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# Characteristics of Multicultural Islamic Education Management (Research at Miftahul Huda Manonjaya Tasikmalaya Islamic Boarding School and El-Bayan Cilacap Islamic Boarding School)

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**Abstract:** The research departs from educational problems in Islamic boarding schools with distinctive educational characteristics and the diversity of cultural backgrounds of students. So researchers are interested in conducting a more in-depth analysis of a harmonious environment despite having students with diverse cultural backgrounds. The purpose of the study is to identify; 1) the characteristics of multicultural Islamic education planning, 2) the characteristics of organizing multicultural Islamic education, 3) Identification of the characteristics of implementing multicultural Islamic education, 4) Identification of the characteristics of supervision of multicultural Islamic education, 5) Analysis of the impact of the characteristics of multicultural Islamic education management in producing moderate students. The research framework departs from theory of multicultural education management in Islamic boarding schools which includes; planning, organizing, implementing, and supervising educational programs in Islamic boarding schools. Managing the elements of education in Islamic boarding schools in; objectives, values, curriculum, teaching methods and facilities and funds, carried out by the Kiyai Ustadz Santri Manager will have an impact on the attitude of religious moderation in students with indications of national commitment, tolerance, anti-violence, accommodating to local culture. This study used a qualitative approach, using ethnography. Data collection techniques are carried out through interviews, observations, and documentation analysis. Data analysis technique uses the Miles and Huberman analysis technique. The validity test is carried out with data validity by conducting tests; on credibility, transferability, dependability, and confirmability. Results of the study found that the characteristics of multicultural education management in Islamic boarding schools: First, Planning in the form of a curriculum containing multicultural values, involving various elements of the Islamic boarding school through deliberation and open meetings of curriculum preparation studies, integrating the madrasah curriculum with Islamic boarding school. Second, organizing; there is empowerment in fostering Islamic boarding schools, Conventional traditional systems, and Guidance patterns depending on the figure of kiai, the existence of organizational work procedures. Third, Implementation of education is carried out; structured through learning classification, planned, organized, and evaluated with the basic pattern of Islamic boarding school education, internalized in attitudes, methods, and exemplary behavior of the kiai. Fourth, Supervision of learning through assessment of learning of multicultural values, Tests are contextual and comprehensive. Fifth, impact of the characteristics of multicultural Islamic education management in producing students who are able to act in the middle by prioritizing Islamic brotherhood and basyariyah, are tolerant for the sake of realizing Islam rahmatan lil aalamiin.

**Keywords:** Characteristics of Management , Multicultural Education , Islamic Boarding Schools

## 1. Introduction

This research problem departs from the problem of education in Islamic boarding schools which have unique educational characteristics with diverse cultural backgrounds of students. So researchers are interested in conducting a more in-depth analysis of a harmonious environment even though it has students who have diverse cultural backgrounds. Karim and Thoyib (2021) state that the educational paradigm with a multicultural perspective actually starts from an awareness that every human being has different potentials (heterogeneous). Awareness that every human being has different potential (abilities), the educational process must be carried out with the principle of wisdom. The main goal of multicultural education is none other than to implement the values of justice, democracy and humanization. Multicultural education in Indonesia is relatively recently known as an approach that is more suitable for heterogeneous Indonesian society, especially in the current era of autonomy and decentralization (Nadlir, 2013). In a descriptive context, the values of multicultural education contain themes regarding tolerance, ethno-cultural and religious differences, non-discrimination, conflict resolution and mediation, respect for human rights, democratization, plurality, universal humanity, and other relevant subjects (Karim and Thoyib, 2021). This is where the need for multicultural educational values comes into play. From understanding the values of multicultural education, students are expected to become a generation that always upholds morality, discipline, humanistic concern and honesty in their daily behavior.

Some of the existing values of multicultural education include at least the following indicators: learning to live with differences, building mutual trust (mutual trust), maintaining mutual understanding (mutual understanding), upholding mutual respect (mutual respect), open in thinking, appreciation and interdependence, conflict resolution and reconciliation of violence. To understand the values of multicultural education in general there are four core values (core values) include: First, appreciation of the reality of cultural plurality in society. Second, recognition of human dignity and human rights. Third, developing world community responsibility. Fourth, developing human responsibility towards planet Earth (Baidhawy, 2005).

