

Introduction Curriculum Multiculturalism Boarding School

HM Djaswidi Al Hamdani
dr.djaswidi@yahoo.com

Abstract

Almost all the Indonesian people realize that the people and nation of Indonesia has religious heterogeneity, social, cultural, political aspirations, and economic capabilities. In the world of education, heterogeneity is believed to have a strong influence on the ability of teachers to develop curricula, educational institutions the ability to provide a learning experience, and the ability of students to proceed in learning and processing information into something that can be translated as a result of learning. Heterogeneity was to be an independent variable that has a very significant contribution to the success of both the curriculum and the curriculum process as a result. Therefore, the heterogeneity should be taken into account and factors considered in determining the basis of philosophy, theory, vision, development documents, curriculum dissemination, and implementation of the curriculum.

In general, multiculturalism has been taken as a foothold in developing curriculum and education in general education institutions, especially foreign educational institutions. Unfortunately, environmental awareness in the School and Boarding School about the importance of multicultural education curriculum is still there, even if there is still very limited. Therefore, the introduction of the curriculum with multicultural development approach in the School and Boarding School is considered important and significant, as an Indonesian Moslem man attempts to build a tolerant, open, ready to have different opinions and have the ability to live in the middle of the plurality of society.

Keywords: Education, Curriculum, Multiculturalism, School, Boarding School.

1. Introduction

Although the majority of the Indonesian Moslem community to know that they live in an environment of social, religious, cultural, and political plural, but their consciousness to accept diversity, plurality, and heterogeneity is still very low. Often conflict arises in the community caused by factors that are plural, to be strong evidence that the Indonesian people are not ready to live in the middle of the plural.

Leave and the conditions, it is important to develop a multicultural education curriculum in our educational institutions. And specifically for educational institutions School and Boarding School, presumably deemed important to do an introduction or introduction, considering that in both types of educational institutions, multicultural education is still not known. This article tries to describe multicultural education, its significance in the Indonesian Moslem community, and likely introduced in educational institutions School and Boarding School.

2. The concept of Multiculturalism

Multiculturalism is an ideology that recognizes and glorifies differences in equality, both individually and culturally (Fay, 1996, Jary and Jary, 1991, Watson 2000). In this model of multiculturalism, a society is seen as having a culture that generally accepted in the society which looked like a mosaic (Suparlan 2001a, 2001b). In the mosaic covered all cultures and societies smaller communities that make up the larger realization, which has a culture that is like a mosaic (Reed, ed. 1997). This model of multiculturalism has actually been used as a reference by the founders of the Indonesian nation in designing what is called as a national culture, as revealed dala explanation of Article 32 UUD 1945, which reads: "cultural nation (Indonesia) is tops in the area of culture". Although multiculturalism has been used by the founder of the Indonesian people to design the Indonesian culture in general but for the Indonesian contemporary multiculturalism is a foreign concept. The concept of multiculturalism can not be equated with the concept of the ethnic or cultural diversity that characterize ethnic plural society, because multiculturalism emphasizes cultural diversity in equality. Reviews on multiculturalism would have inevitably will also review a variety of issues that support this ideology of politics and democracy, justice and law enforcement, job and business opportunities, human rights, cultural rights and local community groups Minorities, the principles of ethics and morals, and the level of productivity and quality.

By looking at what is happening in the United States and in the countries of Western Europe, then to the 2nd World War these communities only know of one culture, the culture of the White Christian. Other factions that exist within these communities classified as Minorities with all their rights are restricted or neutered. Upheavals in the United States for equal rights for blacks and Minorities class and skin color began to emerge in the late 1950s. Peak was in 1960 with the banning of treatment discrimination by White people against Blacks and Colored in public places, the struggle for Civil Rights, and the continued struggle for Civil Rights is more effective affirmative action through a variety of activities that help them are classified as Minorities hit hard and

can catch up to them and the dominant White group in various positions and positions in various fields of work and effort (Suparlan 1999).

