Multicultural-Based Education in the Islamic Boarding School

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ABSTRACT

The article aims to analyze education process in the circle of Islamic Boarding School. As the oldest educational institution in Indonesia, Islamic Boarding School executes exceedingly noble duty that is to maintain and teach good conduct to the society. Based on the analytical result, it can be seen that the education process in the Islamic Boarding School runs quite conservatively. In order to work effectively, it requires multicultural education process.

Key words: Islamic Boarding School, Multicultural, Education.

Introduction

The oldest educational institution in Indonesia which has been carrying out the longest historical course is Islamic Boarding School. This institution has existed and grown for ages. Moreover, before being known other educational institution in Indonesia, it had existed and run. On its long history, this institution faced many barriers and hindrances such as struggling against modernization flow. Raharja (1995) conveys that Islamic Boarding School is an existent institution in preserving backwardness and reticence. Islamic Boarding School shows itself as huge building that never changes. It wants outsiders to change, but it keeps up its own initial existence.

Islamic Boarding School as the institution growing and developing in the society integrates all three remarkably important fields at once. They are worship (ibadah) as means to find faith, transmission (tabligh) to spread knowledge, and deed (amal) to create social activity in daily life (Ahmadi, 1982).

Related to the thought above, although Islamic Boarding School has reached many escalatons, connected with the application of curriculum, it still uses much literature of past muslim religious teacher’s work nowadays called yellow book whether it is fiqh (islamic law), tauhid (the unity of Allah), hadits (prophet Muhammad’s traditions), or even the knowledge of education process.

Ali Asyraf as quoted by Suyata (1989) in intellectual and cognitive movement said that education based on reasoning and rationalization has responsibility for the growth of enthusiastically seeking knowledge, individualism, skepticism, aversion of accepting something which can be displayed through observation, attitude of avoiding something concerning with divinity character and leaning to humanism.

It is not easy for students to develop their potency to reach status of their whole humanity, faithfulness, good conduct and knowledge. Moreover, there is no modest guide to attain that purpose yet. So that, it is not surprised that not all students enable to cope with their problems. Therefore, it is necessary to provide them direct or indirect help.

Concerning with the matter above, the writer would like to have discussion about the concept of education in the Islamic Boarding School. To answer the matter previously mentioned, the writer takes the title: “Multicultural-Based Education in the Islamic Boarding School”

Multicultural Concept:

Multicultural education or often called pluralism education on Sleeter’s comprehension (Burnet, 1991) is that education is any set of process by wich schools work with rather than against oppressed group. Meanwhile, according to Banks on his book Multicultural Education: historical development, dimension, and practice (1993), multicultural education is education for people of color.

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Malik Fajar (2004) told that multicultural education in Indonesia needs to be improved, remembering that Indonesia has incredible potency of culture, tradition, geographical and demographical environment. According to Rahman, a lecturer of State University of Padang on magazine “Ganto (2002)” he said that based on discussion on nationality course five, he recommended on the importance of multicultural comprehension at schools. Remembering the importance of multicultural comprehension to establish nation mainly in education field, it requires concrete effort to make it achieved. We need widely to spread comprehension and educate people about the importance of multiculturalism for human life.

Education in the Islamic Boarding School:

Final Aim of Education in the Islamic Boarding School:

On formulating final aim of education in Islamic Boarding School, it must firstly begin from the purposes of establishing Islamic Boarding School itself. Firstly, Islamic Boarding School was established to educate pupils’ mind and soul. Secondly, it was to deliver limits where students possibly attain complete happiness in their life and hereafter. Mind is educated because it is human’s power and it distinguishes human from other creature. It constitutes the pillar of life and basic of continuity on its embodiment. The power is not same as that of each human on its level, there is high and low level. The distinction is caused by either different education or different human’s innate character which is not included in human’s effort field. Something excluded in human’s effort is not matter, but something that can be change through human’s effort must be educated.

Education of Mind:

According to Muhammad Abduh, mind in the beginning is modest and blank of knowledge. In order that the mind which is modest and empty of knowledge has use, it needs stimulation to be active by filling much knowledge inside. When mind has been filled by knowledge, human can distinguish whether it is right or wrong and which one is good and bad. It is like lighting enabling to see good and bad things (Moh. Abduh, 1972). Because mind has big potency to develop, Muhammad Abduh in this terms extremely emphasizes education of mind. From the education it is expected that students’ mind can be developed and becomes accustomed to thinking critically. To train mind think critically, it requires modern knowledge such as philosophy, logic, physics, chemistry and so on.

