

## Internalization of Muticultural Education Values in Improving the Quality of Graduates at Pesantren Assalam Sungai Lilin

Sayid Habiburrahman<sup>1</sup>, Suroso<sup>2</sup>, Fitri Mulyati<sup>3</sup>

<sup>1</sup>Universitas Muhammadiyah Palembang; [sayidhabiburrahman@gmail.com](mailto:sayidhabiburrahman@gmail.com)

<sup>2</sup>Universitas Muhammadiyah Palembang; [Surosopaimo27@gmail.com](mailto:Surosopaimo27@gmail.com)

<sup>3</sup>Universitas Muhammadiyah Palembang; [fitrimulyati221015@gmail.com](mailto:fitrimulyati221015@gmail.com)

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### ABSTRACT

The results of this study show that; first, the values of muticultural education that are instilled are: democracy, mutual respect, tolerance, mutual respect, justice and equality, brotherhood, togetherness, and cooperation. Second, the process of internalizing muticultural education values is applied in the form of; curriculum planning, democracy in discussions and workshops, interaction between teachers and students, and democratic evaluation. Third, improving the quality of alumni through; acceptance of students, distribution of alumni benefits in the community and other surrounding places formally and non-formally. Fourth, supporting factors are; visionary kiyai and sustainable integrated Islamic education system, textbook curriculum, while inhibiting factors; limited muticultural understanding, need to increase cultural and interfaith dialogue, limited understanding of the meaning of tolerance. The values of muticultural education can be influenced by integration in a sustainable integrated Islamic education system through the curriculum content of textbooks and pesantren books, coaching pattern time, and a conducive climate environment.

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### Corresponding Author:

Sayid Habiburrahman

Universitas Muhammadiyah Palembang; [sayidhabiburrahman@gmail.com](mailto:sayidhabiburrahman@gmail.com)

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## INTRODUCTION

The diversity of Indonesian society is a logical consequence of natural law, sunnatullah, something that is natural. And can happen in other countries. As a result of advances in communication and transportation technology, interactions between nations of different religions, cultures and ethnicities are inevitable, bringing human relations closer to each other (Abdurrahman Assegaf, 2005). The offer of the importance of muticultural education that was discussed by educational experts in Indonesia has received a positive response from the executive and legislative branches. This is evident in the enactment of the Law of the Republic of Indonesia No. 20/2003 on the National Education System, which accommodates the values of human rights and the muticultural spirit.

Pesantren strongly upholds an attitude of respect, without questioning the origin of ethnicity and race (Syarnubi, 2019). The pesantren curriculum, both modern and traditional pesantren, teaches an increase in national insight to students and the surrounding community so that they can live together and side by side with various groups of plural Indonesian society and be able to spread grace to the environment (Syarnubi, S., Syarifuddin, A., & Sukirman, 2023). Assalam Sri gunung Islamic Boarding School is one of the Islamic educational institutions established to create peace and provide a broader insight into the horizons of thought, science, and experience for Muslims. The education system used refers to the system and management of the Darussalam Gontor Ponorogo

modern boarding school in East Java, with the aim of improving the quality of education, especially Islamic education in Musi Banyuasin Regency and its surroundings.

As one of the modern pesantren in Indonesia, Pesantren Assalam in curriculum development incorporates muticultural values in its education system (Syarnubi, S., Alimron, A., & Muhammad, 2022). The attention to muticultural values is assumed to be related to the fact that this pesantren has santri with very diverse backgrounds (Syarnubi, S., Efriani, A., Pranita, S., Zulhijra, Z., Anggara, B., Alimron, A., ... & Rohmadi, 2024). If the diversity of the backgrounds of the santri's regions of origin is not managed by paying attention to these muticultural values, it is very potential that conflicts will occur in it. Muticultural values in pesantren are at least. Therefore, the values of muticultural education applied in pesantren, through the education system in it, not only have implications for the tolerant attitude among fellow pesantren communities, but also have implications for the quality of santri graduates with character and quality (Syarnubi, S., Mansir, F., Purnomo, M. E., Harto, K., & Hawi, 2021).