In the 1970s, efforts to achieve equality in difference mengalaini various obstacles, because the cultural patterns that White Protestant and dominant cultural patterns are different and Blacks, Indians or Indigenous Americans, and people from different cultures and ethnic Minorities are classified as proposed by Nieto (1992) and in the writings edited by Reed (1997). Conducted by scholars and government officials are pro-democracy and human rights, and the anti-racism and discrimination is to disseminate the concept of multiculturalism in the form of teaching and learning in schools in the 1970s. Even the children of China, Mexico, and various other ethnic groups today can learn to use their mother tongue in school until certain stages (Nieto 1992). So if Glazer (1997) say that we are all multiculturalists now' he states what is actually happening at the present time in the United States, and the symptoms are a series of products and processes multicultural education conducted since the 1970s.

Multiculturalism is not just a discourse, but an ideology which must be fought for, because it is needed as a foundation for democracy, human rights, and the welfare of its people. Multiculturalisme not a separate stand-alone ideology and ideology eat it, and multiculturalism requires a set of concepts that are building concepts to be used as a reference for developing understanding political or media and in public life.

To understand multiculturalism necessary foundation knowledge in the form of building concepts that are relevant to and support the existence and functioning of multikulturalisme in human life. Building these concepts must be communicated among the experts who have the same concern about multikulturalisme so that there is common understanding and mutual support in fighting this ideology. Various concepts relevant to multiculturalism among others, democracy, justice and legal, cultural values and ethos, which equals unity in diversity, ethnic, ethnicity, culture, ethnicity, religious beliefs, cultural ungkapanungkapan, private and public domains, human rights, culture in community, and other concepts that are relevant (Fay, 1996, Rex 1985 Suparlan 2002).

Root word and multiculturalism is cultural. Because it's Multiculturalism is an ideology and a tool to enhance human dignity and humanity, then the concept of culture should be seen in the perspective of its function for human life.

As an idea or ideology of multiculturalism absorbed in the various interactions that exist in the various structures of human life activities covered by the social life, the life economic and business, and political life, and a variety of other activities within the community. Studies on the mode of action, namely inter-human relationships in a variety of management of the resources will be an important contribution to the efforts to develop and strengthen multiculturalism in society, nation and state for Indonesia.

3. Characteristics of Learning at Boarding School

Teaching and learning activities at the School and the schools that are commonly used by the students are calling it a "study" which contains the sacred. The learning process of the students to clerics itself commonly called the "Koran" means activities to assess certain material through the reading and study of the classical texts (al-polar alqadimah) or *Yellow Book (Kitab Kuning)*.

In general, the students who studied at the school already has basic skills in reading al-Quran. So that they are learning in schools is in order to explore the teachings of Islam are contained in *Yellow Book (Kitab Kuning)*. Because, which was first studied books is basic to the level of mastery that is easy, both in the sciences kategori tool (Nahwu and Sharaf) and knowledge of Fiqh for practical purposes in everyday life. Having this level controlled by the students continue mastery in the books of the larger in terms of number of pages and complicated.

Patterns of recitation in schools can be broadly distinguished as follows:

3.1 Sorogan system

Sorogan study models are ways of learning are applied to the new students who still need individual guidance. Therefore, the model is referred to as a learning system which necessitates the existence of individual differences in learning a great time, where there is a rapid students in understanding and mastering the material *Yellow Book (Kitab Kuning)* and there is a slower, very dependent on the ability and sincerity of individual students (Steenbrink, 1986:11). A teacher dealing with students face to face to learn a book in which a teacher reading and translating word for word slowly while students menyakali careful attention to the parts that are considered important and write Arabic translation below the text that has been deforested earlier disyakali . Writing in the Java language by this translation is written using the Arabic alphabet. Thus writing in pesantren commonly known by writing *pego* are not only limited use for the purposes of translation but also for communication and other interests. A teacher once read and translate a paragraph or a particular theme customized teacher was summoned students to read and rmenerjemahkan that has been read by the teacher before the correction when there is an error in the reading and translation. Similarly, such activities undertaken intensively until a students deemed able

to read, interpret, and understand it properly against certain families according to the standards set by the schools. *Sorogan* system is the level of instruction in schools is considered to be the most difficult part of the whole education system and schools, because this system requires patience, diligence, obedience, perseverance, and discipline are high and students. Only the students who can master this system well alone then can follow and succeed with the next instruction models, systems or system *bandongan weton*. *Sorogan* system effectiveness for beginner students is reliable considering the possibility of monitoring these systems, assessment, and guidance to the maximum provided by the teacher (Dhofier, 1994:28-29).