Education of Soul:

In the terms of education, Muhammad Abduh explains what nufus is. It can be seen from his opinion when entering the verse 284 Sura al-Baqarah. He said that al-Nufus is a thing exists inside of human and it causes human’s deed such as jealousy, spite and other custom of conducting bad act (Moh. Rasyid Ridha, n.d.) Furthermore, Muhammad Abduh told that there is disease inside of human’s soul and on of the ways to cure it is by providing religious education (Moh. Rasyid Ridha, 1931).

What Abduh means by education of soul is to grow primary character and talent inside of soul and make accustomed to being with primary characters and avoiding bad characters. So that it grows with good characters appropriate with the norms in the society (Moh. Rasyid Ridha, 1931).

By the statement above, it can be comprehended that education of soul is normally spiritual education cultivating religious values to the students in order that they apply religious tenets in their daily life whether it is for their own interest or society. So that the formulation of final purpose of Islamic Boarding School should integrate both education aims namely religious and secular education by dividing the duty of mind and soul. Mind is educated to acquire good knowledge and in order that students obtain something beneficicial. Meanwhile, soul is educated to gain good conduct, so that they can avoid themselves from bad deed. According to Muhammad Abduh, both primary elements should possess the same impact to attain happiness. As it is said that one will not acquire true knowledge when he is not illustrated by good act (Moh. Abduh, 1972).

Institutional Aim of Islamic Boarding School:

The institutional aim of Islamic Boarding School is purpose that wants to be reached by overall Islamic Boarding School. It means that when one has completed his study or passed from final exam, it can be regarded that he has achieved the aims burdened to him. In formulating the institutional purpose, according to Muhammad Abduh, it should be based on the thought of establishing the institution. He divides education into three levels. This division is adjusted by field of work that will they commit later. So that, when a student can complete his study at certain level, knowledge he acquired can fulfill his need in life besides completeing other assignment.
The purpose of Islamic Boarding School in elementary level is general and basic aim which must be owned by all elements of society whether they are wealthy or poor. The aim is to fight illiteracy. It is expected that elementary graduates enable to read and write in a simple comprehension. In addition to that, they are also taught computation (Moh. Rasyid Ridha, 1931). Those three abilities can be used to develop their exertion. Then, except being capable of writing, reading, and computing, it is expected that elementary graduates have owned sturdy basic knowledge of religion and enabled to apply the principles of religious teaching according to their intellectual competence (Moh. Abduh, 1972).

The purpose of Islamic Boarding School in senior and junior high school level is to educate pupils in order that after they have completed their study, they can work well as muslim religious teacher or even as government worker either civil servant or military. They are expected by country to be reliable and responsible people for their duty. They also expected to more emphasize general interest than personal interest and to create prosperous society.

The purpose of Islamic Boarding School in higher education level is to create wise educators and leaders also religious leaders. Students having succeeded completing their higher education level are expected to be educator in all education levels. In addition to that, they also are expected to be able to guide social prosperity, because the fate of our nation is on their hands (Nabil Abdo Khoury, 1986).

By the formulation of those three aims in Islamic Boarding School, it can be said that Islamic Boarding School has designed a new educational purpose which does not exist nowadays. The aim of religious education which is oriented toward achieving happiness in life in hereafter through education of soul equalized by the purpose of achieving happiness in the world through education of mind. To attain the final and institutional purpose of Islamic Boarding School, it needs to be arranged the appropriate curriculum with education level and the need of society.

The Curriculum of Education in the Islamic Boarding School:

According to terminology, curriculum has many definitions appropriate with the development of theory and education practice itself also appropriate with adopted theory. The old view which is recently still adopted by some people formulates that curriculum is a set of subjects which must be taken by students. In this case, curriculum is only limited in learning activity based on the materials which previously have been prepared. The purpose of this curriculum in this term is restricted to mastery of materials which is usually evaluated after being taught and assessed in the form of ranking or achievement.

