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**Internalization Of Multikultural Values In Pondok- Pesantren Education  
(Study at Pesantren API Tegalrejo Magelang)**

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**Abstract**

*This study aims to reveal how multicultural values are internalized in the API Tegalrejo Magelang Islamic boarding school. This research is field research that uses a qualitative approach. The subjects of this study were the caregivers of pesantren, leaders of pesantren, administrators of pesantren, Ustadz-ustadzah, and students. The data in this study were obtained through interviews, observations, and documentation. The results of this study produced several findings: firstly multicultural values were internalized as strengthening scientific traditions in Islamic boarding schools. Second, the process of internalizing multicultural values begins with socialization, assignment, and habituation and ends in assessment. Third, the passion for multicultural values as a result of the scientific process can strengthen the science of pesantren which is shown by identifying multicultural values as a characteristic of pesantren.*

**Keywords: Educatoran, Multicultural.**

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**INTRODUCTION**

Pesantren is one of the Islamic religious educational institutions located in Indonesia which from the beginning was for the means of spreading Islam. Pesantren is an Islamic educational institution that is quite old, besides being synonymous with the meaning of Islam, pesantren also contains the meaning of Indonesian authenticity / *indigenous*. (Dr. Nurcholish Madjid, 1997) Sebab this Islamic boarding school institution existed during the Hindu-Buddhist rule, so that when there was an Islamization proses, tprocesscation system just continued and islamicized itn. (Zamakhsyari, 1982) Pesantren is also a traditional Islamic educational institution to study, understand, live, and practice islamic Islamicgs by emphasizing the importance of religious morals as a daily code of conduct. (Mastuhu, 1994)

According to Ronald Alam Lukens Bull, Sheikh Maulana Malik Ibrahim established a boarding school in Java in 1399 AD to spread Islam in Java. (Ansori, 2016) Islamic boarding schools have existed since 300-400 years ago. This long age is presumably enough reason to state that islamic boarding schools have become the property of the nation's culture in the field of education, and have participated in educating the nation's life. (Mastuhu, 1994) Pesantren is part of the history of Indonesian education and civilization which was built as a traditional religious educational institution (Islamic traditional education) which is the oldest formal educational institution for the Islamic community in. (Rosyidi & Ismail, 1919)

Education is an effort made consciously and planned to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual power of self-control, personality, intelligence, noble character and the necessary skills for themselves, society, natio,n and state. (Law et al., 2003) Educational institutions of Islamic boardi schools try to realize a good learning process, even though there are various kinds of diverse cultural backgrounds of students, thus making the educational atmosphere of Islamic

boarding schools more colorful. However, these differences on the one hand are a beautiful social force and diversity when each other synergizes and cooperates for the same goal, which is to seek knowledge. However, on the other hand, what differences if they cannot be managed and fostered properly and appropriately, they will become a source and trigger for conflict and violence between one student and another.

According to the researcher's observations, among santri, there are still a lot of violent conflicts that almost every day there are disputes between students. The area of the institution is a non-formal and social educational institution, which is an educational institution that accommodates students from various elements of society, and cultural elements, that the queues in the educational institution have very different backgrounds. Cultural differences are referred to by the term multicultural. Multicultural simply means a diverse culture. Multicultural does not concern the issue of SARA (ethnicity, religion, race, and inter-group), but a wider diversity such as physical and nonphysical abilities, age, social status, and so on. The life of a multicultural society needs to be fostered so that there is an awareness of the importance of the spirit of multiculturalism in the lives of every individual and society in seeing and interpreting all differences.

Multicultural education is an educational process that provides equal opportunities for entire generations of the nation without discrimination due to ethnic, cultural, or religious differences. Multiculturalism in Indonesia is nothing new. Furthermore, multicultural education can reward the community and respect for the provision of equal rights for ethnic minorities to strengthen unity and unity, national identity, and the nation's image in the international arena. (Rosyada, 2014)

In the Islamic boarding school environment, the development of education with an awareness of understanding multiculturalism is still lacking. Although in fact in the level of doctrine derived from the teachings of Islam, the *Qur'an*, and *al-Sunnah*, since it was derived from this teaching, have been introduced. It's just that, because the symptoms of multicultural life are a new phenomenon, at least in Indonesia, the pros and cons will always occur, because such things have become the norm when new things are introduced or happen suddenly. However, the change will eventually be accepted if it has become an inevitable reality.