In the context of understanding the values of multicultural education, it can be explained that the values of multicultural education are closely related to cultural values which are the principles of a nation (M. Nadlir, 2013). Multicultural comes from the words "multi" which means "many", and "cultural" means culture. Multicultural is a philosophy that is interpreted as an ideology that requires the unity of various cultural groups with the same rights and socio-political status in modern society (Sutiah, 2015). Meanwhile, multiculturalism in a simple sense is understood as an ideology of recognition that a country or society is diverse and plural. And this is sunnatullah which cannot be rejected. It can also be understood that multiculturalism is a "belief" in normality and acceptance of diversity (Azra, 2004).

These three components of culture, which cannot be separated from one another, are the starting point and foundation for the development of culture in giving birth to a multicultural society. For this reason, multicultural education is very important to understand the "differences" that exist in society as an effort to eliminate the emergence of these differences. Pesantren is the oldest Islamic educational institution in Indonesia with all its characteristics. This is where heterogeneity arises, but attitudes of tolerance and respect for each other in the Islamic boarding school community are still upheld. Multicultural values are maintained. By adapting to the times and needs of society, Islamic boarding schools can survive to become one of the leading educational institutions.

Islamic boarding school is a small community that lives and develops in a large-scale society. So it is not surprising that the social interactions that exist in the Islamic boarding school environment are not much different from the social interactions that exist in society in general. In the Islamic boarding school community, a distinctive characteristic has developed. There are five basic elements that make Islamic boarding schools a distinctive institution: Pondok (dormitory), mosque, Santri (students), teaching of classical Islamic books and Kiai which are Islamic boarding school traditions (Dhofier, 1990). However, as time goes by, these five elements have not become absolute, in fact there have been several improvements and adjustments to the circumstances and needs of society.

The development of learning methods is a necessity that takes into account the interest of students and the heterogeneity of their backgrounds before entering Islamic boarding

schools. There is an important emphasis to pay attention to, Islamic boarding school is definitively a system, meaning it is the main axis of the social, cultural and religious dynamics of traditional Islamic society. Islamic boarding school has become a sub-culture which socio-anthropologically can be said to be Islamic boarding school society. The diversity that exists in the Islamic boarding school environment is a multicultural characteristic. The environment that is created is truly heterogeneous in terms of the input aspect, the students come from various races, not homogeneity, with a learning system and religious values that are built. The Islamic religious values taught still prioritize tolerance, mutual help, mutual respect for each other so that they become the basic capital for survival in the Islamic boarding school environment. Diversity in the Islamic boarding school environment can be seen from several aspects:

First, The heterogeneity of Islamic boarding school residents (students and religious teachers) within Islamic boarding school educational institutions is the key to effective multicultural education. With the dormitory system which is the trademark of Islamic boarding schools, students from various regions can interact intensively, 24 hours every day. In a bedroom consisting of 5-10 people, generally the students placed there consist of different ethnicities. This is deliberately done so that students can quickly adapt to their surrounding environment. In the dining room, while studying, playing and exercising, the students continue to interact with each other without any differences between them (Jihan Abdullah, 2014).

Second, The Islamic boarding school community in the contemporary era is very plural. Moreover, in modern Islamic boarding schools, we can find students from various ethnic backgrounds, origins, languages, and different traditions and behaviors. From this plural condition, the Islamic boarding school community increasingly learns what difference means. And more importantly, the kyai, teachers/ustadz emphasize the importance of increasing knowledge and blessings in daily interactions rather than seeing these differences as tools of division (Ali Muchasan, 2018).

