

## **STRENGTHENING THE UNIQUENESS OF ISLAMIC BOARDING SCHOOLS IN LOCAL TRADITIONAL EDUCATION IN THE APPLICATIVE TRANSFORMATION OF MULTICULTURAL EDUCATION**

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**Abstract:** Islamic boarding schools, commonly known as pesantren, which have been established for a long time, require consistent teaching patterns and must face new problems that arise in adapting, such as the current technological era, without losing the uniqueness or distinctiveness of Islamic boarding schools as their character. Islamic boarding school is a place for deeper religious learning and is believed to bring blessings to students who study religion there. This study continues two previous studies on Islamic boarding schools and multicultural education in Islamic boarding schools by focusing more on the conditions of Islamic boarding schools, which are starting to lose their uniqueness due to the adaptation of government policies, the influence of technology, and responses to the development of demands for students whose diversity changes all the time. This study used a qualitative descriptive method with a phenomenological approach to solve problems and achieve research objectives. Data collection techniques were carried out through direct observation and in-depth interviews. The data obtained were then analyzed by the triangulation technique. The study results indicate that Islamic boarding schools face internal and external conflicts to maintain their existence in the era of technological change. Islamic boarding schools try not to change their uniqueness but face external demands as they accommodate students from different cultures, regions, languages, and even other countries who study religion. Even Islamic boarding schools cannot adapt to government regulations in determining policies for developing Islamic boarding schools in Indonesia.

**Keywords:** Local Traditional Education; Multicultural Education; Uniqueness of Islamic boarding school.

### **INTRODUCTION**

The development of education in Indonesia with a pattern of adoption and adaptation of various things that influence it, including technological sophistication, requires all lines to change in line with the changing times. This change is not balanced with mental readiness in the use of technology. A healthy mentality and adjustment do not accompany increased competition and human competence in the mastery of science and technology. Islamic boarding schools, known as *Pesantren*, are recognized and considered as a medium of religious learning so that children can balance themselves between worldly influences. The influence of this technology is often considered to harm children's mental development, so many parents deliberately send their children to boarding schools with the excuse of increasing religious knowledge.

According to the Ministry of Religion website, 26,973 Islamic boarding schools are spread across all provinces in Indonesia (Annur, 2022; *Pangkalan Data Pondok Pesantren*, 2022). Changes in time are in line with technological developments. Islamic boarding schools must also survive by adapting patterns of adaptation in experiencing and dealing with changes internally and externally. For example, in research entitled *Analysis of the Application of Multicultural Education in Islamic Schools Based on Islamic Boarding Schools*, it cannot be separated from internal problems about the figure of *Kiai*, the leading educator figure who is also considered a blessing to make changes as demand for adapting education in Indonesia.

The study results of Islamic boarding schools stated that the students (*santri*) still had difficulty understanding the multiculturalism applied in teaching at the Islamic boarding school. The multicultural understanding was more about appreciating the ethnic and linguistic diversity of the boarding students. In religious education in Islamic boarding schools, education is more about playing Sufistic behaviors that lead to a vertical process: worshipping God without forgetting to live together with fellow creatures in the world takes place throughout life with simple Sufistic behavior and can be done by all parties such as giving an example, building the will, intention, desire and developing individual creativity in the learning process through developing a culture of reading the Qur'an and hadith, studying books, writing Arabic letters, and religious learning. All students, caregivers, and *Kiai* must empower all components of society through participation in the implementation and quality control of educational services in Islamic boarding schools.

President Joko Widodo has signed Presidential Decree No. 82 of 2021 concerning Funding for the Implementation of Islamic Boarding Schools. This Presidential Regulation regulates the Islamic Boarding School Endowment Fund, provided and managed by the government sourced from the education endowment fund (Qoumas, 2021). However, this study did not examine the Presidential Decree, so the research focuses more on research indicators. Because it is considered that Islamic boarding schools have been independent without government assistance, according to him, the assistance will eliminate values in the Islamic boarding school, such as the simplicity and uniqueness of each Islamic boarding school which cannot be simply removed.