3.2 Bandongan system

Learning method using *bandongan* system is the main method of pesantren education system. In this model students group (from 5 to 500 people) and listen and pay attention to the clerics who read, interpret, explain, and often viewing households. Each of his students saw Yellow Book (*Kitab Kuning*) respectively to record the particulars and which he considers kyal complicated or foreign. Because of the position of the students in this study the model is circling clerics, the group of students who were chanting is called also *halaqah* which means the circle of students (Dhofier, 1994:29). A religious scholars in the reading and menjemahkan *halaqah* verbatim into the Java language. There are special patterns in translating the Arabic text. In the words of which he serves as *mubtada clerics* will translate the word preceded *utawi*, while the word which he serves as translated by *khobar* preceded *iku* said. On which he serves as *fa'il* word translated by the word preceded *opo* or *sopo*, and so forth. This translation is called the activity recorded *maknani* (giving meaning). In this system, students do not necessarily show an understanding and mastery of the families who are being studied. Teacher (*Kyai*) usually read and translate words quickly and does not translate easily words or frequently read. In this way one can finish reading Yellow Book (*Kitab Kuning*) clerics with large quantities for a certain time period. Because *bandongan* system is intended for the students of middle and high levels, the more effective this will only be achieved if the students who followed him have been able to master the system *Sorogan* well.

Shortcomings in this model is not the emphasis of the students in terms of cognitive, because the evaluation of a test or exam. Also the students are given less opportunity to convey his ideas or criticism when a mistake is made so that the power of reason and creativity to think they were a little late (Madjid, 1997:22-23). In fact, according to Mahmud Yunus, with the study *halaqah* can only be produced 1% of students who are good at the other 99% are just learning how to jointly buy oil and cook. However, this assessment is too *pejorative* because in view Steenbrink they just look purely intellectual aspect. Success and influence can be seen boarding againis that imparted to his students through habituation and the planting of morality (Steenbrink, 1986:17).

3.3 Deliberation system

Learning systems models are very different from the *system* or *bandongan Sorogan*. Because it is a little hard learning models, then the followers of this system is limited to those who truly have mastered the material well Yellow Book (*Kitab Kuning*) (senior students or cleric). Pattern learning by using this system is more similar to the method of discussion or seminar. Individual ability to the level of understanding and mastery Yellow Book (*Kitab Kuning*) clearly visible. And this pattern can also be filtered students truly qualified to serve as chaplain later, or *badal* clerics. The ability of the students are not only required in terms of sharpness in catching Yellow Book (*Kitab Kuning*) material substance, but also on the ability to produce that information with a series of arguments which are no doubt the validity of the reference.

Before the discussion, the students must first examine some families that will serve as the primary reference material and studies subjects or themes. Not infrequently, if deemed necessary, a few students to deliberate among themselves to appoint one member of a spokesperson to present the conclusions and the result was that an answer to the problems posed by the clerics. In the process of deliberation itself directly clerics lead these activities in the form of questions and answers and a free workshop participants. They will present their views were asked to name the reference source (Dhofier, 1994:31). Because it is a form of problem solving, then this forum is also known as *masa'il Bahtsul* institution.

Deliberative system applies also to intermediate level students or those who pursue the study with middle *bandongan* system. The students had discussions with several other students with the guidance of a chaplain to the specific materials and a Yellow Book (*Kitab Kuning*) is considered complicated to understand. The students are free to express their opinions with each analysis. The difference with the deliberations conducted above, at this level is not a thematic study subjects but surgery in certain families, usually containing the charge *fiqh* books that it contains many problems of practical life. In fact, sometimes the students do not know where that debate. Could occur in the booth, where washing clothes, mosques, or eat at a place, on a variety of issues that arise spontaneously. Speculative thinking and sometimes appear because this conversation.

In general, the subject matter being taught in schools still relies on teaching the classics or better known as the Yellow Book (*Kitab Kuning*). Yellow Book (*Kitab Kuning*) material is taught in schools as a whole are grouped into: *nahwu*, (syntax) and *sharaf* (morphology), *fiqh*, *Ushul al-fiqh*, *hadith*, *monotheism (tauhid)*, *tashawwuf* as well as other disciplines such as *chronicle* and *balaghah*. The main objectives and teaching these families is to

educate primary candidates (Dhofier, 1994:50).