Third In general, Islamic boarding school curricula, both modern and traditional Islamic boarding schools, carry a moderate concept as evidenced by the dominance of the books of ulama groups supporting a culture of peace such as al-Ghazali, al-Shafi'i, and so on. The differences of opinion between ulama that commonly adorn the pages of the yellow book also shape the character of students not to absolute their own opinions. Apart from that, the culture of discussion, debate and intellectual competition that is part of the daily menu of Islamic boarding schools has helped the students understand how to respect other people's opinions. By teachers, scientific competitions such as debates on Islamic jurisprudence and Arabic are made mainstream, supporting the spirit of intellectualism and mutual respect for differences of opinion.

It is hoped that the existence of Islamic boarding schools at a macro level can play an active role and make a significant contribution social shyness (social engineering) and socio-cultural transformation. Therefore, Islamic boarding schools must have the characteristics of renewal, showing cultural, educational and social dimensions (Ismail Syafe'i, 2015). The cultural dimension provides the characteristic that Islamic boarding schools are able to instill their own character, solidarity and simplicity. In the educational dimension, Islamic boarding schools are able to give birth to generations religious skill full people, religious community And religious intellectual. Social dimension, Islamic boarding schools can be developed as community learning center which functions to help serve the community in both social and religious fields and the community can function as a social laboratory. Because of this, the mutualistic symbiosis between Islamic boarding schools and society has become a reality.

This attention to multicultural values is assumed to be related to the fact that Islamic boarding schools mostly have students from various regions in Indonesia and some students even come from abroad, thus bringing their own cultural, linguistic, ethnic, racial and local wisdom diversity. So in this case, the diversity that appears within Islamic boarding schools must of course be managed well as a means of anticipating small and large scale conflicts which are prone to emerge if not managed wisely. Thus, through multicultural insight education that is implemented from an early age, we can anticipate the emergence of conflict and provide a wise understanding of the need for an attitude of accepting and managing the reality of diversity both within the boarding school itself and in understanding diversity within Indonesia. The values of multicultural education need to be developed so that students can learn

to live together despite the differences that occur in Islamic boarding schools. So that when the students have graduated from the alma mater, they are expected to re-apply the multicultural education they received while at the Islamic boarding school when living among the community or living together (Indrawati, 2018).

Education in Islamic boarding schools is more theocentric oriented, while the national education system is anthropocentric oriented. Generally, activities or lessons in Islamic boarding schools are oriented towards the interests of theocentric worship. Islamic boarding school activities that last for 24 hours do not only occur in the classroom but also outside the classroom or in the Islamic boarding school complex environment. Interaction between the Islamic boarding school community (kyai/caretakers/mudir, ustadż-ustadżah administrators, and santri) lasts for a day and a night. If you look at the typology, Islamic boarding schools have a plural character, are not uniform, and do not have a single face (uniform). This is demonstrated by the absence of any rules relating to managerial, administrative, bureaucratic, structure, culture, curriculum and political alignments. The Islamic boarding school community, according to Abdurrahman Mas'ud, is part of Sunni society or ahlu as-sunnah wa-l-jama'a (aswaja) which is defined as the majority of Muslims who accept the authority of the Sunnah of the Apostle or the entire first generation (companions) as well as the historical validity of the Muslim community as plural, not uniform, and not having a single face (uniform). This is demonstrated by the absence of any rules regarding managerial, administrative, bureaucratic, structure, culture, curriculum and political alignments (Mas'ud, 2004). Islamic boarding schools that have a plural character, are not uniform, and do not have a single face (uniform) as explained above, is found at the Miftahul Huda Islamic Boarding School Manonjaya Tasikmalaya and the El-Bayan Islamic Boarding School Cilacap, so this is the reason and consideration for the author to conduct research at these two Islamic boarding schools.

## 2. Literatur Review

Multiculturalism is a current issue that will continue to add dynamics to various areas of life. Multiculturalism will never experience the end of adequate study in the academic realm. The academic world really needs to present learning-based materials multicultural (Multicultural Based Education) and this study is needed to form awareness of multiculturalism among cultures (Ali Maksum, 2011). The meaning of multiculturalism emphasizes that all differences in multiculturalism must be positioned as a response to diversity. In other words, the existence of different communities is not enough, because the most important thing is that communities are needed by society and the state. The concept of multicultural education emerged because of the basic values of sympathy, tolerance, empathy and social solidarity. It is hoped that the results of this education will be able to create peace and prevent conflict between religious communities. The concept of multicultural education does not intend to create a diversity of viewpoints but to build self-awareness of diversity, to realize the shortcomings of oneself and others in a democratic life, so as to create a just life (Syamsul Ma'arif, 2005).

