MULTICULTURAL PAI LEARNING BASED ON ISLAMIC BOARDING SCHOOL WISDOM

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Abstract

Multicultural PAI learning at SMPN 2 Paciran has a distinction with other educational institutions considering that there is a strong element of pesantren wisdom and culture. This is indicated by the addition of several subjects based on the pesantren curriculum of pesantren wisdom which continue to be cultivated in daily interactions in the SMPN 2 Paciran environment. Multicultural PAI learning at SMPN 2 Paciran Lamongan in addition to leading to the learning domain, also tries to shape students into better characters based on the values of pesantren wisdom.

The approach used in this research is qualitative and the type is a case study. Sources of data in this study can be divided into two, namely human (human) and non-human. Analysis of qualitative research data is carried out through three flows of activities that occur simultaneously in the data collection process, namely: data condensation and data presentation (data displays and conclusion drawing/verification). The results of the study stated that the planning carried out by PAI teachers could not be separated from an integrative curriculum with Islamic boarding schools. Where PAI subjects in addition to containing the wisdom of pesantren, also provide local content subjects based on pesantren such as Qur'an Hadith, SKI, Fiqh, and Aqidah Akhlak. Islamic Religious Education teachers in the learning process area are supported by other components such as good mastery of material, choice of methods, use of media, and class mastery. Even though the implementation of learning is the teacher's task, it still requires coordination and assistance from teachers and other school members. PAI teachers practice habituation and examples of Multicultural values based on Islamic boarding school wisdom. Habituation can also be found in some extra activities as well as in daily life. The example of PAI teachers that can be seen in daily life makes students have role models who are close to them. The assessment of multicultural PAI education based on pesantren wisdom uses several standards. Cognitive domains can be identified through tests conducted by the teacher. To find out the affective and psychomotor domains, PAI teachers and local content looked at student behavior in everyday life at school. In addition, students are directed to memorize several letters in the Qur'an. To add and strengthen students' cognitive domains, SMPN 2 Paciran requires students to memorize all Qur'an chapters as a graduation requirement.

Keywords: *Learning, Multicultural PAI, Islamic Boarding School Culture*

A. Introduction

1. Research Context

State Junior High School 2 Paciran, hereinafter abbreviated as SMP Negeri 2 Paciran, is unique considering that it is one of the public schools under the one roof of the Sunan Drajat Islamic Boarding School Foundation. Such conditions certainly require alignment and equality of vision and mission for the good of all parties. SMP Negeri 2 Paciran combines the Basic and Secondary Education Curriculum (Dikdasmen) of the Ministry of National Education with the addition of a pesantren curriculum, including Arabic lessons, Al Qur'an Hadith, Aqidah Akhlaq, Fiqh.

The multicultural reality of the SMP Negeri 2 Paciran Lamongan area was felt when the researchers first entered the research area. Researchers found the density of Banjarwati people who carried out activities in the Sunan Drajat religious tourism area. Such intense interaction with various groups in the SMP Negeri 2 Paciran area was able to form a new culture that became the hallmark of the Paciran community. The people of Banjarwati because they often interact with people from outside the region, and moreover those who hold religious pilgrimages, are supported by the culture and wisdom of the pesantren, making them have some strong multicultural values and attitudes. Where in this case it is supported and strengthened by instructions and directions from the caregivers of the Sunan Drajat Islamic Boarding School.

The Sunan Drajat Islamic Boarding School also provides an understanding of its values which are based on the instructions of the Wali Songo as a means of anticipating small and large-scale conflicts that used to often arise and target multicultural problems. The values of the pesantren that were implemented well several decades ago to the people of Banjarwati Paciran Lamongan provide a good understanding of the community about how to behave naturally without problems in a multicultural reality.

