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Abstract

This study aims to determine the educator's multicultural awareness and their influence on the students learning in two Islamic educational institutions in Indonesia, that is Pondok Pesantren *Salafiyah Syafiyah* Situbondo (PPS3) and Pondok Pesantren Abu Hurairah Lombok (PPAHL). The present study employed a survey method that involved 27 teachers of PPS3 and 17 teachers of PPAHL. This study used questionnaires, interviews, and observation instruments. This study indicates that teachers' multicultural awareness in PPS3 is higher than of PPAHL; teaching and learning process of religious subjects in PPS3 is more opened and more inclusive than in PPAHL, and teachers' multicultural awareness correlates positively with the inclusiveness of teaching and learning religious subjects in both pondok pesantren. The higher teachers' multicultural awareness level is, the more inclusive and opened the teaching and learning process is.

Keywords: Multicultural awareness, santri, students learning, pondok pesantren

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INTRODUCTION

Since the beginning of the 21st century, multiculturalism has come one of the most critical issues in education, including Islamic boarding schools in Indonesia. The emergence of this issue cannot be separated from several incidents of social violence based on ethnicity, ethnicity, religion, race, and class. Various racial violence in the country, starting from the Sambas riots (1999), Poso (2000), the Sampit conflict (2001), as well as other religious nuances that still haunt the Indonesian people, become a valid argument about the importance of building multicultural awareness of the Indonesian people. The 2013 Freedom of Religion/Belief and Tolerance Report released by The Wahid Institute mentions a tendency to increase acts of violence and religious intolerance in the country from year to year. In 2009 there were 121 acts of violence; in 2010 increased to 184 cases of abuse, in 2011, rose again to 267 actions, and in 2012 there was a sharp increase to 363 activities. In 2013 there was a decline in the number of cases of religious violence from 363 in 2012 to 278 in 2013, then again decreased in 2014, which was 158 events, and the last report in 2015 also decreased to 147 occurrences (The Wahid Institute, 2015). However, the decline was not significant at all because the number 147 was still very high compared to the period before the reform.

The various cases of ethnicity, religion, race, and culture-based violence are strong evidence and need for multicultural awareness, not only able to encourage everyone to recognize the diversity of tribes, ethnicities, races, religions, and cultures; but also able to initiate the development of multicultural knowledge, skills, and awareness (Vavrus, 2002:1). Through multicultural education, educational institutions and communities can portray themselves as agents of multicultural awareness that is inclusive, and free from all discriminatory policies, acts of violence, cultural-religious-ethnic biases, and various stereotypes.

On the other hand, Islamic boarding schools, as educational institutions rooted in local Indonesian traditions, face challenges, both internal and external. Internally, Islamic boarding schools are required to be able to develop understanding, insight, and attitudes that are more open to differences. Differences that are not only in the scope of religious knowledge, such as fiqh, but differences in the broader range include differences in ethnicity, race, ethnicity, culture, and class.

While externally, Islamic boarding schools are expected to be able to contribute significantly to the nation's efforts in building and developing a society that respects plurality, diversity, diversity, and multi-culture. The pesantren's external challenges are becoming increasingly important given the tendency of Indonesian people after the 2014 presidential election to be very sensitive, quickly ignited, provoked, offended, and emotional when dealing with religious issues.

The essential character of the Islamic boarding school, which is rooted in many Indonesian local cultures can be used as capital to develop multicultural awareness among students and the community. This essential character is also reflected in the pattern of diversity of the Indonesian people that cannot be separated from local cultural elements. Because, socially and culturally, the religious traditions of the Indonesian Islamic community are never completely separated from the local culture, however intensive the purification or purification movement of Islam.

The religious diversity of the Islamic boarding school residents who portrayed the diversity of the Indonesian people, thus, contributed significantly to efforts to build an Indonesian Islamic community that respected cultural, religious, racial, and ethnic differences. If the residents and the boarding school community are able to develop an open and inclusive religious character, so will the Indonesian Islamic community because the pesantren community is a mirror of most Indonesian citizens.

Therefore, the multicultural awareness of educators in the boarding school environment becomes something important to study. Because multicultural awareness can influence learning practices and activities, the variable multicultural awareness of Islamic boarding school educators is not examined separately from other variables. Therefore, in addition to the multicultural awareness variable of Islamic boarding school educators, this study also places the *santri* learning variable as the dependent variable.

The choice of *Salafiyah Syafiyah* Situbondo Islamic Boarding School (PPS3) and Abu Hurairah Islamic Boarding School Lombok (PPAHL) as research objects is because these two Islamic boarding schools have different religious orientation characteristics, where the PPS3 residents are more oriented towards the *Syafiyah* school, tend to be friendly to the elements local cultural elements, and more moderate; while

the diversity of the PPAH community tends to refer directly to authentic Islamic sources, is less accommodating to local cultural elements, and tends to be puritanical.

