls of the younger generation. The application of multicultural culture can be used as a method for solving problems in the souls of the younger generation. This study aimed to identify and describe the concept of character management by applying multicultural culture to male boarding schools at Madrasah Tsanawiyah 1 Probolinggo. The method used in this study uses a qualitative descriptive approach. The research results show that the concept of multicultural culture application in this institution is carried out using; a peace workshop, students' mukim design, multicultural learning and assessment. Multicultural culture can provide students with an understanding of the existing differences, but even though we are different, we can still unite to achieve a goal. The implications obtained through character management by applying multicultural culture to students can foster a sense of nationalism which is shown by caring, helping, being polite to friends and teachers and respecting each other regardless of caste or social status, through character management by applying multicultural culture in this institution become a place to instil a spirit of nationalism to unite the existing diversity. This research is a form of novelty that is unique from previous research because this study analyzes character management which involves multicultural culture.*

Keywords: *Character Management; Culture; Multicultural*

INTRODUCTION

Management can assist education in managing all needs to achieve a quality goal; in general, quality schools are schools with knowledgeable graduates, skills and values, and attitudes that can be shown to compete (Siswanto, 2017). Management can be regarded as a strategy to achieve a goal. Has the nine most essential tasks in achieving strategic management, namely mission formulation, analysis of internal conditions, assessing the external environment, analysis of options, identifying benefits, planning long-term goals,

developing long-term and annual goals, implementing selected strategies and evaluating (Nurhadi, 2020).

In the world of education, of course, there is a great need for management to set learning strategies that can achieve goals. Through management, it is expected to create quality institutions (Karna, 2018). (Karna, 2018). The function of education itself is to develop capabilities and form noble national character and civilization in order to educate the nation's life, have faith, fear God Almighty, have a noble character, be knowledgeable, capable, creative, independent, and be a democratic and responsible citizen. . To realize this goal; extra attention is needed on the habituation of instilling character education carried out at every level of primary education (Omeri, 2015).

Character comes from the Greek language, which means to mark 'to mark' and focuses on how to apply good values in actual actions or daily behaviour. Character education instils character values in students, including awareness, understanding, concern, and high commitment to implementing these values (Harun, 2013). The character problem is one of the problems that always become the concern of every nation in developed and developing countries (Cahyono, 2016). Character is not only taught but must be instilled and grown through habituation (Nurhadi, 2016). Character education for early childhood is intended to instil good values so that they can become habits when they become adults or at the next level of education (Cahyaningrum et al., 2017).

Strengthening Character Education is a continuation and revitalization of the national character education movement, which began in 2010. Strengthening character education or moral education must be implemented to overcome the moral crisis currently sweeping this country (Maisaro et al., 2018). Character education should be instilled as early as possible in children. Especially education based on religion and morals. These two educations will be the foundation for a child's life in the future. PAUD is an institution that is exceptionally meritorious in channelling children's talents and interests. In PAUD, children can explore themselves as a preparation for further education and life that children will go through (Hasanah & Munastiwi, 2019).

Because the problematic cases of adolescents are increasing yearly, this is extensive homework for all parties. Until now, character education has become one of the solutions that can be done to reduce the growth of mental conflict in children. Therefore character education needs to be done as early as possible. One of the characteristics that must be instilled at this time is a religious character because it helps build children's awareness of causal relationships, namely the existence of God as a creator and his relationship with his creatures as servants. In the context of the school curriculum, especially religious

character is needed to lead students to become human beings who believe in and fear God Almighty, have a noble character, are always orderly and disciplined based on existing regulations, have courtesy towards teachers and parents and care for their environment (Khotimah, 2016).

This is where the importance of character education is echoed in an extraordinary way with the hope that a conscious desire to create and instil character in the younger generation of a solid/sturdy nation will emerge. It is hoped that they will not be shaken by the current conditions, both globalization and modernization, which covet momentary worldly pleasures and sacrifice future pleasures as an eternal future. Educational institutions, in this case, schools or madrasas, should become awareness pioneers in fostering character education (Asmani, 2013).

Togetherness is essential for human life. Because being together can make things easier for us. The formation of shared values will indirectly shape the character of the child. To apply the value of togetherness, especially in schools, teachers must have strategies so that the value of togetherness can be understood and applied by students (Syahrial et al., 2019). One aspect of 21st-century education is collaboration. For this reason, it is necessary to build the character of togetherness in students from an early age, regardless of ethnic or religious status. So that in the future, they have collaboration skills. As a teacher, of course, you have to be creative in creating problem-solving activities, bearing in mind that problem-solving is one of the aspects that students must have in the 21st century (Arsil, 2019).