This study focuses on the state of Islamic boarding schools, which are starting to lose their uniqueness due to the adaptation of government policies, the influence of technology, and the response to the development of the demands of the students whose diversity changes every time. Each Islamic boarding school has a characteristic uniqueness that distinguishes it from other Islamic boarding schools. The tradition carried out by each Islamic boarding school is hereditary learning carried out by the previous *Kiai* to the *Kiai* or the successor to the next Islamic boarding school. The successors of the Islamic boarding school still maintain their characteristics or begin

to adapt, to external demands so that the multicultural understanding applied in Islamic boarding school eliminates the uniqueness of the Islamic boarding school.

This study has many shortcomings that must be explored again with more detailed research and development to provide scientific repertoire and development in education and boarding schools. Based on the explanation above, the title of this research is: "Strengthening the Uniqueness of Islamic Boarding Schools in Local Traditional Education in the Applicative Transformation of Multicultural Education".

## **METHOD**

The writing method must include the approach and type, population and sample, data and data sources, data collection techniques, and data analysis. Articles are written a maximum of 10% of the body of the article.

A descriptive qualitative method with a phenomenological approach was used to solve the problem and achieve the research objectives above. Data collection techniques were carried out through direct observation and in-depth interviews. This study was qualitative research, which produces and processes descriptive data. This research is a type of field research to achieve more objective and accurate data validation in adjusting research results. The presentation model describes the object under study with qualitative statements in this research. The closeness of researchers and research subjects has a positive impact that affects research results more objectively.

Because this is the result of developing data and materials based on the two previous studies, the data used to strengthen the descriptive analysis of this study were data and sources from two previous studies: Analysis of The Application of Multicultural Education in Islamic Schools Based on Islamic Boarding Schools (Soenjoto & Juwita, 2020) and Application of Sufistic Culture to the Moral Elevation of Students at the Tebuireng Islamic Boarding School for Male, Jombang, East Java (Soenjoto & Ulya, 2021). Researchers used observation by directly conducting a field survey to five Islamic boarding schools in Jombang East Java (A.Wahid Hasyim Tebuireng High School, MAN Jombang, Denanyar MAN Jombang, MA Bahrul Ulum, Tambak Beras Jombang and Darul Ulum 2 Jombang High School). Each school represented 150 students. Researchers also conducted a direct survey to observe the activities of the students and the coaches of the students at the 3 Islamic boarding schools.

Several reviews and studies on the principle's patterns of the application of multicultural education and their appropriate impact facilitate a concise and quick show of the scope of data collected by researchers. Withdrawal of conclusions from qualitative data analysis activities on writing or narrative is related to everything the problem under study and study comprehensive conclusions based on the focus of the problem of disability, organizing the nature of

interpretation. The interview consisted of five questions: (a) Do you understand multicultural education?; (b) Can you accept diversity at school and in Islamic boarding school?; (c) What are the things that you find difficult to accept from differences?; (d) Do you understand pluralism?; and (e) Do your schools and Islamic boarding school value differ? The interviews were conducted with an open interview system to make it easier for students to answer more openly and clearly.

In analyzing the study's results, descriptive analysis was carried out through triangulation techniques to facilitate the decomposition of the interview data with the students, students' coaches, and *Kiai*. Technique triangulation was used to combine the various data collection techniques and existing data sources as perspectives for interpreting a data set (Sugiono, 2017). The purpose of triangulation is not to find the truth about some data but rather to increase researchers' understanding of what has been found and do better when understanding data, producing the same analytical conclusions for the study's validity. The research period was two months: March and April 2020.

Further research is needed consistently to examine Islamic boarding schools with the application of multicultural education because multicultural education appears in the form of fields of study, programs, and practices those educational institutions plan to respond to the demands, needs, and aspirations of groups and all aspects of education without having to change the emic of Islamic boarding school that is applied by each Islamic boarding school and has differences.

## **RESULTS AND DISCUSSION**

### **Internal and External Conflicts that Islamic Boarding Schools Must Face in Facing the Digital and Technological Era**

Islamic boarding school culture is unique and cannot be equated with other public school teaching patterns. Based on Boyer & Baptiste's (1996) opinion, multicultural education is a process where individuals and groups can learn to internalize the facts of cultural pluralism to create a society that recognizes cultural diversity (Boyer & Baptiste, 1996). However, what happens is that many Islamic boarding schools still cannot be affected by the existence of multicultural education because Islamic boarding schools have a distinctive learning study, the application of religious learning will be different from the application of general study material learning.