SMP Negeri 2 Paciran as a semi-pesantren educational institution also often carries out joint activities. Both with PP Sunan Drajat, educational institutions under the auspices of PP Sunan Drajat, other educational institutions, and the people of Banjarwati Paciran. Supriono said that by doing activities together with other parties, SMP Negeri 2 Paciran has a lot of experience. Especially when it comes to caring for the plurality of students and students at Sunan Drajat. Ushuluddin stated that joint activities carried out with various parties were very good for the progress of the Institute. For example, by collaborating with

educational institutions under the auspices of PP Sunan Drajat, students have experience interacting with students from different institutions and at different levels. This trains them to work well together. Even collaborating with the community such as community service done with Sunan Drajat students.

Diversity at SMP Negeri 2 Paciran is utilized and managed well, besides that it has good support from the community and Islamic boarding schools located near SMP Negeri 2 Paciran. Where there is good cooperation and has good long-term strategic value. With the integration of pesantren wisdom and the value of Multicultural Islamic Religious Education, SMP Negeri 2 Paciran does not only provide knowledge to its students, but also gives them the strengthening of religious knowledge so that they become good in character.

1. Theoretical Review
   a. Multicultural PAI Learning

According to Slamet, learning is a process carried out by a person to obtain a new behavior change as a whole as a result of his own experience in interaction with the environment. Dimyati and Mudjiono stated that learning is defined as an activity aimed at teaching students (Dimyati dan Mudjiono : 1999). According to Muhaimin, learning is a process of interaction between students and educators and learning resources in a learning environment where a person reacts to certain conditions (Muhaimin : 2004). According to Hamalik, learning is an effort to organize the environment so as to create learning conditions for students (Oemar Hamalik : 2001). Learning is an effort made by the teacher in changing the behavior of students as a whole by planning all things related to the learning process. Starting from the methods, strategies, media, and evaluation of learning.

Islamic education is a conscious effort of the older generation to transfer experience, knowledge, skills, and skills to the younger generation so that they become people who fear Allah (Abdul Majid and Dian Andayani : 2004). Islamic education is also understood as guidance towards the formation of the personality of students in a systematic and pragmatic manner, so that they live according to Islamic teachings to achieve happiness in the world and the hereafter (Zuhairini : 2004). Qardhawi emphasized that religious education that leads to Islam is to provide education for the whole person, mind and heart, spiritual and physical, morals and skills as an effort to prepare humans to live in both peace and war, and

prepare them to face society with all its good and evil, its sweet and bitter (M. Yusuf Al-Qardhawi : 1980).

Multicultural Islamic Education views humans as having several dimensions that must be accommodated and developed as a whole to humanize human humanity. Human humanity is basically an acknowledgment of the plurality, heterogeneity, and diversity of human beings themselves. M. Ainul Yaqin emphasized that, in multicultural education, a teacher is not only required to master and be able to professionally teach the subjects he teaches. More than that, an educator (teacher) must also be able to instill the core values of multicultural education such as democracy, humanism, and pluralism (M. Ainul Yaqin : 2005).

Multicultural Islamic Education tries to shape the character of future generations of Islam to be more inclusive. As for the character of inclusive Islam, according to Muhammad Tholhah Hasan, there are five. *Ta'aruf, tasamuh, tawazun, tawasuth, and ta'awun* (Muhammad Thochah Hasan : 2016)*. Ali Maksum strengthens this view by explaining that if awareness of the multiculturalism of our society, which consists of many tribes and several religions, the search for alternative forms of education is absolutely necessary. That is a form of education that seeks to maintain the culture of a society and transfer it to the next generation, foster values, foster friendship between students of different ethnicities, races, and religions, develop mutual understanding, and teach openness and dialogue (Ali Maksum : 2011).

b.   Pesantren wisdom

Pesantren wisdom consists of two words that have their own meaning. Before being explained as a praxis sentence, the researcher will convey the meaning of wisdom and pesantren first so that understanding becomes comprehensive. Wisdom, according to Rahyono, is a learning tool for every human being to become a smart, intelligent, and wise person (FX. Rahyono : 2009). Wisdom if it is in the form of value According to Noor Syam is a determination or a quality of an object that involves a type of appreciation or interest. So that value is an authority measure of the subject who judges in terms of generality and prevalence within certain limits that are appropriate for the views of the individual and his surroundings (Abd. Aziz : 2009).