In connection with the above problems, the researcher then made temporary observations in the field, and found that there was a process of applying and developing muticultural education values for students at the Assalam Sri gunung Muba Islamic Boarding School, including; togetherness, brotherhood, cooperation, and mutual respect for fellow students. Furthermore, the spirit of exemplary, discipline, responsibility, honesty, courtesy, respect for the elderly, creativity, love for cleanliness, and social such as; greeting greetings, smiling greetings, shaking hands when meeting fellow students and teachers (ustad / ustazah), daily tadarrus (reading the Koran), throwing garbage in its place, and habituation of discipline in carrying out fardhu prayers in congregation in the mosque and sunnah prayers such as dhuha and Tahajud both individually and in congregation led by fellow students. Seen in the daily activities of santri life. The pesantren coaching system treats all students the same without any differentiation and overestimation of one another. For example in this case from the santri dormitory, where they all live in dormitories that have the same facilities, each dormitory already has equipment in each room such as beds, cabinets, bathrooms.

However, in relation to the observations that researchers have made on the above, it turns out that based on the facts in the field, on the one hand, it is still not optimal for some graduates (out put) from the Assalam Islamic Boarding School after leaving or completing themselves from the Islamic Boarding School. This can be seen from the side of continuing their studies, based on existing data that not all graduates are able to continue their education to tertiary institutions, either public or private universities, due to limited funds and other things, even though the average academic value of graduates has good achievements when staying at pesantren both in school and in the field of extracurricular activities. However, some also continue their higher education at public and private universities and a few continue to Middle Eastern universities.

Likewise, the use (out came) of some graduates from the Assalam Islamic Boarding School in the community has not been very visible and prominent such as; becoming a famous preacher / mubaligh or becoming a superior religious instructor in each region even though on the non-academic side there are many achievements born by students when studying at the Assalam Islamic Boarding School. However, there is also the use of alumni (out came) seen in their work in government agencies such as; becoming civil servants, politicians, sub-district heads, teachers and also private agencies such as; working for BUMN, plantation companies and others. In addition, on the other hand, the process of internalizing muticultural education values in the Assalam Islamic Boarding School still needs to be improved so that the values of togetherness, brotherhood, cooperation, and mutual respect for fellow students without seeing the differences in ethnicity, race and culture of each student are truly embedded in them (Syarnubi, 2022).

## METHODS

This research uses a qualitative descriptive method. Based on the existing problems, the form of this research is descriptive qualitative, namely by describing "what is" about a variable, symptom or situation that occurs in the object of research (Suharsimi Arikunto, 2016). The approach used in this research is a phenomenological approach, which is an approach that seeks to understand the

meaning of events and their relationships to ordinary people in certain situations, especially with regard to the internalization of muticultural education values in improving the quality of graduates at Assalam MUBA Islamic Boarding School.

The types and sources of data in this study are two, namely primary data and secondary data. According to Lofland in Lexy J. Moleong (2005: 157) reveals that the primary data sources in qualitative research are words, or actions, the rest are additional documents and others. While secondary data sources are in the form of documents relevant to the focus of research, such as images, photographs, meeting notes or writings that have to do with the focus of research. The main instrument in this research is the researcher himself. This agrees with Nasution that in naturalistic, qualitative research, there is no choice but to make humans the main research instrument (Nasution, 2003). The reason is that everything does not yet have a definite form, problems, research focus, research procedures, hypotheses used, even expected results, all of which cannot be determined definitively and clearly in advance. To make it easier for researchers to carry out research in the field, the researcher as a research instrument is equipped with the use of interview guidelines, observation guidelines, questionnaire guidelines, and documentation guidelines (Syarnubi, 2020).

Data analysis was carried out during data collection which was carried out through a three-stage water model, namely data production and then coding and developing propositions so as to obtain conclusions. In order to support the validity of the data, the researchers used the triangulation process, which is a data validity checking technique that utilizes something else outside the data for the purpose of checking or comparing the data.