The purpose of this study was to determine multicultural awareness of educators in PPS3 and PPAHL. In addition, this study also aims to determine the effect of multicultural awareness of educators on the learning activities of students in both boarding schools.

LITERATURE REVIEW

Multicultural Concept

Multicultural or multiculturalism is not easily defined, and a several of literature on multicultural awareness without multicultural definitions. According to Pedersen, multiculturalism refers to broad plural groups without any hierarchy, comparison, and ranking of them, either because of a better or worse perspective and without the denial or rejection of different or contradictory elements from each that group (Pedersen, 1991:6)

The concept of multiculturalism is a notion that holds that the diversity of cultures, ethnicities, races, groups, and religions can coexist peacefully together in a society (Verkuyten & Thijs2002). Multiculturalism is also understood as acceptance or promotion of cultural diversity, ethnicity, race, class, and religion (Vertovec and Wessendorf, 2010:161). Meanwhile, P Thomas interpreted multiculturalism as an understanding that emphasized the importance of accepting and recognizing cultural, racial, and ethnic diversity (Thomas, 2011:231).

The concept of multiculturalism is an idea whose birth is motivated by the concern of the frequent occurrence of social conflicts caused by the diversity of cultural, ethnic, religious, and so on. In this multiculturalism model, society is seen as having a culture that is generally accepted in that society, which looks like a mosaic. The mosaic is drawn the entire culture of smaller societies that build a larger society, which has a culture that is like a mosaic (Schlesinger, 1998:64).

In general, multiculturalism refers to situations where people who have different customs, culture, ethnic traditions, way of life, languages or religions' coexist with each other in the same social space, willing to maintain relevant aspects of their differences own and to have it openly (Banting & Kymlicka, 2006:21). Usually, this term involves a positive evaluation of cultural diversity, ethnicity, race, class, and religion as well as institutional commitment in efforts to preserve it.

Multiculturalism is closely related to politics of identity, politics of acceptance, politics of difference, and politics of admission, and politics of recognition, all of which consider proper recognition of cultural, ethnic, racial, class, and religious diversity as necessary steps to review unappreciated and changing identities dominant patterns of representation, portrayal, and communication that marginalize and demean certain groups (Song, 2010). In reality, the different types of multiculturalism and the claims they claim can be very different. First, multiculturalism can refer to forms of recognition by indigenous national communities (Kymlicka, 1995:9). In relation to indigenous population such as Baduy people in Indonesia, Aboriginal people in Canada and Australia, Indian in America, Negrito in Malaysia, Beni Aniza in Saudi Arabia, Maori in New Zealand, and Inuit in Greenland, multicultural debates promote issues of discretionary rights to minority groups that have been conquered, exploited, and discriminated against by foreign communities (European white skin). Indigenous people are victims of systematic and ongoing violence, both physically and mentally, and they now occupy marginal positions and insignificant place in economic, political, and social life, where their capacity to participate equally is limited by negative representations and prejudices. The debate focuses on opportunities to support specific policies in support of indigenous peoples to overcome long-standing abuses, injustices, inequities, and inequalities over the years.

The policy could include land rights, freedom of religion rights, freedom of worship rights, self-government rights, recognition of customary law, and adequate political representation in nation-state institutions, as well as the promotion of anti-discrimination or symbolic recognition of the role of these indigenous groups in a shared history. In connection with national groups in parts of the country such as Quebec in Canada, Basque and Catalans in Spain, Papua in Indonesia, Corsican people in France, Mindanao in Philippines, Flemish and Walloons in Belgium, Scotland and Welsh in England, Tyrol in Southern Germany, and Swedish communities in Finland, multicultural debates mainly focus on territorial or quasi-federal autonomy policies, the right of self-determination, guaranteed representation in government and the status of official languages, whether at the regional or national level (Kundnani, 2012).

The second way is to overcome cultural differences in relation to groups that are discriminated against in society. Usually, this debate is related to race and gender issues. The integration and discrimination of minorities and the position of women in society are case examples, which represent two of the most complex questions about the difficulty of democracy to move from formal egalitarianism to effective equality for all citizens (Kundnani, 2012). Although formal discrimination has been removed, minority racial groups, as well as women, are under-represented at the highest levels of economic, educational, and political institutions. They commonly have higher unemployment rates and often experience various forms of verbal and symbolic violence that trap them in marginal social positions. They are often described as inferior, irrational, and unsuitable for sitting on the stage of power and leadership. The multicultural deliberate and debate focuses on the need for affirmative action and policies that benefit disadvantaged group members and enable them to overcome negative social representations and views. Affirmative action can consist of special quotas provided to disadvantaged group members in the world of education, in the ranks of company leaders, in parliamentary institutions, and other public institutions.