Multicultural education and education in Islamic boarding schools have something in common, namely awareness of the critical value of cultural diversity, which is that every child with different characteristics has the same opportunity to obtain an education. Islamic boarding school is currently experiencing a conflict avoidance approach, namely Islamic boarding school

to survive and develop, of course, requires students, but Islamic boarding school must also follow government regulations that can change. These changes and government policies are not necessarily following the reality in Islamic boarding schools.

In the application of learning in Islamic boarding schools, they must also face many problems from the side of the students and other things that affect the state of the Islamic boarding school. Based on interviews with the mentors of students, on average, they experience the same thing when facing the diversity of the students. If the students want to learn religion, it will be easier to be directed. And parents cannot improve their children's behavior; Islamic boarding schools are expected to turn their children into good children according to their parents' expectations. It is arduous for the students of Islamic boarding school caregivers.

If the Islamic boarding school is still small, the role of the *Kiai* in being involved in the growth and development of the students in the learning process is still strong bounding attachment to the student coaches. A difference is necessary, so it must be accepted relatively and needs tolerance. Become a vital element in the curriculum to develop competencies and life skills because Indonesian society is a multicultural society that includes various cultural perspectives. So, it is relevant to apply because multicultural education can train students.

Based on the study results, Islamic boarding schools are unique but clash with policies and technological developments and all aspects that affect the development of Islamic boarding schools internally and externally. The world of education in this global era greatly influences moral change. In the Big Indonesian Dictionary (1989), the moral is defined as morals, character, or decency (*KBBI Daring*, 2022). Meanwhile, according to Purwadarminto (Sunarto et al., 2014), morals are teachings about good and evil actions and behavior, morals, and obligations. Suppose there is a moral change related to the decreased ability to distinguish between right and wrong actions. In that case, there is a regression to morals that requires continuous follow-up to implement a Sufistic culture oriented to behavior that is still acceptable to society. Thus, morals are judged as a control in behavior, and society becomes the judge of their behavior.

Santrock put forward the notion of morality, namely proportional behavior plus several traits such as honesty, fairness, and respect for the rights and needs of others. Kohlberg (Santrock, 2009) emphasizes that moral development is based on moral reasoning and develops gradually. Even in Islamic boarding schools that emphasize moral cultivation, they must also adapt to the different generations who participate in boarding activities in Islamic boarding schools whose characteristics will be different from those of the previous generation.

It is also undeniable that the most straightforward Sufi knowledge has explained the meaning of morality in Islamic boarding school, which focuses more on how humans behave morally and can be accepted by the wider community. Behaving and being accepted by the community is a process of reciprocal interaction in a positive element, not harming others. The

term Sufi appeared before 200 H. In the view of human judgment, it is an exercise of the soul and an effort to prevent the character from having low morals and then bring it to good morals, to bring praise in the world and rewards in the hereafter in the continuity of moral elevation. Moral elevation requires continuous social effort by all parties and related institutions, including the world of education, which is considered an institution for producing moral and educated human beings.

### **Maintaining Local Traditional Education Islamic boarding school**

Based on the interviews with representative student coaches in five Islamic boarding schools, they stated that in life in Islamic boarding school, Sufistic behavior or simple language is taught, and they want to live simply, intend to stay, and stay away from worldly things. But in the times, slowly adapting as a form of responding to the outside world and the demands of developments on external policies, namely policies from the government. The Sufistic culture built up to the cultural contacts occurs because of soft and hard contact (crash contact). Marked by:

1. Slow or fast, namely whether the students come from various regions, each child has different abilities in responding to all things that affect him.
2. Gradually or all at once, it is interpreted that the learning process is not instantaneous. It must be continuous until it reaches the goal.
3. Sudden or unexpected events can occur that cause psychological shock. For example, students who must follow the rules of the Islamic boarding school experience difficulties because of differences in the rules at home before.
4. Little by little or on a large scale in the form of an adaptation phase that students and Islamic boarding schools must face in the learning process at Islamic boarding schools, predominantly Islamic boarding schools that are still *salafiyah*, a reform branch movement within Sunni Islam.
5. Known or not: it is undeniable that even Islamic boarding school requires marketing to get students; the existence of these students, becomes a way to maintain the existence of Islamic boarding school.
6. Already prepared or not prepared to be the choice of Islamic boarding school in accepting current changes.
7. It is expected to become a conflict that must be resolved in various ways so that the uniqueness of the Islamic boarding school can be maintained.
8. The impression is good or not. Speaking of impressions or images, it becomes a matter that contains psychological aspects that give rise to subjective judgments. In the educational process, the direction of change is all good things like the scheme below.