Pondok Pesantren API Tegalrejo Magelang is one of the largest salafist Islamic boarding schools in Central Java. Where it was established on September 15, 1944, by KH. Chudlori, one of the scholars came from Tegalrejo village. In 1947, the name of the pesantren was determined to be the Islamic College Dormitory (API) with the aim that its students would be able and willing to become teachers who teach and develop Islamic sharia in the community. API Tegalrejo Islamic boarding school is located in Tegalrejo Village, Tegalrejo district, Magelang Regency.

Data for the 20th Academic Year 2020/2021 is recorded to have 10,000 male and female students both who are taking formal education at the junior high school, MTs, VOCATIONAL, HIGH SCHOOL level and those who are just studying. From preliminary research, data was obtained that the students of the API Tegalrejo Magelang Islamic boarding school came from various regions in Indonesia with diverse economic conditions. The tradition of association between students describes an atmosphere of harmony and peace, mutual respect, and respect for each other. There is no divide between rich and poor, between the children of officials or the children of ordinary people. All students carry out daily activities in the same place with the same facilities.

## RESEARCH METHODS

This research uses exploratory qualitative methods to understand the meaning of individual and group behavior that describes social and humanitarian problems. The research focus is holistic or comprehensive including *place*, *actors*, and activities, all three of which interact synergistically.

Data collection is carried out through interviews, observations, and documentation. The source of the data is in accordance with purposive sampling, namely all personnel who are directly involved in the activities of the Islamic boarding school, namely the Head (caretaker) of the Pondok, the Head of the Pondok Village, representatives of ustadz, representatives of students. Data analysis techniques, by qualitative methods are carried out, before research, in the process of research and after completion of research. The conclusions are obtained by the process of data reduction, data display, and conclusion making. (Muthoifin, 2019)

## RESULTS AND DISCUSSION

### **Internalization Of Multicultural Values Di Pesantren, Study At Pondok Pesantren Api Tegalrejo Magelang**

Etymologically the word "*multicultural*" is a noun that in English comes from two words, namely "*multi*" and "*culture*." In general, the word "*multi*" means many, variety, and or assortment. While the word "*culture*" in English has several meanings, namely culture, politeness, and or maintenance. (Aly, 2015) On this basis, the word multicultural means cultural diversity, miscellaneous decency, and many maintainers. Muhammad Yusri FM revealed that three terms are often used to describe a society consisting of different religions, races, languages, and cultures, namely *plurality*, *diversity*, and multiculturalism. All three of them represent the same thing i.e. the state of more than one or plural. (FM, 2008)

Banks defines the notion of multiculturalism In his book titled *Race, Culture and Education: "The varied names used to describe the reform movements reflect the myriad goals and strategies that have been used to respond to the ethnic movements both within and across different nations"* (Watson, 2019) (Banks, 1993) i.e. multicultural is a term used to describe renewal efforts reflecting various goals and strategies that have been used to respond to ethnic movements both within and between States.

Multiculturalism is not contrary to the teachings of Islam. This opinion is based on the research of Heru Suparman who shows the Quran's views or reviews on multiculturalism do not contradict the teachings of Islam. At least it is found in the Koran as a source of Islamic law. The diversity that exists has become intellectual property to study, as the Koran explains. Through multiculturalism, it is hoped that each individual and / or and/or group can accept and appreciate the differences between them, the word land world harm consciously to build a peaceful and viable country. (Suparman, 2017)

Multiculturalism among scholars is considered as wisdom to achieve a societal order in which citizens of different religions, tribes, customs, or cultures can live together and blend into daily associations in peace and prosperity without sacrificing their distinctive features. (Watson, 2019) Azra stated that multiculturalism is a cultural foundation related to the achievement of civility (civility), which is very essential for the realization of civilized democracy, and democratic civility, (Arif, 2008) so that the two can run in harmony.

Meanwhile, the indicators of multicultural values according to Zakiyatun Baidhawiy explain some of the indicators of existing multicultural values, as follows: learning to live in differences, building *mutual trust*, maintaining *mutual understanding*, upholding *mutual respect* ), open in thinking, appreciation and interdependence, conflict resolution and

nonviolent reconciliation. (Zakiyuddin Baidhawiy: 2005) While to understand multicultural values in general, there are four core values,: *First*, appreciation of the reality of cultural plurality in society. *Second*, recognition of human dignity and human rights. *Third*, the development of the responsibilities of the world community. *Fourth*, the development of human responsibility towards planet earth.