Pesantren is a traditional education in which students live together and study under the guidance of teachers who are better known as kiai and have dormitories for students to stay in. Stenbrink said pesantren, in terms of form and

system, originated in India. Prior to the spread of Islam in Indonesia, the system was generally used for education and teaching of Hinduism in Java. After Islam entered and spread in Java, the system was then taken by Islam (Karel A Steenbrink : 1994).

Sauqi Futaqi explained that the wisdom of pesantren can be seen from several things, including spirituality, humility, sincerity, service, and willingness to sacrifice (Sauqi Futaqi : 2019). Abdullah Aly stated that the wisdom of pesantren has three dimensions. The first dimension is the value of democracy, equality, and justice. The second dimension is the value of humanity, togetherness, and peace. The third dimension of social attitudes, namely: recognition, acceptance, and respect for others (Abdullah Aly : 2015). The dimensions are narrowed and make indicators of pesantren wisdom into several things:

1) Affection

Islamic boarding schools get used to love appearing and strengthening between students, administrators to students, and caregivers to students and administrators. Affectionate behavior can be shown basically in QS. Ali Imran (3) verse 103:

وَٱعْتَصِمُوا۟ بِحَبْلِ ٱللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا۟ وَٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَآءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِۦٓ إِخْوَٰنًا وَكُنتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ ٱلنَّارِ فَأَنقَذَكُم مِّنْهَا ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ لَعَلَّكُمْ تَهْتَدُونَ ١٠٣

Meaning: And all of you hold on to the rope (religion) of Allah, and do not be divided, and remember Allah's favor on you when you used to be enemies (the Jahiliyah period), So Allah united your hearts, then you became because of Allah's favor, people who are brothers; and you were on the edge of the abyss of hell, then Allah saved you from it. Thus Allah explains His verses to you, that you may be guided."

Prophet Muhammad SAW from Ibn Amr Bin As as follows:

الرَّاحِمُوْنَ يَرْحَمُهُمُ الرَّحْمَنُ تَبَارَكَ وَ تَعَالَى اِرْحَمُوْا مَنْ فِي الْأَرْضِ يَرْحَمْكُمْ مَنْ فِي السَّمَاءِ.

Those who have compassion are loved by a loving God. Have mercy on anyone (humans, animals, bodies) on earth, then you will be loved by the inhabitants of the sky (Angles)

2) Tolerance

Tolerance in pesantren is based on al-Hujurat verse 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ.

Meaning: O mankind, indeed we have created you from a male and a female and made you into nations and tribes so that you may know one another. Verily, the most honorable person in the sight of Allah is the most pious among you. Verily Allah is All-Knowing, All-Knowing

3) Mutual Understanding

According to Tarmizi Taher, mutual understanding, mutual understanding and respect through dialogue and cooperation is the only alternative to prevent what Huntington and Juergensmeyer call the clash of civilizations or the cold war in the future. In the Islamic world itself there are even misunderstandings about Islam, so that it becomes a misunderstood religion. All this is due to certain actions that should not be carried out by both Muslims and non-Muslims (Tarmizi Taher : 1998).

Mutual understanding can also be interpreted as an awareness of differences and understanding them, as well as complementing and contributing to a dynamic and living relationship, so that the opposition is a complementary partner and a partnership unites partial truths in a relationship (Zakiyudin Baidawi : 2008). Mutual understanding building mutual understanding in pesantren is needed considering that there are many students and ustadz who have different backgrounds. Zakiyudin emphasized that if group members expect others to be responsible and honest, then they will trust each other.