Then, it develops new paradigm that curriculum is learning experience. Based on this formulation, curricular activity is not only restricted in the classroom but also outside of the classroom. This notion describes that between intracurricular and extracurricular activity, there is no explicit separation. All the activities aimed to provide educational experience to the students are included in the curriculum. Some experts view that curriculum is a set plan of education or teaching. Curriculum provides guide of kind, scope, content and process of education.

Muhammad Ansyar conveys that there is an expert of education defining curriculum as study program, content, planed activity, the resul of study, reproduction, learning experience and so on (Moh. Ansyar, 1985). From many kinds of curriculum definition, H. M. Arifin said that basically, curriculum is all the activities which should be undertaken by teacher and pupils that contain pedagogical meaning (H.M. Arifin, 1991).

In the premodern period, curriculum is used in the tight meaning, restricted of declaration and knowledge assted by educator or institution in the form of limited subject or certain traditional book and some old inheritance books studied by students in each their education level (al-Syaibani, 1991). Al-Azhar as famed education center at that time only taught the subjects of fiqh, Ushul al-Fiqh, hadith, mustalah al-Hadits, aqidah akhlak (Moh. Abduh, 1972). while other lesson such as secular knowledge was not taught.

Besides the materials are limited, there is also other things which gain censure. They are: 1). The definition of curriculum which is tight. All students’ activities administered by school whether it is inside of school or outside are not included into the curriculum. 2). The concern is focused on subject, knowledge, theory and memorization. Lesson is directed to the process of students’ fulfillment with theory, but skill development to utilize the knowledge is not noticed. 3). Teacher teaches students with out-dated matters and strives to prepare their future based on past time state. 4). There is no connection between the content of material and students’ competence, interest, and daily need. 5). Teacher does not distinguish students’ ability. 6). Students are educated with dictatorial way. They must obey what educator said (Hussen Qurrah, 1997).

The censure appearing begins to open the concern of Islamic educator who has gained western education or at least has known modern education to improve Islamic education curriculum which is in line with the concept prevailing in modern education. So that at that time, curriculum has four primary aspects. They are: the aim that...
will be reached by curriculum, knowledge, teaching method, guidance to the students and assessment used to measure and mark curriculum also the result of overall education process (al-Syaibani, 1991).

Muhammad Abduh as person who has known modern education, tries to shift Islamic educational curriculum agreeing with the concept of modern education and still maintains basic condition in the past time. He has planned the frame of curriculum which is interrelated with some important aspects of curriculum.

**Educative Interaction:**

The role of educator in educative interaction is same as that of other educator generally. Educator has very important role in educative interaction in Islamic Boarding School. The appropriate role and position of educator will guarantee the achievement of desired education aim.

In educative interaction, students also found various complexities. Each student grows and develops in various rhythms and variations based on their nature. He will learn although he will succeed or not. He also never thinks that his behaviour will eventually meet praise or not. He learns with his own way based on his competence, potency, skill and talent. He learns corresponding with his individual. Educator’s role to help students’ earning process is extremely expected. Each educator should know specific character of each student. He must be patient to face it and try to cope with the complexity.

According to Zakiah Darajat, the primary factors that require to be noticed in learning are:
1. The encouragement and willingness of learning
2. Resurrecting students’ interest
3. Developing good attitude and talent
4. Organizing the process of teaching and learning
5. Relocating learning impact and its application into real life
6. Relation of humanism in the process of teaching and learning (Zakiah Darajat, 1980).

Based on notion above, it indicates that educator should strive to provide guidance with full working encouragement, expand students’ interest, improve good attitude and talent, and organize teaching and learning process, so that learning in Islamic Boarding School can be transferred into real life that all can be undertaken through relation of humanism.

Roestiyah explains the roles of educator in educative interaction as follows:
1. Facilitator, serving situation and condition needed by learners
2. Advisor, providing guidance to the students in the interaction of teaching and learning so that they can learn well and succeed efficiently and effectively.
3. Motivator, giving them encouragement and support in order that they are eager to learn.
4. Organizer, organizing students or teacher’s learning activity and
5. Human resource, educator can serve students’ needed information either knowledge, skill or attitude (Rustiah NK., 1982).

From previous explanation that education should strive to provide guidance and support students’ encouragement of learning, organize learning activity well and serving information required by students such as knowledge, skill and attitude.