The basic concept of multicultural education is: cultural problems, namely problems related to the cultural identity of a community group or tribe as well as the habits or traditions and patterns of behavior that live in a society. Specific activities of groups or identities attached to those groups. In general, the concept of multicultural education aims to understand existing differences and how these differences can be accepted naturally and not give rise to discrimination against behavior that reflects envy, envy and prejudice (Naim, and Sauqi, 2008).

The concept of multicultural education requires a process of formulation, reflection and action in the field in accordance with the development of the concept. Multicultural education is also a multifaceted concept, therefore it requires a border crossing or cross-disciplinary approach involving experts and practitioners as an effort to mature and sharpen the concept (Dodi S. Truna, 2010). Dodi further divided five dimensions of multicultural education, namely: a) Integration of Education in the Curriculum (content integration). Integration of learning materials must include teacher knowledge in providing examples of data and information from various cultures, groups to illustrate key concepts and theories in their field of science. Reference sources include what should be included in the curriculum; b) Knowledge Construction. This process describes the expert's procedures for building knowledge and how he presents implicit cultural assumptions. When the process of knowledge construction is implemented in the classroom, teachers must help students understand how knowledge is

created and how it is influenced by race, ethnicity, and group; c) Prejudice Reduction. Prejudice in multicultural education describes the characteristics of racial attitudes that children have and offers strategies that can be used to help students develop democratic attitudes and values and behavior; d) Pedagogy of equality between people. This occurs when teachers use methods that facilitate the academic achievement of students from different racial and social class groups; e) Empowerment of School Culture. School is the first way to implement cultural development tasks for students. Therefore, schools must have strategic strength to create a positive culture by paying attention to the thoughts of society that respects plurality.

The values that must be considered in multicultural education according to Yaya and H. A. Rusdiana Suryana (2015) are: a) The value of tolerance, namely an attitude of respect, acceptance of the choices, views, beliefs, habits and opinions of other people who are different from themselves. b) The value of equality/equality, namely recognizing the existence of similarities, equal rights and the same obligations as fellow human beings. In the educational process, educators must assume that all students are the same, not specializing or differentiating between one student and another.   c) The value of unity, namely forming understanding, thoughts and attitudes that prioritize integrity and sovereignty, togetherness and cooperation. d) The value of kinship or brotherhood, namely friendly, familial attitudes born from a sense of brotherhood and being part of the group and society itself. With this sense of kinship, a sense of solidarity will emerge, a sense of brotherhood with various races, tribes, groups and religions, as well as an understanding of the meaning of differences. e) The value of justice namely giving rights to someone according to their respective portions. So that there is balance and harmony between demanding rights and carrying out obligations, recognizing equal potential in expression, and recognizing equal opportunities in public service.

Multicultural education values regarding respect for human rights. Islam has the principle of egalitarianism (equality) or maintaining respect for the rights of non-Muslims and women's rights. Idris Thaha (2015) borrows Amien Rais's opinion, we not only need monotheism of beliefs, but also social monotheism. Social monotheism can simply be interpreted as upholding social conditions in society. Monotheistic humans and monotheistic communities bear the obligation to uphold a just and ethical social order. Many verses of the Koran command humans to condemn economic inequality and injustice, and instruct humans to uphold an ethical and egalitarian social order. Furthermore, Thaha's Islamic perspective in multicultural learning includes learning about the following themes including: (1) monotheism; (2) plurality as sunatullah; (3) freedom of religion; (4) plurality (which) requires frame of reference. Efforts to internalize the understanding of multiculturalism can be done by teaching these themes to students, because Islam itself explains the Islamic perspective on the existence of others (the existense of other) as a theoretical basis. In fact, this problem has received quite serious attention in discussions in the Koran and al-Sunnah (Dodi S. Truna, 2010).