4) Learn to live with differences

The wisdom of pesantren is also manifested in learning to live in differences. According to Zakiyudin Baidawi, so far conventional education has only relied on three main pillars that support the processes and products of national education, namely how to know, how to do, and how to be. Conventional education has not fundamentally taught and instilled "cohabitation skills" in a religiously, culturally, and ethnically plural community. This is where the significance of the presence of the fourth pillar is to complement the other three pillars, namely how to live and work together with others.

Learning to live in differences in pesantren provides norms or values of togetherness such as the emergence and strengthening of mutual respect. In this case, the form that appears in daily life is mutual respect and respect for fellow students. Not limited to mere santri, mutual respect and appreciation is also applied to pesantren residents and society in general. Learning to live with

differences in pesantren requires students to have the ability to be open-minded. The number of activities in the pesantren brings interaction with various parties. The existence of an open-minded ability makes students not think they are the most correct and other people's points of view are wrong. Because it could be that the opinions of students and other people have their own relevance.
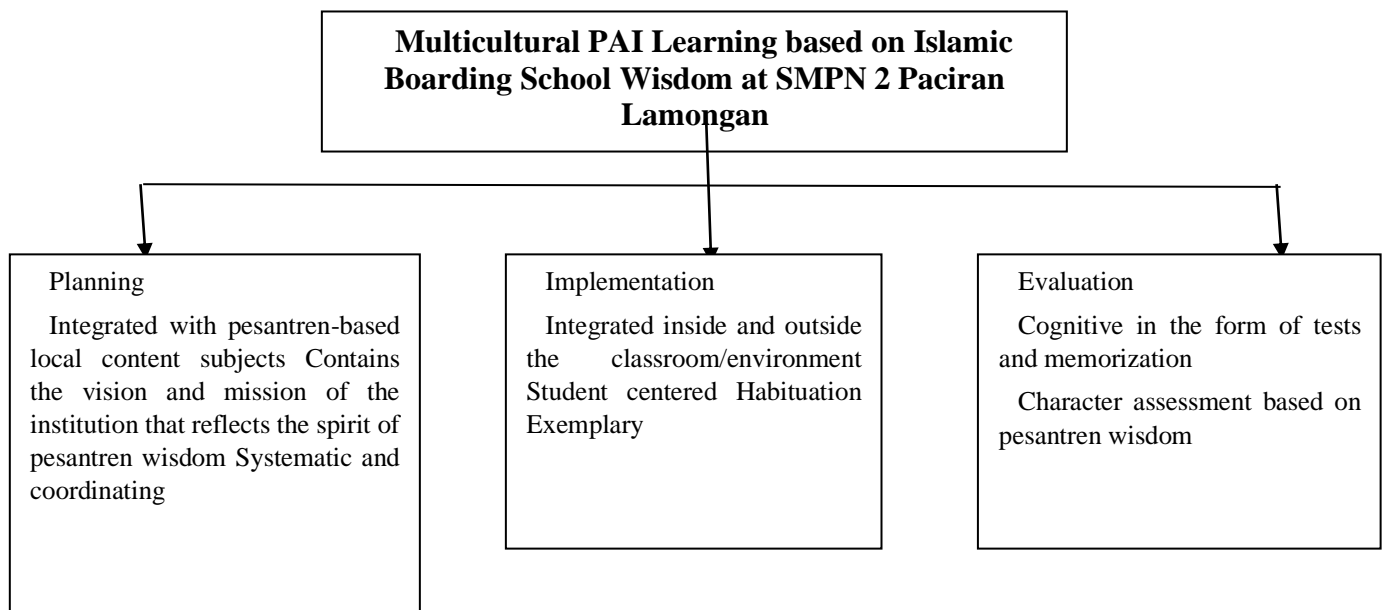
Research Methodology

The approach used in this research is qualitative, which according to Best is a research method that seeks to describe and interpret objects as they are. Likewise, Prasetya revealed that qualitative research is research that explains facts as they are. The qualitative approach was chosen because according to the researcher, it can be used to understand the underlying meaning of participant behavior, describe complex settings and interactions, explore to identify types of information, and describe phenomena.