9. educational process (an ongoing process) → improve overall performance → education for all students → educational equality for all students

The reality on the multicultural ground education, which recognizes the existence of a plurality relationship in which there is a minority (minority groups) vs majority (majority group) problem, in which there is an existential struggle for recognition, equality, equality, and justice turns out to be experienced many obstacles, especially in the emic in Jombang district, East Java, based on Islamic boarding schools that spread throughout Jombang district.

The law on the National Education System Number 20 of 2003 is a law that regulates the education system in Indonesia. The implementation of education must adhere to several principles; among others, education is held democratically and reasonably and is not discriminatory by upholding human rights, religious values, values, culture, and national pluralism in a systematic unit with an open multi-meaning system. In this case, the education that must be implemented is the application of Sufistic culture in the world of education towards moral elevation in each educational output. But what about the education and teaching system applied in Islamic boarding schools, which focuses on religious sciences with different studies, especially in Islamic boarding schools that are *salafiyah* which are often judged as a non-modern Islamic boarding school.

The statement "Education is carried out democratically and fairly and is not discriminatory by upholding the values of human rights, religious values, values, culture and national pluralism in a systematic unit with an open and multi-meaning system." is a form of behavior that contains a Sufistic attitude where the moral formation is individualistic and accepted by the wider community. So that education will always be considered to have a positive impact that will produce many positive things. Islamic boarding schools understand the diversity found in the diversity of regions and languages originating from the students. However, teaching religious knowledge is more centered on teaching materials.

The local tradition in each Islamic boarding school makes a unique example in the Islamic boarding school, one of which is the *Salaf* boarding school, namely a boarding school that learns, and its teaching system follows the *manhaj* or method of previous scholars. *Salaf* boarding schools pay attention to the learning system and the teachers and students. Usually, before students receive knowledge from a teacher, a student must be cleaned first. The *Salaf* scholars adopted this system. So, the knowledge is essential, how to get it is essential, and the person delivering it is also vital. That is an important thing to pay attention to in the *Salaf* lodge.

Pure *salaf* boarding schools generally do not have formal educational institutions such as elementary schools (SD/MI), junior high schools (MTS/SMP), or senior high schools (SMA/MA), let alone universities whose curriculum is under the government via the Ministry of Education, National Education, and or Ministry of Religion. If there are primary or secondary

level schools, they usually use their curriculum. Such schools are called *Madrasah Diniyah (madin)*. *Salaf* Islamic boarding schools also have their characteristics, including:

1. There is an emphasis on mastering the classic book or the yellow book, often called the bald book.
2. The *sorogan*, *wetonan*, and *bendongan* recitation systems are still being implemented in students' teaching and learning activities (KBM).
3. In general, the emotional relationship between *Kiai* and *students* in *salaf* Islamic boarding schools is much closer than in modern Islamic boarding schools because the *Kiai* is a central figure as a character educator, spiritual guide, and teacher of religious knowledge.
4. General subject matter such as mathematics or social sciences is unavailable, or very little is taught in *salaf* boarding schools.
5. The cost of education in *salaf* Islamic boarding schools is relatively cheaper. There is no selection system. All students who want to enter the *Salaf* Islamic Boarding School are generally accepted immediately. It is different from modern Islamic boarding schools.
6. Polite manners. *Salaf* Islamic boarding schools emphasize courteous behavior, especially interacting with teachers, parents, the community, and fellow students.

In education in Islamic boarding schools, moral formation is significant. Education in general and Islamic boarding schools cannot be separated from cultural influences. The educational process will not be separated from the cultural process to form and form culture. The process consists of several intertwining sub-processes that are symbiotic mutualism, including cultural contact, cultural exploration, cultural selection, cultural consolidation, cultural socialization, cultural internalization, cultural control, cultural evaluation, cultural defense, and cultural change, and cultural inheritance. That occurs in the relationship between interaction with the environment on an ongoing basis.