Tolhah Hasan (2015) states that multicultural education is also in line with religious objectives which states: 'the general objective of Islamic sharia is to realize the public interest through the protection and guarantee of basic needs (al-daruriyyah) as well as fulfilling interests (al-hajiyyat) and decking (tahsiniyyah) they. From this concept a concept was created al-daruriyyah al-khamsah (five basic human needs), which includes the soul (al-nafs), sense (al-aql), honor (al-'irdh), property (al-evil), and religion (from).

## 3. Method

This research used a qualitative approach. The qualitative approach in this research was carried out to produce construction findings on multicultural education management including; planning, program, implementation, evaluation and analysis of the impact of the characteristics of multicultural Islamic education management in producing students who are moderate in multicultural Islamic education management at Miftahul Huda Islamic Boarding School Manonjaya Tasikmalaya and El-Bayan Islamic Boarding School Cilacap. This research method uses ethnographic methods. According to Creswell (2019: 18) ethnographic methods are used by researchers to describe and interpret patterns of values, behavior, beliefs and language that are shared and studied together in a cultural group. Therefore, ethnographic research generally involves participant observation of a group.

Data collection techniques were carried out through interviews, observation and documentation analysis. The data analysis technique uses the Miles and Huberman analysis technique. This research data analysis was assisted by ATLAS.ti software as a tool to assist the qualitative data analysis process. ATLAS.ti can help researchers organize, code, and analyze research data in an efficient and structured manner. This software is capable of reading various types of data, such as audio data, video data, image data, and written data (articles, books, survey data, or interview transcripts). This allows researchers to triangulate with various types of data collection. Afriansyah (2016) stated that ATLAS.ti has four advantages compared to other software, namely: (1) ATLAS.ti can read various types of data, (2) this software is also popular among qualitative researchers, evidence of the popularity of this software is one of the special conferences held by ATLAS.ti users, (3) ATLAS.ti has a good guide, there is online help and complete documentation, and (4) the price is affordable. Meanwhile, validity testing is carried out using data validity by conducting tests; credibility, transferability, dependability, and confirmability. The research time was carried out in July 2022 - December 2023.

## 4. Results and Discussion

a.    **Planning.** Planning in the form of a curriculum containing multicultural values, involving various elements of Islamic boarding schools through deliberations and open meetings to study curriculum preparation, integrating the madrasa curriculum with Islamic boarding schools. Learning planning at the Miftahul Huda Islamic Boarding School is not yet fully multicultural. Even though it can be seen from the learning planning process carried out at the Miftahul Huda Islamic boarding school, it contains multicultural values, characterized by involving many parties from the Islamic boarding school leadership, the Kiai Council, the Education Section and the ustadz in a democratic, open and fair manner. Meanwhile, in terms of the product of learning planning, there are no learning tools that are well documented and organized. Meanwhile, multicultural education planning at the El-Bayan Islamic Boarding School is carried out by integrating the madrasa curriculum with Islamic boarding schools as one of the desired factors based on the social culture that has been preserved since time immemorial. This makes the El-Bayan Islamic Boarding School focus on education and social da'wah, so the El-Bayan Islamic Boarding School appears more as an Islamic educational institution which aims to advance the social culture that has developed within the El-Bayan Islamic Boarding School environment. This curriculum integration gives birth to a system of Islamic boarding school educational values based on civilization or culture and the environment surrounding the institution.