4. School Curriculum and Multicultural Approach Boarding school

Indonesia is a country rich with culture as expressed in the national motto "Unity in Diversity (Bhina = differ much; Single = One). This fact was admitted by an expert on the history of American Indian nation, Wolpert (1965:7) who says that the Indian society is more pluralistic in every respect than any other on earth except, perhaps, Indonesia. Therefore, if the culture is one of the strong foundation in the curriculum development process of curriculum development in Indonesia should also pay attention to the culture heterogeneity. That is, the multicultural approach in curriculum development in Indonesia is a necessity that can not be ignored anymore. For School and Boarding School, multiculturalism approach is becoming very important and significant, given the attitude of the community as well as students in the School Boarding School to pluralism and pluralism differences or even differences in *furuyah* problem though, is still not open, and often also factors into the early and conflicts and disputes that concern.

Applicability of Law No. 22 of 1999 on regional autonomy will not directly make the approach applicable in a multicultural curriculum development in Indonesia. The law authorizes the education management to local governments will probably result in a variety of curricula in accordance with the vision, mission, and perceptions of curriculum developers in the area, but it is not impossible that the developed curriculum is not developed by a cultural approach especially multicultural approach. The resulting curriculum may be developed based approach to culture but by no means directly into a curriculum that is based on a multicultural approach. Curriculum that uses a multicultural approach should be developed with an awareness and a deep understanding of the multicultural approach.

Literature on multicultural education shows heterogeneity in the sense of the term. Banks (1993:3) states that although there is no consensus about which he concluded that among a lot of sense that it is the dominant understanding of multicultural education as education for *people of color*. This notion is rather in line with the definition proposed by Sleeter (Burnet, 1994:1) that multicultural education is any set of process by roomates schools work with rather than against Oppressed group. This notion is clearly incompatible with the context of education in Indonesia because Indonesia have different cultural contexts and the United States even though they have a multi-cultural nation.

Andersen and Cushner (1994:320) says that multicultural education is about heterogeneity culture. This definition is broader than and set forth above. Despite this cultural position is still the same as what is stated in the above definition is keragaman culture into something learned; own status as an object of study. In other words, men become mated heterogeneity culture lessons to consider the curriculum developers.

Understanding of multicultural education as above necessarily limited and only useful for curriculum developers in one aspect that is in the process of developing curriculum content. Unfortunately, that sense can not help curriculum developers in the use of culture, and in this context to use the fact that multicultural culture as a cornerstone in developing the vision, mission, objectives, and various components of the curriculum. Thus, another sense of the multicultural approach should be formulated so that it can be used in curriculum development. Therefore, the definition of the multicultural approach should help developers in developing curriculum principles of curriculum, curriculum materials, and can Maximise the potentials of students and their cultural environment so that the students can learn better (Hasan, 1996). That is, understanding approach to multicultural curriculum should be able to accommodate the cultural differences of students, utilizing culture as a source of content and use it as a starting point for the development of the culture itself, understanding the culture of others, tolerance, inspiring students by nationality unity in diversity, developing ethical behavior, and that is equally important is to utilize culture as part of a student's personal and entry-behavior of students so as to create "equal opportunities for students to excel" (Boyd, 1989:49-50). That is, understanding multicultural approach in the curriculum should incorporate understanding of Ki Hajar stated Dewantara (1936, 1945, 1946), Webb (1990), Oliver and Rowley (1992), Print (1993) and Delpit (1996) as the basis for development, while understanding Other experts expressed (Banks, 1993; Andersen and Cushner, 1994; Burnett, 1994) made the scope of the material to be learned.

On the basis of the position multicultural as an approach in developing the curriculum for a multicultural approach to curriculum is defined as a principle use heterogeneity culture learners in developing philosophy, mission, goals, and curriculum components, as well as the learning environment so that students can use to self understanding culture and improving various knowledge, concepts, skills, values, attitudes, and morals are expected.

Curriculum development process should include three-dimensional curriculum is the curriculum as an idea, as the curriculum documents and curriculum as process. I (etiga dimensions of this curriculum with one another and curriculum as processes are implemented. Curriculum it with different policies. Its Policies that operationalization of the curriculum as an idea and as a curriculum document.