Sources of data in this study can be divided into two, namely human and non-human. Human data sources function as subjects or key informants and data obtained through informants in the form of soft data. Meanwhile, non-human data sources are documents that are relevant to the research focus, such as pictures, photos, notes or writings that are related to the research focus. The data obtained through documents are hard data. According to Miles and Huberman, qualitative research data analysis can be carried out through three streams of activities that occur simultaneously in the data collection process, namely: data condensation, data presentation and conclusion drawing/verification. Data condensation refers to the process of selecting, focusing, simplifying, abstracting, and/or transforming the data that appear in the full corpus (body) of written-up field notes, interview transcripts, documents, and other empirical materials. By condensing, we're making data stronger (Matthew B. Miles, A. Michael Huberman : 2013). Data presentation is intended to find meaningful patterns and provide the possibility of drawing conclusions and taking action. The presentation of data in this study is also intended to find a meaning from the data that has been obtained, then arranged systematically, from complex information to simple but selective forms. The analysis activity in the third stage is drawing conclusions and verification. Since data collection, researchers have tried to find the meaning or meaning of the symbols, take notes, regular patterns, explanations, and causal paths that occur. From this activity, conclusions are made that are open, general in nature, then go to the specific/detailed. Final conclusions are expected to be obtained after data collection is complete.

B. Discussion

1. Results

The results of research conducted by researchers related to Islamic boarding school wisdom in Multicultural PAI learning with some of its focus displayed in the form of images to facilitate its presentation. The images of the research results are as follows:

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│   Multicultural PAI Learning based on Islamic │
│   Boarding School Wisdom at SMPN 2 Paciran    │
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Planning	Implementation	Evaluation
Integrated with pesantren-based local content subjects Contains the vision and mission of the institution that reflects the spirit of pesantren wisdom Systematic and coordinating	Integrated inside and outside the classroom/environment Student centered Habituation Exemplary	Cognitive in the form of tests and memorization Character assessment based on pesantren wisdom

Picture Research Results on Multicultural Islamic Education Learning based on Islamic Boarding School Wisdom at SMPN 2 Paciran

2. Discussion

Pesantren Wisdom in Multicultural PAI Learning is divided into three stages where there are planning, implementation, and evaluation steps. Multicultural Islamic Religious Education Planning integrates adiwiyata insight, material contained in PAI, as well as local content material from YPPSD. The implementation of Multicultural PAI learning is carried out not only in the classroom. Multicultural PAI learning assessment uses several standards. The cognitive domain can be known through tests conducted by the teacher, but to find out the affective and psychomotor domains, PAI teachers and local content look at student behavior in everyday life at school.

a. Planning

        Learning planning carried out by PAI teachers has the following characteristics, first, learning planning is the result of a thinking process. This means that a learning plan is not arranged haphazardly but by considering all aspects that may be influential, and all available resources that can support the success of the learning process. Second, lesson plans are structured to change student behavior in accordance with the objectives to be achieved. So that the achievement of goals is the main focus in learning planning. Third, learning planning contains a series of activities that must be carried out to achieve the objectives. Learning planning can serve as a guide in designing learning according to needs.

        Learning planning cannot be separated from an integrative curriculum with pesantren. Where PAI subjects in addition to containing the wisdom of pesantren, also provide local content subjects based on pesantren such as Qur'an Hadith, SKI, Fiqh, and Aqidah Akhlak. Learning planning carried out by PAI teachers still refers to the vision, mission and goals of the school which tries to direct students to have Islamic character based on the wisdom of the Islamic Boarding School.