Creating harmony in togetherness can be done by implementing multicultural education and multiculturalism because these two aspects are a solution to overcoming the problem of diversity, along with the emergence of various social, ethnic and religious conflicts in society (Susanti, 2013). Several events, such as the Bali Bombing and the following tragedies, have become a fact that there is no understanding of multiculturalism in the nation and state in our society (Istighfaroh, 2012). Therefore, it is necessary to apply multicultural education in education, especially in this modern era.

In this era of modernization, the education world is developing rapidly. Whether it is formal or non-formal education. One of them is the development of Islamic boarding schools that apply the semi-dormitory method, better known as dormitories. Students from diverse cultural backgrounds are temporarily required to live in the dormitory during the study period. This is enforced so that students can focus more on studying. 24-hour monitoring by education providers has resulted in students being unable to get to know much of the outside world because the space for socializing has been limited in such a

way that the activities of students in the daily life of the dormitory are only for studying and reciting the Koran, without any opportunity to change their lifestyle (Hidayah, 2018).

By having a life in the hostel, parents feel safe and comfortable by entrusting their daughter's sons so that they can educate good character. However, there are several problems faced by the world of boarding-based education, which are caused by different family backgrounds, which is feared that there will be a separation of classifications from both the hostel's founder and the hostel's administrators. Early.

The phenomenon that occurred in the field at the men's dormitory at MTsN 1 Probolinggo a few years ago found indications of some hostel administrators discriminating between some of the fostered students both in the use of dormitory facilities and the rules in the dormitory, of course, this is not very good if allowed to continue because it dramatically impacts the character protege. Related to these indications, the highest policy stakeholders, namely caregivers and school principals, coordinated to form a breakthrough, namely adopting character management by applying multicultural education in building togetherness for all dormitory residents so that a culture of togetherness is always maintained and can instil a sense of nationalism, high tolerance and can shape character the good one. The dormitory leadership and the said staff decided to implement a multicultural education culture in the dormitory environment in the hope that students can socialize with all dormitory residents without distinction and accept all cultures, ethnicities, nations and languages that exist in the MTsN 1 Probolinggo male boarding institution.

This is based on several previous researchers regarding the importance of character management by applying multicultural education, which can build a sense of nationalism towards students. Fajrussalam et al. (2020) said that multicultural education significantly affects pluralist attitudes and social morality (civic virtue). So that multicultural education is essential to be implemented in everyday life to prevent conflict in society. Then emphasized by Arifin (2012), who said multicultural education as an instrument of social engineering encourages an educational institution to play a role in instilling awareness in a multicultural society and developing an attitude of tolerance and tolerance to realize the need and ability to cooperate with all the differences that exist.

Syahrial et al. (2019) emphasized that multicultural education requires an introduction to the various cultures possessed by human beings from various ethnic groups, races or ethnicities, and religions. With racial and religious differences in schools, teachers must be actively involved in the learning process to teach multicultural education with the value of togetherness. Furthermore,

Rohman & Ningsih (2018) conveyed the importance of understanding multicultural education for the younger generation because, in the era of the industrial revolution, 4.0 one of the competencies needed in the world of education was the ability of the younger generation to solve problems (problem-solving), the following definition was expressed by (Fida, 2016) The concept of multiculturalism is essential to develop and implement in the process of transforming the values of various peoples and nations. The difference in this study from the previous research is that multiculturalism is implemented in dormitories or dormitories that have a variety of innate cultures of the santri so that it becomes unique because its application is specially designed while still being guided by the characteristics of the santri.

Departing from the above, researchers are interested in integrating character management by applying multicultural education to Islamic educational institutions. Multicultural education was developed to foster a high sense of nationalism in the students of the boys' dormitory at MTsN 1 Probolinggo. The novelty of this research is the character stimulation of students with the application of multicultural culture, which will have implications for instilling a sense of nationalism and tolerance. This research aims to analyze and understand character management by applying multicultural education to the male boarding school MTsN 1 Probolinggo.

RESEARCH METHODS

This study uses a qualitative case study method by conducting research to describe the problem and analyze the problems. Place of research at MTsN 1 Probolinggo male boarding institution. Researchers collect data through several stages, such as; observation and observing directly at a multicultural-based research site. Interviews interviewed several informants at the research site regarding the application of multicultural education in dormitories. Observation, making visits to research sites. Documentation study, analyzing documents related to research.