Development of ideas concerning the delimitation filosoffi curriculum, used curriculum models, approaches and learning theories are used, the approach / model of evaluation of learning outcomes. Documents relating to the development of curriculum development as document written that is based on ideas that have been defined previously. Technically curriculum development as documents relating to the decision about the type of information and documents to be produced,

form / format GBPP, and curriculum components must be developed. Is the curriculum as an idea and as a curriculum document will be used as one or two separate documents must also be determined. Whatever the decision on the development of the curriculum and curriculum ideas as socialization necessary documents in order to be sustainable thinking curriculum decision makers with the technical developers.

The second dimension of this curriculum can be developed at the national level in the context of autonomy with decentralization of authority in the context of curriculum development and centralization. The difference between the two is the type of information that will be given to the context in which the authority autonomy in the development of a more operational and nnci given to the area. Therefore, the development of ideas and curriculum documents containing more principles and guidelines. Whereas in the context of centralized curriculum development as ideas and documents must still provide a large enough space for the area to include cultural characteristics.

Another alternative is the curriculum as an idea developed at the national level while the curriculum in the form of documents can be developed in the area. As in the above alternatives, the process of socialization predetermined idea needs to be done. Curriculum development in the School and Boarding School through the multiculturalism approach, for example, can be done through the introduction of learning the concepts of democracy, human rights, tolerance, conflict management and etcetera

Moreover, in the School and Boarding School was time given material around a more open understanding of Islamic teachings. For example, for the matter of fiqh, the students are provided with materials about the causes and background of the differences of opinion among jurists, or presenting the material comparison schools (muqāranah almazahib). Similarly, the Islamic disciplines other.

5. Conclusion

School and Boarding School curriculum that uses a multicultural approach would be to consider the principle of (1) the introduction of the concepts of democracy, human rights, tolerance, conflict management, etc, (2) the heterogeneity of ideas, opinions, and schools within the scope of the study of Islamic sciences, (3) heterogeneity culture, and (4) School environment and culture in Boarding School is the study of learning resources and objects that can be used as part and learning activities of students.

Reference

- Abdullah, Taufik. (1996). *Islam dan Masyarakat: Pantitian Sejarah Indonesia* Jakarta: LP3ES.
- Andersen, R. dan Cusher, K. (1994). *Multicultural and intercultural studies*, dalam *Teaching Studies of Society and Environment* (ed. Marsh,C.). Sydney: Prentice-Hall
- Azra, Azyumardi (1987) "Pesantren: Kontinuitas dan Perubahan" (Pengantar) dalam buku Nur-cholish Madjid, *Bilik-Bilik Pesantren: Sebuah Pot ren Perjalanan*. Jakarta: Paramadina.
- _____ (1995). *Jaringan Ulama Timur Tengah dan KepulauanNusantara Abad XVII dan XVIII*. Bandung: Inizan.
- Banks, J. (1993). *Multicultural education: historical development, dimensions, and practice*. *Review of Research in Education*, 19: 3-49.
- Bertens, K., 2991, *Etika*. Jakarta: Gramedia.
- Boyd, J. (1989). *Equality Issues in Primary Schools*. London: Paul Chapman Publishing, Ltd.
- Burnett, G. (1994). *Varieties of multicultural education: an introduction*. *Eric Clearinghouse on Urban Education, Digest*, 98.
- Carter, R.T. dan Goodwin, A.L. (1994). *Racial identifiçy and education*. *Review of Research in Education*, 20:29 1-336.
- Cooper, H. dan Dorr, N. (1995). *Race comparisons on need for achievement: a meta analytic alternative to Graham's Narrative Review*. *Review of Educational Research*, 65, 4:483-508.
- Darling-Hammond, L. (1996). *The right to learn and the advancement of teaching: research, policy, and practice for democratic education*. *Educational Researcher*, 25, 6:5-17.
- Denzin, Norman K. dan Yvonna S. Lincolns (eds), 2000, *Handbook of Qualitative Research*. Second Edition. London: Sage.
- Dewantara, Ki Hajar (1936). *Dasar-dasar pendidikan*, dalam *Karya Ki Hajar Dewantara Bagian Pertama: Pendidikan*. Yogyakarta: Majelis Luhur Persatuan Taman Siswa.