        PAI teacher planning for the Multicultural PAI learning process connects the big idea between the values that are instilled with the patterns of activities carried out in Islamic boarding school activities. The diversity of pesantren activities is a supporter of learning where there are values that are closely related to Multicultural PAI. As an example, in the daily life of students at two research loci, such as teamwork, harmony, relationships, and behaviors that can influence and strengthen each other.

b. Process

        Learning which is part of education cannot stand alone. Further learning has a role in forming students with strong characters built by the values of Multicultural Islamic Education. Abdul Fatah Jalal stated that education is a process of providing knowledge, understanding, understanding, responsibility, and instilling trust, so that there is purification (tazkiyah) or human self-cleaning of all impurities that make humans in a condition that allows them to receive wisdom and learn all that is useful to him (Bukhari umar : 2010). Learning is assistance provided by educators so that the process of acquiring knowledge and knowledge, mastering skills and character, and forming attitudes and beliefs in students can occur. Education and learning is the teacher's effort to build knowledge in students through the information or stimulus

provided by the teacher and woven into the form of creative problem solving in everyday life. The implication is that students must be actively involved in learning activities (Hamalik : 2009).

Teachers in the learning process provide positive incentives for students to develop and build their own knowledge base. The encouragement made by PAI teachers to make students understand and understand the values of Multicultural PAI can be called religious humanism in learning. Religious humanism is a religious concept that places humans as humans, as well as humanistic efforts in the sciences while still paying attention to the responsibilities of *hablun min Allah and hablun min annas (Masykuri Bakri : 2017).*

The learning carried out by PAI teachers is a process of providing material for Multicultural PAI values based on Islamic boarding school wisdom. Where in the learning produces a variety of responses from the students. Learning leads to a cognitive area or domain by providing a clear and strong footing so that students know the multicultural values in religion based on Islamic boarding school wisdom. The ability or success of students in processing information about Multicultural PAI material indicates the success of learning carried out by PAI teachers. Learning in communication theory has five components that cause the cognitive domain to be so strong. The communication components are the communicant or the main actor of communication, the message to be conveyed to the recipient, the channel to convey the message, the recipient of the message, and the effect (Suryanto : 2015).

PAI teachers are important actors in learning to habituate multicultural values based on Islamic boarding school wisdom. PThese habits can also be found in some extra activities as well as in daily life. This is because teachers in the YPPSD environment are provided with housing which is located very close to the school. So that students and students get a clear picture of the values of Multicultural PAI from teachers and caregivers of PP Sunan Drajat. In addition to habituation, teachers in the two research loci provided good examples regarding the practice of multicultural values.

The example of PAI teachers that can be seen in daily life makes students have role models who are close to them. Teachers who educate by example mean giving examples of how multicultural values based on Islamic boarding school wisdom are applied. So that exemplary is a symmetrical thing between learning and application outside of learning or after learning is complete. The example given by PAI teachers is needed by students considering that they are more receptive to practical forms than

theoretical explanations. They can absorb and understand the problems and dynamics. The example of PAI teachers also has a big impact on the character construction of students to be better (Alex Sobur : 2016).

Students who receive maximum guidance and are supported by the involvement of all parties, will feel that the school provides a strong impetus to apply the values of Multicultural PAI in their relationships. The school environment in YPPSD which presents a culture based on the values of Multicultural PAI strengthens students' understanding and gives them an emotional bond based on the place of association while in the school environment. This continuous habituation makes students naturally have a habit of multicultural attitudes. Because the values that are internalized have been fully integrated, both in the realm of moral knowing, moral feeling, and students' moral act.