## FINDINGS AND DISCUSSION

1. The values of Muticultural Education at Assalam Sri Gunung Muba Islamic Boarding School include:

a. Values of Democracy and Mutual Respect

Observing the findings in the field, education with democratic nuances provides equal opportunities for all elements in the classroom and school to participate in the learning process. Democratization of education provides active participation that designs students to develop and cooperate between teachers and students, as well as fellow students in the classroom (Syarnubi, et al, 2023).

b. Value of Tolerance and Mutual Respect

The cultivation of tolerance values taught at the Assalam Islamic boarding school is instilled through formal learning activities at school and non-formal activities outside of school hours. The goal is to be able to foster the mentality and attitude of the students to become good, intelligent, berakhaqul karimah students and become students who have a tolerant attitude towards different views and existing problems (Syarnubi, S., & Fahiroh, 2024).

c. Value of Justice and Equality

The principles of justice and equality applied by Pesantren Assalam are the basic principles of muticultural education, both at the level of ideas, processes, and movements. These two principles underline that all children have the same right to education (Abdullah, 2016).

d. The Value of Brotherhood (Ukhuwah Islāmiyah), Togetherness, and Cooperation.

Referring to the results of research in the field, the brotherhood and togetherness of fellow students that are instilled in them are all activities carried out in the pesantren, from waking up to sleeping again. This proves that a sense of togetherness and brotherhood must continue to be emphasized (Syarnubi, 2023). The Internalization Process of Muticultural Education Values at Assalam Sri Gunung Muba Islamic Boarding School includes: Vision and Mission of Assalam Islamic Boarding School, Regional Origins of Assalam Islamic Boarding School Students, Planning of Educational Programs and Curricula, Implementation of the Assalam Islamic Boarding School Curriculum in a Muticultural Perspective, Evaluation of the Assalam Muba Islamic Boarding School Curriculum in a Muticultural Perspective.

2. Quality of Graduates of Assalam Islamic Boarding School Sri Gunung Muba

Based on the results of the researchers' observations related to the quality of the students and also graduates or alumni of the Assalam Muba Islamic Boarding School, in this case it was found from 3 (three) things, namely: Judging from Input (acceptance of new students), Judging from Output (distribution of graduates / alumni), Judging from Out Come (the use of graduates / alumni in the community or workplace).

### 3. Supporting and inhibiting factors for the internalization of muticultural education values in improving the quality of graduates.

#### a. Supporting Factors.

The progress of the pesantren is considered inseparable from the vision of a kiyai, including in the Assalam Muba pesantren. Based on the findings in the field, that the mindset of the leaders and kiaiKiyai of Pesantren Assalam, researchers can see the character of the muticultural values they have. Their visionary spirit in the future in building the pesantren strengthens the foundation of the pesantren as a factor that plays a role in advancing the pesantren by having a character that is in line with muticultural values while keeping it from deviations in understanding and actions that show the seeds of violence. Referring to the findings, it is found that wise steps and efforts to become a superior educational institution are certainly inseparable from how the pesantren kiyai cooperate with all parties, strengthen relationships and relationships and build positive communication for the progress of the pesantren. Implementing an Integrated Islamic Education System. The concept of integrated Islamic education referred to by pesantren includes the following four components:

#### 1) Integrated pesantren education curriculum.

What is meant by this curriculum is that the pesantren tries to combine general and religious studies in one direction and continuously. Continuous is an effort that is continuously carried out with the intensity applied in the daily life of the students (Syarnubi, 2024).

#### 2) 24-hour Full Day Education.

If you look at the daily activities of the students, it can be said that all students have full activities that are educational, learning, development and formation of abilities, skills, attitudes, and morals. In other words, the full-day education system for pesantren is not only providing formal lessons until the afternoon, but making all the time for 24 hours as a series of educational values for the lives of students .

#### 3) Good environment and climate.

Environmental conduciveness seems to be very supportive in a good educational process. Based on the results of the researcher's observations, it was found that Pesantren Assalam has a pesantren campus area that can be said to be comfortable and representative, with many shady trees inside the campus and outside the pesantren campus, as well as an environment that is still beautiful with coolness because it is still surrounded by rubber plantations, so that in this pesantren the atmosphere of learning students with a classical system is not a problem. menjadi patokan utama, karena kadangkala area di luar kelas dijadikan sarana belajar bagi santri.