_____ (1945). Pendidikan, dalam Karya Ki Hajar Dewantara Bagian Pertama: Pendidikan. Yogyakarta: Majelis Luhur Persatuan Taman Siswa.

_____ (1946). Dasar-dasar pembaharuan pengajaran, dalam Karya Ki Hajar Dewantara Bagian Pertama: Pendidikan.

Yogyakarta: Majelis Luhur Persatuan Taman Siswa.

Dhohfeir, Zamakhsyari, (1994). Tradisi Pesantren: Studi tentang Pandangan Hidup Kyai. Jakarta: LP3ES

Eggleston, J.T. (1977). The Sociology of the School Curriculum. London: Routledge & Kegan Paul.

Fay, Brian, 1996, Contemporary Philosophy of Social Science: A Multicultural Approach. Oxford: Blackwell

Galba, Sindu, (1995). Pesantren Sebagai Wadah Komunikasi. Jakarta: Rineka Cipta.

Garcia, E.E. (1993). Language, culture, and education. Review of Research in Education, 19:5 1 -98.

Glazer, Nathan, 1997, We Are All Multiculturalists Now. Cambridge, Mass. :Harvard University Press.

Guba, Egon G.(ed.), The Paradigm Dialog. London: Sage.

Jary, David dan Julia Jary, 1991, "Multiculturalism". Hal.3 19. Dictionary of Sociology. New York: Harper.

Maarif, Ahmad Syafii, (1997). Islam dan Masalah Kene-garaan. Jakarta: LP3ES

Madjid Nurcholish, (1997). BilikBilik Pesantren: Sebuah Potret Perjalanan. Jakarta: Paramadina.

Nasuha, Chozin, Epistemologi Kitab Tuning dalam Marzuki Wahid dkk (Ed.) Wacana Pemberdayaan dan Transformasi Pesantren (da-lam proses penerbitan)

Nieto, Sonia, 1992, Affirming Diversity: The Sociopolitical Context of Multicultural Education. New York: Longman.

Oliver, J.P. dan Rowley, C. (1992). Charting new maps: multicultural education in rural schools. ERIC Clearinghouse on Rural Education and Small School. ERIC Digest. ED 348196.

Prasodjo, Sudjoko dkk, (1982). Profil Pesantren: Laporan Hasil Penelitian Pesantren Al-Falak dan Delapan Pesantren Lain di Bogor, Jakarta: LP3ES

Reed, Ishmed (ed.), Multi America: Essays on Culture Wars and Peace. Pinguin.

Rex, John, 1985, "The Concept of Multicultural Society". Occasional Paper in Ethnic Relations, No. 3. Centre for Research in Ethnic Relations (CRER).

Steenbrink, Karel A., (1986) Pesantren School Sekolah Pendidikan Islam dalam Kurun Modern. Jakarta: LP3ES.

Suparlan, Parsudi, 1999, "Kemajemukan Amerika: Dan Monokulturalisme ke Multikulturalisme". Jurnal Studi Amerika, vol.5 Agustus, hal. 35-42.

_____2001a, 'Bhinneka Tunggal Ika: Keanekaragaman Sukubangsa atau Kebudayaan? This article in seminar "Menuju Indonesia Baru". Perhimpunan Indonesia Baru - Asosiasi Antropologi Indonesia. Yogyakarta, 16 Agustus 2001.

_____2001b, Indonesia Baru dalam Perspektif Multikulturalisme". Media Indonesia, 10 Desember 2001.

_____2002a, "Kesetaraan Warga dan Hak Budaya Komuniti dalam Masyarakat Majemuk Indonesia". Jurnal Antropologi Indonesia, no. 6,

Watson, C.W., 2000, Multiculturalism. Buckingham-Philadelphia: Open University Press

Life History Author: Name: Dr. H.M.Djaswidi Al Hamdani, M.Pd. was born in Ciamis 11 June 1950. History of his education: State Elementary School Ciamis in 1963, Junior Religion Teacher Education Bandung 4 year, Senior Religion Teacher Education Bandung in 1968, Then continued his education bachelor degree at IAIN Sunan Gunung Jati Bandung in 1976. Master Degree at IKIP Bandung in 1998, and Doctoral Degree at UPI Bandung in 2003. His occupation is Staff Lecturer at Postgraduate IAID Ciamis Darussalam Ciamis in 2001 until now.