Explicit morals are related to the individual socialization process because humans cannot carry out the socialization process without morals. So, the influence of technology and culture as an increasingly global wave of information encourages intercultural contact to accelerate. Cultural contact is a meeting between new values and old values, which occurs outside and inside the individual where the individual learns according to his reasoning ability and the influence of the environment he faces.

### **Conflict of Interest Versus Maintaining the Uniqueness of the Islamic boarding school**

The current changes tend to regress the quality of education in Indonesia with the emergence of brawls, free sex, drugs, and other negative behaviors that make all parties sad. Indonesian culture, which is famous for embracing eastern customs, full of courtesy, tolerance,

and kinship, is far from reality. Most of the number of adherents of Islam has not become a benchmark for the religiosity of the Indonesian people. The number of Islamic boarding schools that have sprung up tends to read the market more about religious education needs. However, it is not balanced with the clarity of religious education with distinctive characteristics that are genuinely Islamic boarding school nuances. What the people want now is considered a modern society, so modern Islamic boarding schools are more in demand than Islamic boarding schools are *salafiyah*. Islamic boarding schools considered a medium for rebuilding more civilized behavior and attitudes in a religious manner face obstacles that collide with reality. It is undeniable that education in Islamic boarding schools demands a change in better mental development and following religious teachings. This development takes place from infancy to the end of life. And in its development, mental is also strongly influenced by one's education and experiences.

In education in Islamic boarding schools, mental development is influenced by insight (understanding), which is a process of forming a social self (personal in society), namely personal formation in Islamic boarding schools with the presence of *Kiai* figures and teaching patterns applied by Islamic boarding school. Family, nation, and culture that previously influenced him. Islamic boarding schools in conducting learning about the moral development of the students become the cause of moral behavior in general where the fundamental element in social behavior. A person behaves in a specific social manner with the ability to insight if he masters the thinking of the norms of moral behavior needed to master the thoughts the norms of moral behavior that is needed (Ghazali, 2001).

A dormitory where students learn to recite the Islamic boarding school is often known as "*Pondok Pesantren*", which comes from the word "*santri*". According to the Indonesian dictionary, this word has two meanings: (1) People who worship sincerely pious people, (2) People who study recitation in Islam by studying far away (Tim Penyusunan Kamus Besar, 1990). The word *Pondok* (room, hut, small house) is used in Indonesian by emphasizing the simplicity of the building. There is also a possibility that. The word cottage comes from the Arabic "*fundus*", which means bedroom, simple guest house, or hotel. In general, a hut is a simple shelter for students far from their origin (Ziemek, 1986). The word Islamic boarding school comes from the primary word "*santri*", which is affixed with the prefix "pe" and the suffix "an", which means the residence of the students (Dhofier, 1994).

In Islamic boarding schools, the power of the *Kiai* figure is the pivot and the giver of the uniqueness of an Islamic boarding school. Exploring Sufistic culture in education in Islamic boarding schools is a unique history with a solid generative impact. Various scientific disciplines can explore Sufistic culture in Indonesia based on history, anthropology, ethnology, folklore, language, geography, customs and traditions, religion and belief, sociography, ethnography, and

law. The history of Sufistic culture from the out was ide brought about by personal contact or impersonal technological contact and culture from within Sufistic culture. However, the development of Islamic boarding schools with a uniqueness that can distinguish each Islamic boarding school undergoes selection or evaluation, namely(Moeis, 2014):

1. Natural selection (the living superior) so that character and mental formation become the inner power of everyone in carrying out developmental tasks.
2. Social selection based on social control mechanisms (which are acceptable) in the formation of healthy social framing and psychologist framing
3. Selection of programmed cultural management with filtering and adaptation without losing the uniqueness or formation of a culture that has been accepted from generation to generation.

Based on the three analyses above, the development of Islamic boarding schools faces challenges and obstacles. It clashes with the external and internal orientation of the Islamic boarding school's interests. In the demands of technology, in accepting the flow of technology, even Islamic boarding schools must be able to adapt optimally to the application and use of technology in Islamic boarding schools. In modern Islamic boarding schools, the use of technological facilities in service and teaching in Islamic boarding schools is more in demand, especially by parents and students in this millennial era who are already accustomed to using technology facilities.