c. Evaluation

The multicultural PAI education assessment uses several standards. Cognitive domains can be identified through tests conducted by the teacher. To find out the affective and psychomotor domains, PAI teachers and local content looked at student behavior in everyday life at school. In addition, students are directed to memorize several letters in the Qur'an. To add and strengthen students' cognitive domains, SMPN 2 Paciran requires students to memorize chapter (juz) 30 as a graduation requirement. Assessment or evaluation as the final part of the process of Multicultural Islamic Religious Education based on Islamic boarding school wisdom is carried out with various parameters and considerations that are not simple. Where the assessment uses academic measures in the form of grades, uses a measure of student emotional sensitivity, to involve the role of other teachers. The education process needs to be assessed where according to Hopkins, evaluation or assessment is a continuous examination to obtain information covering students, teachers, educational programs, and the teaching and learning process to determine the level of change in students and the accuracy of decisions about the picture of students and the effectiveness of the program (Rusman : 2012).

The PAI teacher in the assessment refers to the material that has been delivered and the type of goals to be achieved. So that it will be known whether the learning carried out has been able to lead to the achievement of the goals set or not. Muhaimin who said that, In PAI learning, the assessment is not only focused on cognitive assessments such as the assessment of memorizing short letters, memorizing the pillars of prayer and so on, but further assessment must be carried

out whether the person concerned is praying diligently or not, whether the prayer movement is correct or not. , etc. In other words, to measure the achievement of Islamic religious education learning objectives, PAI teachers must assess three references, namely the norm reference (to determine basic abilities), the benchmark reference (to determine learning achievement, and ethical reference (to determine personality) (Muhaimin : 2010).

Assessments carried out by PAI teachers are useful as information about the learning outcomes that have been achieved, opening the possibility to know the relevance between the educational program that has been formulated and the objectives to be achieved, and the possibility for improvement, adjustment and refinement of educational programs that are considered to be possible. more efficient and effective. In addition, Ngalim Purwanto strengthens that the assessment is carried out to determine the progress and development and success of students after experiencing or carrying out learning activities for a certain period of time, knowing the level of success of teaching and learning programs, the need for guidance and counseling, and the need for development and improvement of the school curriculum in question (Ngalim Purwanto : 2008).

C. Conclusion

The conclusion in this study is that the planning carried out by PAI teachers must be maximal considering that in the process later education is not only in classroom learning, but also includes when students interact with members of educational institutions in the school environment. Learning planning carried out by PAI teachers has the following characteristics, first, learning planning is the result of a thinking process. Second, lesson plans are structured to change student behavior in accordance with the objectives to be achieved. So that the achievement of goals is the main focus in learning planning. Third, learning planning contains a series of activities that must be carried out to achieve the objectives. Learning planning can serve as a guide in designing learning according to needs. Fourth, learning planning cannot be separated from an integrative curriculum with pesantren. Where PAI subjects in addition to containing the wisdom of pesantren, also provide local content subjects based on pesantren such as Qur'an Hadith, SKI, Fiqh, and Aqidah Akhlak.

Islamic Religious Education teachers in the learning process area are supported by other components such as good mastery of material, choice of methods, use of media, and

class mastery. Even though the implementation of learning is the teacher's task, it still requires coordination and assistance from teachers and other school members. Considering the indicators or values of the Multicultural PAI based on Islamic boarding school wisdom are closely intertwined in daily life in the school environment and also in the YPPSD area. As well as the value of tolerance, please help, and respect others. PAI teachers practice habituation and examples of Multicultural values based on Islamic boarding school wisdom. Habituation can also be found in some extra activities as well as in daily life. The example of PAI teachers that can be seen in daily life makes students have role models who are close to them. Teachers who educate by example as well as provide examples of how multicultural values based on Islamic boarding school wisdom are applied.

The assessment of multicultural PAI education based on pesantren wisdom uses several standards. Cognitive domains can be identified through tests conducted by the teacher. To find out the affective and psychomotor domains, PAI teachers and local content looked at student behavior in everyday life at school. In addition, students are directed to memorize several letters in the Qur'an. To add and strengthen students' cognitive domains, SMPN 2 Paciran requires students to memorize 30 chapters (juz) as a graduation requirement.

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