The source of information in this study was interviews with caregivers, school principals, ustadz and students of the Boys' Dormitory MTsN 1 Probolinggo. Source data collection data, analysis in the form of reduction, display data, then conclusion. In the early stages of data collection, further data reduction is sorted in notes. Then the data display understands the data, which is carried out by drawing conclusions from the studied data.

Figure 1. Data Collection Process

It can be seen in Figure 1 that the process of collecting research information is carried out by collecting supporting data related to the research then data reduction is carried out by sorting the data, which is a simplification, classifying, and removing unnecessary data so that the data can produce meaningful information and conclusions can be drawn.

RESULTS AND DISCUSSION

In the research process, it was found that the boys' dormitory at MTsN 1 Probolinggo had implemented multicultural education in both formal and non-formal education. Multicultural education is implemented in the following ways:

Peace Workshop

The workshop program is a method whose implementation is a part of the learning process (Suprayekti & Anggraeni, 2017). Workshops are also an activity where several experts in a particular field gather with a group of people with the same background or profession and carry out interaction activities to discuss a particular problem. In the implementation process, these workshop activities will focus more on discussing specific issues accompanied by training. The participants in it will gain new knowledge that is very useful and can also be applied to their field of the profession (Jundulloh, 2021)(Indarwati, 2018).

If1 as the caretaker of the dormitory, emphasized that the involvement of the workshop could provide new experiences and strengthen understanding of the material presented at the workshop; the workshop was chosen for strengthening character in students at MTs.N 1 Probolinggo referring to multicultural education. The workshop, which collaborated with several related parties, raised the theme of peace over conflicts that occurred in Indonesia. All administrators and all students in the dormitory attended this workshop. Through the same process, students can develop naturally (Wulandari, 2010).

A peace workshop can also be used as a learning method to foster a sense of peace and mutual respect for differences and provide self-benefit to others if needed (Wahyu et al., 2019). The holding of a peace workshop in collaboration with the local government has further strengthened the

strengthening of character education for students. This workshop on peace has been going on since 2017 until now. However, this workshop is not part of the school curriculum but an additional activity organized by the hostel to increase students' knowledge to achieve the vision and mission expected by the hostel.

As conveyed by IF1 as the caretaker, cooperation with the local government regarding workshops is an effort by the hostel manager to eliminate prejudice in students towards the diversity that exists in the environment, especially the dormitory environment. So, both among dorm mates and in society in general, they have instilled multicultural values to eliminate prejudice.

It was also emphasized by IF2, the head of MTsN 1 Probolinggo, that the workshop raised the theme of peace over conflicts. The material presented was by watching together (*nobar*) a documentary film with the theme of peace, followed by a discussion responding to the documentary film. The students' enthusiasm was also seen when they absorbed the film while it was playing and gave feedback on what they saw. The feedback given from students' narratives has also shown that there are multicultural seeds which are increasingly strengthened by the existence of this peace workshop activity.

Thus, the peace workshop in this dormitory is part of an additive approach if it is examined more profoundly using James Banks' theory. With this additive approach, the hostel manager incorporates multicultural values into children without changing the curriculum structure. The goal is for children to be inclusive, easily accept differences, be tolerant and respect others.

This additive approach can also include multicultural values in a hidden curriculum, namely the process of instilling values and characteristics in students through the behaviour of educators during the learning process. This can be seen from the dormitory managers who accept the differences that exist in society and implement them in an attitude of tasamuh (tolerance), namely an attitude of acceptance of existing differences, both thinking and cultural-traditional, as long as Islamic values can be penetrated (Islamic). values) do not need to be omitted, for example, *slametan, tahlilan, dhikr, al-barjanzi*, grave visits, etc.

Harmony between caregivers (*Kyai*), hostel administrators or *ustadz* (teachers) and students with regional backgrounds, various communities and social classes is shown by their ability to live together while always maintaining mutual respect and appreciation. The multicultural discourse promoted by the MTsN 1 Probolinggo male dormitory is intended to appreciate the diversity and different backgrounds of race, ethnicity, gender and class differences in social space. This is reflected in organizing education in dormitories by treating

students equally in the learning process, both with the *sorogan, bandongan* and general recitation methods.

So, it can be said that the MTsN 1 Probolinggo men's hostel does not turn a blind eye to the differences. Thus, the concept of an additive approach in the male dormitory of MTsN 1 Probolinggo is more spiritually additive, inculcating students' behaviour through spiritual values.

Student *Mukim* Design

Design, in general, can be defined as how to design. *Mukim* is a residence that will be used as a refuge from all threats. It can be concluded that the student *mukim* design is a residential design that is used as a shelter for several existing students (Rohmanurmeta & Farozin, 2016). As long as they live apart from their parents, students will live together with friends in one hostel, a group life that will be lived with various characteristics (Makful & Pirawati, 2019).