Education is an effort made consciously and planned to create a learning atmosphere and learning process so that students actively develop their potential to have the religious spiritual power of self-control, personality, intelligence, noble character, and the necessary skills for themselves, society, nation and state. (Uu-Undang et al., 2003) Whereas pending multicultural or in other terms *intercultural education, interethnic education, transcultural education, multiethnic education, and cross-cultural education* is the process of cultivating a way of life respecting, sincere and tolerant of the cultural diversity that lives during a plural society. (Asy'arie, 2004)

James Banks states that multicultural education is an education for *people of colour*. (Banks, 1993) The main goal of the multicultural education movement is to eliminate discrimination, not only in civic life but also legally institutionally included in the Undang. Act (Banks, 1997) According to Banks there are four objectives of the multicultural education movement. First (and foremost), helping individuals understand themselves deeply by reading themselves from *the perspectives of other cultures ("to help individuals gain greater self-understanding by viewing themselves from the perspectives of other cultures")*. Second, it equips learners with knowledge of other ethnicities and cultures, their own cultures in "majority," and cross-cultural cultures (*"to provide students with cultural and ethnic alternatives"*), because so far they have only been "snubbed" by "dominant" history and culture," namely Anglo-American history and culture. Third, reduce the suffering and discrimination of race, color, and culture (*"to reduce the pain and discrimination that members of some ethnic groups experience because of their unique racial, physical, and cultural characteristics"*). Fourth, helping students master the basic skills of reading, writing, and arithmetic. (Banks, 2008) Multicultural education in the Islamic education system does not aim to follow and do like other cultures, but to have an understanding of the existence of other cultures so that students have a respectful and tolerant attitude towards existing cultures.

### **Multicultural values are internalized as strengthening scientific traditions at the API Tegalrejo Islamic boarding school in Magelang**

Berdasarkan hasil research can be disimpulkan that internalization of values multikultural in pondok pesantren API Tegalrejo Magelang secara outline t Divided into two, yi.e. internal and external factors:

#### **a. Factor Internal**

Judging from its teachings, Islam has very broad teaching. Broadly speaking, it regulates the relationship between man and God, the relationship between man and his fellow human beings, and the relationship between man and the environment. The relationship between human beings and fellow human beings included in it is the relationship between fellow Muslims and non-Muslims (different religions).

Perbedaan agama adalah salah satu factor yang raise perbedaan budaya. Therefore, according to Islam despite cultural differences, human beings are not justified in disputes let alone cause hostility because Islam is a religion that *is Rohmatan li al-Alamin*. Following religious teaching is everyone's right, because religious issues are a matter of faith, so one is not allowed to impose one's religion on others.

#### **b. External factors**

Factor eksternal/ factor yang berasal dari luar, yakni factor pendukung for the

internalization of multikultural values in Pondok pesantren API Tegalrejo Magelang as follows:

#### 1. Lyousan Education

Pancasila dan UUD 45 is lyousan who menjadi landasan bagi sistem education nasional, setill purpose education nasional diara hkan ke pengembangan potensi man untuk have kekuatan spyriteual keagamaan, pengendalian self, kepribadi an, kecerdasan, akhlak mulia serta keterampilan yang dilukan dirinya, masyarakat, Bangsa and Negara.

#### 2. Students

Based on the results of the study that the diversity factor contained in the students, is relatively small, even almost non-existent, however, students still have to be equipped, because the students do not live in pesantren forever, but will also live in Masyarakat yang more luas. Therefore, pendidikan multikultural di pesantren API Tegalrejo Magelang more bersifat make students feel for their lives in masyarakat .

### **The process of internalizing multicultural values at the API Tegalrejo Magelang Islamic boarding school**

In the learning process, the curriculum is an important element that must be considered. Curriculum dirumuskan berdasarkan pengkajian secara sisthematic terhadap tujuan education dengan merujuk to filsafat education yang berdasarkan k eon Pancasila and the Constitution Dasar State Republic Indonesia Tahun 1945 yang berakar pada nilai- nilai a gama, kebudayaan National Indonesia and tanggap terhadap tuntutan zsafe.

Berdasarka the results of research in the field, diobtained tosimpulan that the process of internalizing multicultural values in the Islamic boarding school API Tegalrejo Magelang is as follows:

#### a. Socialization

In the context of the indigo internalization process, it is carried out by socializing multicultural values vertically and horizontally. Vertical socialization, it is carried out through the transfer of knowledge, values, and *control*. Horizontal socialization, it is integrated in the intoily activities of the students. Implicitly, the socialization of multicultural values is supervised by Kyaiusedaz, administrators, and teachers in the API Tegalrejo Magelang iIslamic boarding school environment.

#### b. Assignment

Assignments for the internalization of multicultural values are necessary as the means of assigning responsibility. In addition, as stimulation of habituation to build self-awareness of the ustadz as a student coach in living multicultural values, ananssignment is seen as a process of learning from experience and a means of providing exemplary in carrying out tasks in the iIslamicboarding school environment.