b.    **Organizing.** In the organizational pattern, empowerment is carried out in Islamic boarding school coaching, conventional traditional systems, coaching patterns depend on the figure of the kiai, there are organizational work procedures. The organization of Islamic boarding schools has shown that there is empowerment in Islamic boarding school development. The Miftahul Huda Islamic Boarding School, which is a Salafi Islamic boarding school, is still reflected as an Islamic educational institution with a traditional organizational system with conventional governance. The system of nurturing students is based on the group of students' area of origin under the care of ustadz who come from a different area than the students but are mandated to deepen the local wisdom of the students' culture. The pattern of Islamic boarding school development depends on the figure of the kiai, and the empowerment of other Islamic boarding school elements to help implement Islamic boarding school education is still not optimal. Meanwhile, the organization of multicultural education at the El-Bayan Islamic boarding school is in accordance with organizational work procedures, namely: division of tasks, arrangement of cooperative relationships between supporting fields. Arranging lines of authority and responsibility for administrators so that there is departmentation so that it can make it easier for education managers, both informal and formal, to carry out their duties. In other words, all activities in this boarding school can be carried out in accordance with the tasks that have been determined in their respective fields and then they are able to take responsibility for all activities that have been carried out by the management in carrying out the mandate of the boarding school.

c.    **Implementation.** Implementation of education is carried out by; structured through learning classifications, planned, organized and evaluated with the basic pattern of

Islamic boarding school education, internationalized in the attitudes, ways, methods and examples of Kiai. The implementation of multicultural education at the Miftahul Huda Islamic Boarding School is carried out in a structured, planned, organized and evaluated manner, although in its implementation it still uses educational and nurturing learning methods that prioritize contextual understanding through the use of various languages both in the learning process and in nurturing students. Meanwhile, the implementation of multicultural Islamic education at the El-Bayan Cilacap Islamic Boarding School has been structured systemically through a curriculum developed in accordance with the Islamic boarding school's vision and mission, outlined in learning studies at the Islamic boarding school and outlined in teaching materials. Meanwhile, multicultural education at the El Bayan Cilacap Islamic Boarding School is internationalized not only in the process of reciting the Koran but more in the attitudes, ways, methods and examples of Kiai in actualizing multicultural education for students.

      d.     **Supervision.** Supervision of learning through multicultural values learning assessments, contextual and comprehensive tests. Supervision of learning at Miftahul Huda Islamic Boarding School is carried out through learning assessment. Learning assessment, namely the assessment of the product from team two in the process and product aspects, is said to contain multicultural values if in the process of implementing learning activities teaching materials have been delivered that contain multicultural values, then the learning strategies used are diverse and can be integrated to activate the students in a democratic, fair and equal manner, and the tests used in assessing learning outcomes are contextual and comprehensive. Meanwhile, the product of learning outcomes is said to be multicultural if the alumni have broad multicultural insight and the community can feel satisfaction with the performance results of the Islamic boarding school alumni and vice versa. Therefore, the multicultural learning evaluation model in Islamic boarding schools is determined by how the process involves many parties and elements in making policies in a democratic, open and fair manner. Meanwhile, the products are in the form of agreements and decisions taken to make improvements by taking into account the values of democracy, justice, peace and diversity. Meanwhile, supervision of needs and feasibility The El-Bayan Islamic Boarding School curriculum is decided directly by all parties by comparing environmental conditions, the needs of the students, and the program itself. The entire process of implementing the curriculum for one semester is held in the form of meetings to assess the effectiveness, efficiency, relevance and feasibility of the curriculum. evaluation of the El-Bayan Islamic Boarding School curriculum. Overall, supervision is carried out in several steps:  First, consists of assessing needs and feasibility which is assessed directly by the education section by comparing community conditions, students' needs, and the program or curriculum itself. second, the results of the supervision obtained input, namely an assessment of problem solving carried out by ustad and students in the classroom and Islamic boarding school by involving parties who understand more about the problem, namely the head of education and other dhalem families. third, the process evaluation carried out at the El-Bayan Islamic Boarding School is related to the entire process of implementing the curriculum for one semester which is held in the form of meetings to assess the effectiveness, efficiency, relevance and feasibility of the curriculum. fourth, The product evaluation carried out at the El-Bayan Islamic Boarding School is an evaluation of the students' academic abilities and students' attitudes which can be seen during their daily lives or at certain times, for example during competitions and exams or during classroom learning.

      e.     **Impact.** The impact of the characteristics of multicultural Islamic education management in producing students who are able to act in the middle and prioritize ukhuwah islamiyah and basyariyah, is tolerant for the sake of realizing Islam rahmatan lil aalamiin.