The design of the *mukim* in the male dormitory at MTsN 1 Probolinggo is made the same; there is no difference between student A and student B, and the facilities in the dormitory can also be accessed or used by all students. Likewise, in the design of students' seats when participating in formal school learning, there is no difference between all students of social status, culture, regional origin, etc. This is evidenced by the observations made where the design of students' rooms has the same facilities among students without any gaps based on economic, social or regional origin. The element of equality is highly valued in this case, where students are treated the same by the hostel and the assistants on duty. Design student rooms that have the same facilities among students without any gaps either based on economic, social or regional origin. The element of equality is highly valued in this case, where students are treated equally, and there are no special terms from both the hostel or the *asatid*.

On the other hand, room designs that come from different regions indirectly collide with different cultures. The nature of students from different regions will, of course, bring diverse cultures as well. So that students will learn to position themselves amid diversity. Thus students have carried out direct learning from the experience of interacting with their roommates who have diversity, which refers to indications of the application of multicultural education through social learning.

IF1 Conveying that having the same room design for each student can teach them the meaning of togetherness can make them closer to all the residents in the boys' dormitory. When book learning is carried out in the *bandongan* way, which is carried out at night, this *bandongan* method shows the application of multicultural stimulation where students mingle together and gain

knowledge from ustad or *kyai*. The sitting pattern when reciting the book, which is carried out in the hall of the hostel, has no boundaries or separators between regions or the economy; they blend into one unit, increasing the knowledge carried out in the hostel.

IF3 as an *asatid* at the MTsN 1 Probolinggo men's dormitory, also said that we consider students in the men's dormitory like our own children; we treat them the same as one another. We try to be equal and apply the concepts of patience, caring, and togetherness so that they have a sense of nationalism. So students can sit with other students from different regions. Indirectly, with the mixing of students from different regions, they will establish communication, exchange ideas, discussions, etc. Thus, from the dormitory, an attitude of openness is formed for students to coexist with those who incidentally differ regionally. Fair treatment from caregivers and teachers at the MTsN 1 Probolinggo men's dormitory without discriminating against the origin of the students

 The sitting procession when studying *Ta'lim Mu'alim* also makes students from outside Java (minority students) feel that their presence is also considered here, even though their position is only a minority. This indirectly makes students who are said to be a minority grow the confidence to mingle with those who are the majority from Java.

Multicultural Learning

Multicultural learning seeks to empower students to develop respect for people of different cultures, providing opportunities to work directly with people or groups of people of different ethnicity or race. Multicultural education also helps students recognize the accuracy of diverse cultural views, assists students in developing pride in their cultural heritage, and makes students aware that value conflicts often cause conflict between community groups. Multicultural education is organized to develop students' abilities to view life from various cultural perspectives that are different from their culture and to have a positive attitude towards cultural, racial, and ethnic differences (Yanti, 2018).

In implementing multicultural education, it is not only the environment that is used as a multicultural climate, but it is also mandatory to implement multiculturalism-related activities in school learning because multicultural-based learning is essential in supporting the success of programs that have been implemented in educational institutions based on multicultural education when the delivery or presentation of learning to students that is interesting, energetic, creative, and innovative makes students more interested and interested in exploring the learning delivered by Asatid (Baharun et al., 2021).

As conveyed by IF2 as the principal of MTsN 1 Probolinggo, the implementation of multicultural education is not only in the living environment or student dormitories but in formal learning also applies multicultural-based education, which is carried out when preparing learning tools, namely lesson plans and syllabus by inserting multiculturalist values, including democratic, tolerant, honest, creative, and others. After being evaluated by a team appointed by the school principal, the evaluation team, and if the team has evaluated it, the school principal will evaluate the team through a briefing. We, as school principals, often communicate to give directions to school members, especially the asatid council, for making lesson plans and syllabuses in which there is learning the character of nationalism.

IF4 also emphasized it as the *asatid* at MTsN 1 Probolinggo, the high boards of institutions such as school principals, foundations and committees always socialize if there are new regulations by providing examples as a guide, even in the form of soft files so that it is easier for teachers to filter what is needed and which one is unnecessary. So that with the syllabus and lesson plans, learning activities can occur systematically by expectations. Therefore it can be reviewed regarding the time, media and methods used by each teacher in the class. This is to facilitate the evaluation process in class, which will later be used as a benchmark for applying the learning model in the following year.