The *ustadz* or *Kiai* towards his students is often the role of a teacher or father. Apart from being a teacher, the *Kiai* also acts as a spiritual leader of the religion and is responsible for developing personality and physical fitness. A *Kiai* in a boarding school is a primary character in more advanced conditions. *Kiai* as a leader, owner, and principal teacher, work very hard influential in the Islamic boarding school but also affects the environment the community is even heard throughout the archipelago (Ghazali, 2001). The current pattern of *Kiai's* da'wah must be sensitive to current news to emotionally approach students and even teach religious sciences associated with social phenomena that are becoming vital to the pattern of da'wah that is in demand by students today.

The *da'i* in doing da'wah in Islamic boarding schools are many who develop da'wah only through the lecture method, and ironically, the students are very proud and interested in the lecture model full of laughter. As a result, da'wah is only limited to spectacle and is not used as a guide. One of the factors that cause the ineffectiveness of the da'wah implementation is that the methods used are still traditional. Not many methods have been developed in the form of interactive dialogue. It is different from Islamic boarding school before the influence of current technology, the level of desire to learn religion is still focused and has not been influenced by many technological things as it is today.

The interviews with the coaches of students and clerics stated that technology also affects the students' laughter towards the *Kiai*. *Students* tend to use technological facilities, so it is difficult to let go of them when studying at Islamic boarding schools. *Kiai* and student coaches are aware of the importance of technology today. However, on the one hand, in education in Islamic boarding schools, the reduction in the use of technological facilities dramatically affects students' daily behavior. It is often a problem in Islamic boarding schools during education at the Islamic boarding school. Even some Islamic boarding schools have banned cell phones, but students still violate them for various reasons.

The application of Sufistic culture in Islamic boarding schools as unique in the moral development of students is related to the rules and regulations regarding appropriate interactions between people and the wider community. Individuals in an internal normative understanding will try to behave according to community norms regarding obedience and obedience to community morals. If it is associated with Kohlberg's theory, the rules or teaching patterns in this Islamic boarding school can be studied related to moral elevation in three areas by examining Kohlberg's theory (Santrock, 2009) divides the field of moral development into 3, namely:

1. Cognitive field refers to all mental activities related to thinking, understanding, and remembering and how individuals think about rules to behave appropriately. The application of Sufistic culture that affects moral elevation in the cognitive domain requires an example or role model with consistent behavior that can influence individuals to think, understand and remember so that they carry out behaviors that are acceptable to society—providing an understanding of the values of growing Sufistic culture that has been taught and accustomed to and based on a sense of responsibility and an introduction to the values of growing Sufistic culture.
2. The field of behavior focuses on the thoughts and behavior of individuals by way of habituation of the implementation of the values of the growing Sufistic culture that has been taught with the rules that are carried out in daily activities.
3. The emotional field is to become a habitation in its emphasis on how individuals can feel morally carrying out Sufistic cultural values by being carried out continuously with full awareness, so that character and culture are formed in the application of Sufistic culture so that they are used in everyday life.

The uniqueness of the Islamic boarding school will continue to face the reality of the demands of the current era that we realize it or not, and it is possible that the uniqueness of the Islamic boarding school, which began to adapt to changes or government policies, is the trigger for the loss of the uniqueness of an Islamic boarding school.

In developing moral inculcation and religious attitudes in Islamic boarding schools, high moral reasoning, namely deep reasoning about moral law and noble values such as equality, justice, and human rights, requires deep reflection on ideas and abstract ideas. In this case, continuous consistency among all related parties is essential and influential (Santrock, 2002). Thus, within certain limits, moral development depends on cognitive development. The use of ratio understanding (insight) is more likely to benefit moral development when considering the physical and emotional harm that certain behaviors inflict on others. In line with the process, there will be a moral development dilemma resulting in a morally developing disequilibrium when they face a moral dilemma that cannot be handled adequately using moral reasoning (Kohlberg, 1995). It is suggested that parents, teachers, communities, and government should apply a Sufistic culture to moral elevation reasoning in education to help individuals or groups who face such dilemmas. Understanding of morals is a law of behavior that is applied to every individual to be able to socialize appropriately so that respect and respect are established because morals always refer to the good and bad of human actions (morals) so that there is the harmonization of faith, sharia, and morals as a support for the occurrence moral elevation.