## 5. Discussion

     Educational management in Islamic boarding schools is a process, namely an activity that is not only based on something mechanistic in nature, but also on the effective implementation of management, managerial functions, although some existing Islamic boarding schools rarely use modern management systems like what is applied in other formal educational institutions. Islamic boarding school education management is essentially a process of

structuring and managing Islamic boarding school educational institutions that involves human and non-human resources in achieving the goals of Islamic boarding school education effectively and efficiently. Apart from being seen from learning achievements such as report card grades and other academic achievements, learning outcomes can also be analyzed through the values of spiritual attitudes and good social attitudes (Sarnoto, A. Z., & Andini, D., 2017). Where social attitudes are the goal of national education and create a civilized national character (Marudin & Munawir Gozali, 2019).

The activities of implementing multicultural Islamic education are carried out into a unified learning system in which there are activities that are interrelated and influence each other. In accordance with Hamalik's (2003) opinion, the quality of a system is influenced by the quality of its elements, if one element cannot work in tandem with the other elements, then the effectiveness of the system will be disrupted. A conducive environment is also a supporting factor and also influences the ongoing Arabic language learning process. And the learning environment is the conditions and all facilities used for daily learning activities (Wiyono, 2003). Islamic boarding schools can survive and develop more modern Islamic boarding school institutions (Nashihin, 2017). By using the multicultural education model found in traditional and modern Islamic boarding schools, it is hoped that we can build an ideal multicultural education format that is in line with the demands of current developments (Abu Kholish & Muhammad Chafidz Ali Wafa., 2022).

The aim of multicultural education is to increase national stability and integration and improve the quality of life of society. Therefore, proportional attention must be given to the background of people's lives so that the educational model given to them is appropriate to the circumstances and conditions of that community. Multicultural education must be designed and delivered to build a society that is harmonious, inclusive and respectful of each other. Therefore, it is necessary to build a multicultural education paradigm based on nationality. Because of the nation's plurality in terms of ethnicity, culture, region and religion, it is important to remember this national spirit. This is because internal and external factors, as well as the influence of globalization and modern progress, can threaten the territorial integrity of the Republic of Indonesia (J. Mujib, A., Mudzakir, 2008). So that constructive efforts are made in accordance with the motto of Indonesian society, namely Bhinneka Tunggal Ika with religious values and Pancasila as the reference.

No matter how good the concept of multicultural learning is, it will not be very meaningful if it is managed and controlled by teachers who are incompetent in conveying multicultural values, both in the cognitive, affective and psychomotor domains. James A Bank (1994) said that teachers who do not understand cultural backgrounds and are not culturally sensitive or do not have cross-cultural understanding cannot be expected to be successful in implementing multicultural education.

Things that need to be considered in multicultural-based education management are apart from learning materials, strategies, location and place of learning as well as assessment of learning outcomes to be integrated with multicultural values in Islamic boarding schools. The characteristic of Islamic boarding schools is that they emphasize Islamic values as the main foundation in forming the character and morals of students (Hasan Basri, 2009). Islamic boarding schools teach Islamic teachings about compassion, honesty, patience, humility, and other values as an integral part of the curriculum and daily life in Islamic boarding schools (S. H. & L. O Nasr, 2003).

To move towards multicultural education, awareness of the multicultural concept and direction of all elements of education is needed; government, community, school leaders, parents, teachers and students. This awareness, according to Aurobindo (a recent Hindu philosopher) must start from the main level of consciousness, which culminates in the supermind, namely: the oneness of God is realized through diversity, each individual is in harmony with universal values, and the will of the individual is reflected through concrete historical changes (Azra, 2005).

Multicultural education is an effort to introduce a person's life journey, so that they can appreciate and accept cultural diversity and can build a just life. Islamic religious education as part of the realm of education in schools also needs to improve by tracking and evaluating learning activities. So far, the process of learning Islamic religious education, especially in

schools, is considered not to provide maximum results for students' understanding of religious diversity. A teaching and learning process that only emphasizes aspects of student cognition is considered a product of problems (S. Mey and Syarifuddin M, 2007).