IF5, a student at the MTsN 1 Probolinggo men's dormitory, also said that the subjects related to multiculturalism education were sociology, and the material was prepared by the school itself, namely *ASWAJA*. For sociology, the time to teach multiculturalism material is in the teaching material for class IX in the even semester with the theme of a multicultural society. This material is taught in 3x40 minutes (3x meetings). "For sociology students, it is more fun to discuss and study together. The teacher also involves electronic media in gathering information as a learning guide. The use of internet media or newspapers is also a reference for us students to find assignments given by the teacher. For the method, the teacher prefers group discussions because that way, it feels more conducive to the application of multicultural education with group work; we can directly practice socializing with friends.

IF4 emphasized that the following material is the subjects formulated by the school itself: *Ahlussunah Wal Jama'ah* subjects. This subject contains material on Nu'an, which outlines the ways of life as members of the *Nahdlatul 'ulama*. This material is taught 2 x 40 minutes with the lecture method by the teacher who teaches the material. For media, he uses many examples of documentaries with power point and LCD.

In addition, there are still several extracurricular programs that support the implementation of multicultural education, namely *khitobah*, namely training for students to preach with the aim that students have a solid mentality to speak in public. During the sermon, the principal has the opportunity to provide provisions to students, including equipping students with the values of multiculturalism. *Khitobah* training is held 2x in one semester. Furthermore, another extracurricular is AMT (Achievement Motivation Training), which is training intended for new students to survive in the MTsN 1 Probolinggo men's dormitory until the completion of the study period. The methods used are various, from lectures and group discussions to conflict management. Everything is done to achieve the goal of forming the mentality of the students and fostering strong character in their souls of the students.

Assessment

Assessment is a process that provides an overview of what is happening in a program and ensures the affordability of the physical and structural elements of the planned program (Tere & Herdi, 2021). Assessment is also the process of obtaining the necessary data and information to determine the degree and extent of learning that has occurred to make the necessary assessments and improvements to maximize results. This assessment is also carried out as a follow-up action from monitoring to measure and improve implemented activities, such as matching activity results. The assessment aims to ensure that the plans that have been arranged can achieve the goals set and implemented. The evaluation results are intended for planning again and functioning as the final administration and management (Baharun & Wibowo, 2021).

IF2 said that carrying out a character management assessment through the application of multicultural culture at the male boarding school MTsN 1 Probolinggo was carried out through two stages; the first is a daily evaluation, and the second is a semester evaluation. In the daily evaluation, Asatid assesses the students' daily life, starting from discipline, social ways and manners of students towards all components in the dormitory environment. Then the semester evaluation is carried out every six months, which is implemented through writing. In this written evaluation, the students answer a series of questions about multicultural understanding that has been applied to their lives in the hostel.

In the opinion of (DiBenedetto et al., 2018), assessment is critical to do. It is necessary to know the extent to which the achievement level of multicultural culture is applied to dormitories. It will then be revised on the needs that must be added or reduced in applying multicultural culture in these institutions. Based on interviews with informants, which include caregivers,

school principals, assistants and one of the students in the dormitory, the assessment method is carried out through direct observation during the learning process. The applied assessment system can provide an overview of the extent to which multicultural culture is embedded in students' souls.

IF4 also emphasized that this assessment is helpful to be used as an archive of assessments which is manifested in a portfolio and used as a reference for subsequent assessments; the implementation of the assessment is carried out as objectively as possible according to actual conditions in the field so that results can be obtained that can conclude an overview of the steps that need to be taken for the next level. The assessment activities in evaluating the system can provide direction and the following steps to optimize the program that is already running. This further strengthens the institution to develop multicultural education in the hostel.

CONCLUSION

One effort to train character is by stimulating educational culture, one of which is multicultural education. Planting multicultural education can train students to have a sense of nationalism so that the children's character will indirectly form humanistic nationalists. Based on the description of research results and analysis of research data on character management that is formed through the application of multicultural education carried out by MTsN 1 Probolinggo institutions in the school dormitory environment, it can be taken as follows: empathy, mutual respect and respect for fellow friends, especially for said especially for caregivers so that they can realize the school's dream of creating character management for students in the institution. Character building through the application of multicultural education is a novelty that can be used as a reference for further research, especially on the problems of multicultural education. Of course, the application of character management through multicultural culture in the MTsN 1 Probolinggo dormitory cannot be carried out in all institutions because this must be realized in the characteristics and conditions of environmental institutions. This provides an opportunity for subsequent researchers to study and study with different cases and characteristics and gain a broader understanding.

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