#### b. Inhibiting Factors

There are several factors that hinder the process of internalizing muticultural education values in improving the quality of graduates at Pesantren Assalam:

- 1) Understanding of muticultural issues has not been raised so much. This is not impossible because the term muticultural is not so familiar among pesantren.
- 2) Pesantren have not been very interested in implementing forums for cultural and interfaith dialog.
- 3) The College of Tarbiyah Assalam has not been maximized in scientific studies. This is still understandable because the college in this pesantren can still be said to be newly established, so it still needs a process in building a scientific culture in the college environment.

- 4) Information technology facilities (internet and social media) available in pesantren have not been widely utilized by some educators in updating developments and spreading muticultural ideas (Syarnubi, 2016).

Solutions to Overcoming Things that Hinder the Internalization Process of Muticultural Education Values at Pesantren Assalam Sri Gunung Muba. Based on the description in the previous point, it can be concluded that the steps or solutions that can at least be taken in the process of internalizing the values of muticultural education in improving the quality of graduates are as follows:

- 1) Develop and re-conceptualize an integrated pesantren curriculum that integrates muticultural content.
- 2) Implementing activities for students in pesantren that are rich in muticultural values content.
- 3) Maximizing the existence of the College there as a driving force for the implementation of routine scientific studies that discuss issues related to muticulture.
- 4) Establishing good cooperation with various parties as a form of communication and accountability for the implementation of pesantren education.
- 5) Maximizing the role of technology for pesantren as a medium of access to the latest information.

## CONCLUSION

That there are four characteristics of muticultural education values instilled in Assalam Sri Gunung Muba Islamic Boarding School, including: (a) Democratic Values and Mutual Respect Values, (b) Tolerance Values and Mutual Respect Values, (c) Justice and Equality Values, (d) Brotherhood, Togetherness, and Cooperation Values.

The process of internalizing the value of muticultural education in improving the quality of graduates at Ponpes Assalam is; First, the curriculum planning of Ponpes Assalam is carried out with the stages of drafting and discussion. Second, the muticultural values, among others, are found in the textbook material used, the diversity of learning places, learning methods, democratic relationships between ustadz and santri, and are seen in the use of learning evaluations. Third, the evaluation of the curriculum at Ponpes Assalam contains muticultural values, namely the value of democracy. This democratic value is observed from the deliberation approach in the curriculum evaluation process. All participants get the opportunity to submit suggestions, proposals, criticisms, and input.

Efforts to improve the quality of students and graduates of the Assalam Muba Islamic boarding school can be seen from 3 (three) aspects, namely: First, Input (acceptance of students) by distributing brochures distributed through the regional consulate of each student. Second, Output (distribution of graduates / alumni), Third, Outcome (applicability in the community), it was found that on average, the alumni of the Assalam Islamic Boarding School after graduating from the pesantren, they could enter the community in an effort to develop the knowledge gained while studying at the pesantren.

As for the supporting factors in this theme, researchers mapped in two categories; (a) visionary pesantren kiyai, and (b) the implementation of a sustainable integrated Islamic education system, which includes; curriculum with an integrated and sustainable system, textbooks and pesantren books with muticultural values content, 24-hour education system, and pesantren environment with a conducive climate. While the inhibiting factors are at least 5 (five) factors that researchers found, namely; (a) the understanding of muticultural issues has not been raised much, (b) the pesantren has not been very interested in implementing forums for cultural and interfaith dialogue, (c) the College of Tarbiyah Assalam has not been maximized in scientific studies, (d) information technology facilities (internet and social media) available in pesantren have not been widely used by some educators in updating developments and spreading muticultural ideas, (e) there are still some teachers who think tolerance (especially in differences in beliefs) is only limited to respect and recognition.

The solutions to overcome the inhibiting factors in the process of internalizing the values of multicultural education in improving the quality of graduates are as follows: (a) Developing and re-conceptualizing an integrated pesantren curriculum that integrates muticultural content, (b) Implementing activities for students in pesantren that are rich in muticultural values, (c) Maximizing the existence of the College there as a driving force for the implementation of routine scientific studies that discuss issues related to muticulture, (d) Provide and carry out continuous training, workshops and seminars in opening the insights of nationality, diversity, and plurality, (e) Establish good cooperation with various parties as a form of communication and accountability for the implementation of pesantren education, (f) Maximize the greater role of technology for pesantren as a medium of access to the latest information.

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