Innovation and reform of Islamic religious education in multicultural education does not only touch the process of transferring knowledge, but also sharing experience and skills. In this framework, Islamic religious education with a multicultural perspective needs to consider various things that are relevant to the cultural diversity of society and students, especially religious cultural diversity (Syaifuddin Ma'arif, 2007). According to Azzet (2014) There are three main keys that can be used to develop religious education with a multicultural perspective, especially Islamic religious education (Syaifuddin Ma'arif, 2007). Apart from that, it is also hoped that it can make students who are open, friendly, respectful, respectful of differences, and able to be responsible as Indonesian citizens (Rosada Admila, et al., 2019).

Education in Islamic boarding schools is more theocentric oriented, while the national education system is anthropocentric oriented. Generally, activities or lessons in Islamic boarding schools are oriented towards the interests of theocentric worship. Islamic boarding school activities that last for 24 hours do not only occur in the classroom but also outside the classroom or in the Islamic boarding school complex environment. Interaction between the Islamic boarding school community (Kyai/Guardians/Mudir, Ustadż-Ustadżah Management, and Santri) lasts for a day and a night. If you look at the typology, Islamic boarding schools have a plural character, are not uniform, and do not have a single face (uniform). This is demonstrated by the absence of any rules relating to managerial, administrative, bureaucratic, structure, culture, curriculum and political alignments. The Islamic boarding school community, according to Abdurrahman Mas'ud, is part of Sunni society or ahlu as-sunnah wa-l-jama'a (aswaja) which is defined as the majority of Muslims who accept the authority of the Sunnah of the Apostle or the entire first generation (companions) as well as the historical validity of the Muslim community as plural, not uniform, and not having a single face (uniform). This is demonstrated by the absence of any rules relating to managerial, administrative, bureaucratic, structure, culture, curriculum and political alignments (Mas'ud Abdrrohman, 2004). Islamic boarding schools that have a plural character, are not uniform, and do not have a single face (uniform) as explained above, is found at the Miftahul Huda Islamic Boarding School Manonjaya Tasikmalaya and the El-Bayan Islamic Boarding School Cilacap, so this is the reason and consideration for the author to conduct research at these two Islamic boarding schools. The concept of Islamic education in the nuances of multiculturalism provides solutions and enlightenment towards a significant change in religious education in various aspects. This is in line with research Apipudin (2020) who reported the results of his research that the nuances of multiculturalism in Islamic religious education become inclusive and dynamic education and provide benefits for the development and progress of the nation in diversity.

## 6. Conclusion

The characteristics of multicultural Islamic education planning in Islamic boarding schools are prepared in the form of Islamic boarding school curricula which contain multicultural values. The organizing stage shows that there is empowerment in Islamic boarding school development, the traditional organizing system with governance carried out is still conventional, the pattern of Islamic boarding school development depends on the figure of the kiai, organization is reflected in the organization's work procedures, namely: division of tasks, work structure, arrangement of cooperative relationships between supporting fields. The implementation of education is structured in the form of learning classifications to regulate what books can be studied provided they have completed learning in the previous book. The implementation of education in a planned, organized and evaluated manner is demonstrated by the basic pattern of Islamic boarding school education which is developed in accordance with the Islamic boarding school's vision and mission, multicultural education in Islamic boarding schools is internationalized not only in the process of reciting the Koran but

more so in the attitudes, ways, methods and examples of kiai in actualizing multicultural education for students. Meanwhile, the learning supervision stage is carried out through learning assessment, learning assessment, namely the assessment of products from team two in the process and product aspects, is said to contain multicultural values, supervision of multicultural education is seen from the attitudes of the students with several indicators, namely: democratic, fair and equality, the tests used in assessing learning outcomes are contextual and comprehensive. The impact of the characteristics of multicultural Islamic education management in producing moderate students is shown by indications: able to foster national commitment, has a big influence on the level of development of attitudes of tolerance and non-violence in students, suppresses the level of unstable attitudes in the younger generation of students and is not easily provoked.

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