**Evaluation of Education in the Islamic Boarding School:**

Evaluation or assessment according to Edwin Wand and Gerald W. Brawnis is the act or process to determining the value of something (Edwin W. and Gerald W. B., 1957). According to knowledge of soul, evaluation means determining phenomena which is regarded meaningful in the same matter based on the standard (Yahya Qohar, 1972). Beside evaluation, it is occurred the measurement which means the comparison between qualitative data and other qualitative data corresponding with the gain of mark. There are some principals which should be noticed in undertaking assessment of education in Islamic Boarding School. They are:

The first, It needs to be underlined that something that must be concerned with education in Islamic Boarding School is the unity of students’ knowledge, personality and competence. In the term of value education, educator must comprehend the essence of value totality which becomes students’ competence whether it is from the aspect of content standard or performance standard. From the aspect of content standard, educator needs to describe basic competence of values that become the aim of learning in the Islamic Boarding School, become indicators and prescriptor of assessment corresponding with skill that will be formed. From the aspect of performance standard, educator requires to comprehend students’ performance of values and moral from the facet of ability. They are identification and comprehension of values, the ability of consideration or clarification of overall value whether it is on cognitive, affective, or psychomotoric domain; the ability of decision-making of value and moral; the capability of arranging and developing value based ideal life norm and the ability of getting accustomed to commitment and value performance.
The second, by content standard, value performance and complex moral, educator needs to realize that to access the result of education in Islamic Boarding School, it is not enough when it only has summative character. Moreover, when it only uses the instrument of test. It needs the process of assessment that indicates students’ learning development in value performance of various situation that is authentically demanded. Therefore, the method of continuous, working based and authentic assessment should be carried out. Related to this, various assessments of value and moral performance can be used by using value inventory, reasoning test of value and moral, working test of value, interview test of personality, observation of daily conduct, the assessment of moral and value learning product self assessment and portfolio.

The third, the assessment of value working can not be conducted only based on classroom working. Educator needs to examine students’ moral and value development in various situations where students optimally continue their value and moral performance. When a student is active in student’s various activity outside of the classroom to create education value in Islamic Boarding School with good work corresponding with education mission and aim in Islamic Boarding School, it certainly can be used as data source of student’ personality research.

The fourth, doubt often appears when educators think that assessment of students’ learning result must be able to be indicated by scale of certain measurement for all kinds of competence which students attain. This kind of assessment, although in some aspects it is beneficial, for many facets will certainly mislead. How an educator can unite students’ intellectual competence with their personality and skill at once. Whereas for many cases, there is an intelligent student, but he was rather naughty, there is a good student but he is not skillful, there is also a skillful student, but he has few knowledge and less commitment to his mark. Therefore, to assess education in Islamic Boarding School, it seems to be separated between the assessment of intellectual aspect, personality aspect, and skillfulness aspect.

The fifth, a case often appears that assessment conducted by educator to students’ work tends to more provide official stamp than educate them. For instance an educator immediately provided assessment result toward student’s work as soon as he gave learning result. The conclusion is that Ahmad is smart and Badrun is less intelligent. This kind of education assessment in Islamic Boarding School will extremely endanger, because this assessment can function as strengthening source of students’ unwanted deed and personality. Assessment in Islamic Boarding School must educate and not provide official stamp in the character. Therefore, teacher must give great opportunity to the students to show their self-identity and the growth of their personality in expected various social situations.

Conclusions:

Islamic Boarding School is an existent institution in preserving backwardness and reticence. Islamic Boarding School shows itself as huge building that never changes. It wants outsiders to change, but it keeps up its own initial existence.

Educator is person who bears responsibility to guide. Educator is not only responsible for delivering teaching material to the students but also creating students’ high-valued personality. Educator should strive to guide with full of working encouragement, improve interest and grow good attitude ang talent, organize teaching and learning process, so that learning at school can be transferred into real life that all is undertaken through relation of humanism.

To attain learning aim, it can be carried out by not only fully depending to educator, person who transfers information and knowledge but also let students be subject of education. Empowering students that can be conducted by himself is by developing students’ mental and spiritual attitude which really indicates perfect behaviour and avoids values serving bad impact to them.

Environment constitutes one of aspects which can not be separated form discussion of education. Because to convergence circle, for instance, environment is a factor serving contribution for the success of learning activity. Moreover, the experts of social education have opinion that betterment of environment is an absolute requisite to create education aims.

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