Education in Indonesia is still implementing an educational system like trials and curricula that are not ready to use if it is associated with the state of reality in Indonesia. And policies, both in each school and the ability of schools to accept changes accompanied by a variety of limitations. Not to mention if it is related to students' diverse abilities and cannot be forced into this change process. In the definitions of learning, it is stated that learning is a process that results in behavior change. Behaviour is not only in students but also in educators. There is a symbiotic linkage of mutualism in teaching in the broadest sense of overt and inner behavior. In the learning processes of the face-to-face system, the response will be more felt, and the interaction of learning will be seen (depth interaction). Multicultural education is a place of learning for schools, teachers, principals, and students (Syaifuddin, 2006). Many Islamic boarding schools have started establishing schools in Indonesia by incorporating multicultural curricula because students from various regions have cultural diversity. Even the image of the Islamic boarding school, which is considered a "holy prison" for troubled children, has begun to change its image into an environmentally friendly boarding school that makes students learn to understand cultural diversity.

At this time, the uniqueness of Islamic boarding schools is to understand multicultural issues as a form of tolerance in accepting diversity in the world of education, which has begun to be applied in Indonesia. Islamic boarding schools have adopted the behavior of accepting the existence of multicultural issues, for example, seen from the students from various regions in Indonesia and are taught to respect each other with different ethnicities and languages. However, teaching remains the same without any differences in accepting religious knowledge.

They are studied in boarding schools. However, this multicultural issue is still difficult to apply in non-modern Islamic boarding schools because multicultural understanding is suspected of accepting foreign cultures that have a terrible influence on Islamic boarding schools.

## **CONCLUSION**

Islamic boarding schools in Indonesia, which consist of thousands of numbers where the students come from ethnic groups, differences in customs, culture, and religion must be the primary concern of the government because it relates to the moral diversity of each community group in Indonesia because of the application of morals embodied in the uniqueness of Islamic boarding school in teaching. Religious sciences are a product of culture and religion, so each Islamic boarding school culture has different moral boundaries adapted to norms, rules, and systems accepted and built by the *Kiai* who founded the Islamic boarding school in the past. And the understanding of multiculturalism that clashes with the traditional education patterns of each Islamic boarding school become a belief about right or wrong under social agreements based on actions or thoughts that society has accepted. The nature of multicultural education is not only presenting a form of cultural diversity but rather a way of looking at the reality of life. Plurality in terms of race, ethnicity, skin color, and belief (religion) are strongly influenced by the involvement of the government's role in the form of policies, regulations, and applicable laws. Even when talking about religion, it will be a susceptible matter among religious diversity, especially in this global era where information will quickly spread to cause chaos.

The application of multiculturalism in Islamic boarding schools in the translation of each Islamic boarding school will essentially be the same even though in excerpts the teachings of each religion have differences but have morals whose purpose is to cleanse the soul, to realize the values of life that lead to very harmony, namely *aqidah*, sharia. And morals to form local wisdom must be maintained by all parties involved and have a continuity of life regardless of differences, which issues and dilemmas will become elements of the division. A vertically oriented relationship to the Creator is the obligation of everyone, and a horizontally oriented relationship is the obligation of all humans while living in the world. And this must also be embodied in the world of education, which must maintain the morals and character of the nation because the world of education is a place for producing knowledgeable, moral, human beings who can continue to adapt to the immediate environment and the broader community in the survival of the whole human being.

The role of Islamic boarding schools in maintaining their uniqueness is primarily determined by the figure of the *Kiai*, which impacts the regulations applied by the Islamic boarding school. However, they still must comply with government regulations, the ministry of religion, government. The handling and development of Islamic boarding schools are distinctive

and very different from general education. Maintaining the uniqueness of Islamic boarding school, which also remains adaptable to the times, demands that all are involved and cannot be separated. The existence of generative embryos in maintaining the existence of Islamic boarding schools. Multicultural education can be exemplified in the example of Kiai, which is manifested in the form of giving thoughts/ideas, giving examples of behavior that is full of meanings that are filled with values, and showing examples of good deeds to their students. However, the challenge is that if multiculturalism is applied in general, it will eliminate the uniqueness of Islamic boarding schools. Therefore, Islamic boarding schools, in this case, the Kiai and their families, need to reconsider.

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