#### c. Habituation

The process of internalizing multicultural values in habituation is carried out with several activities: *First*, carrying out obligations with full responsibility and following the rules that apply under the head of the API Tegalrejo Magelang Islamic boarding school. *Both* simple lives, by following the rules of not having anything different from the other, meet the standards of simplicity that is enforced in the Api Tegalrejo Magelang Islamic boarding school. *The third* is self-reliance, clinging to independence, self-regulation, and building to be independent. *The four* Islamic faiths, by establishing wide associations, build social interactions, and practice the teachings to unite.

#### d. Valuation

The findings of the assessment research at the API Tegalrejo Islamic boarding school in

Magelang apply an assessment of the internalization of multicultural values as a form of moral responsibility for the development of students. Here it is interpreted that the student coach is required to bring his subjectivity to give value objectively. This is where the importance of prioritizing the morality of the student coach in providing judgments lies. Of course, his objectivity depends on the extent to which his efforts in the cultivation of the values of the students can be carried out objectively.

### **Internalization of multicultural values as a science of the API Tegalrejo Magelang Islamic boarding school**

The practice of multicultural values is lived in the API Tegalrejo Magelang Islamic boarding school as a reference for behaving in an individual capacity in the Islamic boarding school environment. The experience of life will always be imprinted in the soul when it comes out of the pesantren environment. The moral values embodied in multicultural values begin with the development of values starting with activities that are integrated with multicultural values.

The internalization of multicultural values in student coaches has relevance to dialectical. The dialectic of values begins when the students receive a transfer of values from multicultural values as influential people as a social reality. Furthermore, the student coaches have the opportunity to internalize by involving themselves in a series of assignments. Multicultural values that were originally subjective were then lived by the students by carrying out controlled tasks so that a habituation pattern was formed. At this stage, the process of objectification is underway. Habituation makes multicultural values accepted by student coaches as objective because they are believed to be following the teachings of Islam.

The process of internalizing multicultural values leads to the identification of student coaches with multicultural values, among; sincerity, simplicity, independence, ukhwah Islamiyah, and freedom. Meanwhile, the scientific tradition of pesantren itself is the order and habits of personal formation and insight formation that have taken place from time to time in the life of the pesantren community as an effort by kyai and its determinants to transfer knowledge and socio-religious values. (Faisol & Drs, 2001) The scientific network of pesantren can be realized because of the view of life (theology) of a Muslim based on the Qur'an and sunnah. Therefore, the basis of Islamic education is the Qur'an and the sunnah. This is done because in the theology of Muslims, the Qur'an and sunnah are believed to contain absolute truths that are *transcendental, universal eternal* so that it is believed by adherents to always be by human nature.

Another thing that encourages the realization of the pesantren scientific network is that the values covered in the Islamic value system are components or subsystems. The components in the Islamic value system itself consist of: (1) a cultural value system that is in line with Islam; (2) a social value system that has a mechanism of motion-oriented towards a prosperous life in the world and happiness in the hereafter; (3) a value system of psychological nature of each individual that is driven by its psychological functions to behave in a controlled manner by the value to which it refers, namely Islam; (4) the behavioral value system of the being (human) containing interrelation or intercommunication with others. This behavior arises because of the demands of the need to maintain a life which is colored a lot by motivative values in his person. (Arifin, 2017)

With the Islamic value system, it is hoped that pesantren will be maintained sustainably. Thus the value education system in the context of the pesantren scientific network is a form of the strong emotional bond that was successfully built in the system by Kiai with students followed by the same bond when the students were already part of the Islamic boarding school.

## CONCLUSION

The internalization of multicultural values at the API Tegalrejo Magelang Islamic boarding school has several conclusions including;

1. The multicultural value is a very important value to be internalized at the API Tegalrejo Islamic boarding school institution to strengthen the scientific tradition in the Islamic boarding school. Broadly speaking, the internalization of multicultural values is divided into two, namely internal and external factors. From an internal point of view, namely the teachings of the Islamic religion, external factors are supporting factors such as the foundation of education and the diversity of students.
2. internalization of multicultural values through the following stages: providing an understanding of multicultural values as a social reality through the socialization of transferring values either from Kyai, administrators, or ustadz teachers at the API Tegalrejo Magelang Islamic boarding school. Providing tasks as a means of internalization, where teachers have the opportunity to apply multicultural values in activities in the Islamic boarding school environment. Making multicultural values things that are applied in daily activities at Islamic boarding schools.
3. The passionion of multicultural values by student teachers can strengthen the science of Islamic boarding schools by identifying multicultural values as values, science, and harmony between Kyai, administrators, and students as characteristics of pesantren.

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