The debate also relates to the need for special political policies (Young, 1990:62), namely a more radical revision of the criteria used to allocate and apportion social positions at positions in public institutions. Affirmative steps must be taken to ensure that marginalized groups get access to public space on an equal footing. This may require separate and separate rules, and organizing oppressed groups to enable them to be involved in the process of awareness and empowerment.

Multicultural deliberations and debates promoted by gender groups usually emphasize the importance of the cultural dimension (Fraser, 1997:26). They deconstruct the notion of 'normality,' which shows how what is seen as 'natural' and 'universal' turns out to be, in fact, a social and cultural construction. The multicultural debate in North America mainly includes indigenous peoples and cultural minorities, while in Europe, it is more about immigrant and political issues that they cause (Triandafyllidou, Modood, Meer, 2012:265). In this case, cultural differences refer to immigrants and multicultural problems are needed to overcome previous assimilationist patterns or colonialist patterns of migrant inclusion that support the recognition of immigrants and their offspring's right to be part of society without full recognition and complete identification with the majority group.

Multicultural policies include state policies in managing and organizing ethnic groups to support cultural activities and preserve ethnic traditions, establishments based on local elements, specific recognition of the law, and politics of ethnic groups. Meanwhile, multiculturalism for immigrants usually includes claims to facilitate access to citizenship, including the possibility of dual citizenship. Multiculturalism for immigrant groups definitely differs in substance from indigenous communities that are internally and culturally discriminated. However, all of them, although in different sizes, raise the

same relevant issues, namely: (1) To promote democratic inclusion, ensure equality before the law, equal access and participation for all members of society without subordinating inclusion and assimilation into groups majority; (2) To overcome the previously undemocratic relations of domination and exclusion and the absence of political recognition, recognize violence and exploitation by dominant group members who impose their own rules and ideas by presenting them as 'natural' and 'universal'; (3) To take part in the debate about the 'rules of the game' for participation and to have a voice in building a more just, more equal society; (4) To ensure adequate recognition, homage for others, and respect for cultural differences, counter stereotypes and prejudices that portray minority groups in a negative way and trap minority group members in contemptuous identities; (5) To recognize the right to be different, uphold the right to worship, to hold different religious beliefs, sexual identification and preferences, citizenship without discrimination or fusion; (6) To provide more relevant 'cultural identities,' 'cultural groups' and 'cultural rights' (Levy, 2000:85).

The Concept of Multicultural Awareness

Through the study of some of the literature, it seems that multiculturalism includes an understanding, appreciation, awareness, and assessment of one's culture and respect and curiosity about the ethnic cultures of others. It involves evaluating other people's lifestyles, not in the sense of agreeing to all aspects of these cultures, but trying to see how certain cultures can express value for their own members. Multiculturalism also emphasizes the process of knowledge and experience transactions that are used by members of society to interpret their different world views in the direction of cultural renewal. Thus, in a multicultural culture, each individual has the ability to interact and transact despite the different cultural backgrounds.

Arredondo et al. (1996:78), Constantine et al. (2007:24-29), Sue, Arredondo, and McDavis (1992: 477-483) interpret multicultural awareness as the level at which a person is actively involved in the process of self-awareness, knowledge acquisition and implementation of skills in working with different individuals. Knowledge is one of the domains of multicultural awareness includes the acquisition of knowledge about various worldview orientations, the history of oppression borne by marginal populations, and special cultural values that influence the subjective experiences of marginal groups (Sue & Sue, 2007:24). The development and implementation of skills (skill), which is the next domain of multicultural awareness, is the ability of a person drawn from his knowledge to design certain actions that are appropriate and needed by marginal groups (Sue & Sue, 2007:24). Meanwhile, the awareness domain includes awareness related to attitudes, faith, beliefs, and values regarding race, tribe, ethnicity, custom, and culture together with one's socio-political awareness in accordance with the membership of cultural groups in relation to issues of privilege, discrimination, and oppression (Sue & Sue, 2007:24). The elements of attitudes, beliefs, and values of multicultural awareness by Pope and Reynolds are then combined into awareness, so that multicultural awareness has three domains: awareness, knowledge, and skills (Pope & Reynold, 1997).

Multicultural awareness referred to in this study, is multicultural awareness of educators. Thus, educators' multicultural awareness is the awareness that educators need to work effectively in diverse groups and work with a diversity of complex issues (Stewart, 2011:277). In the view of Farid Elashmawi, Philip P. Harris, and James A. Bank (Elashmawi & Harris, 1994: 6-7), educators' multicultural awareness has a number of domains, namely (a) openness and flexibility in managing student diversity, (b) ability to understand differences in student learning styles; (c) readiness to accept differences in scientific disciplines, backgrounds, races, and gender; (d) respect for students from minorities; (e) willingness to cooperate with various parties; (f) program and future-oriented; (g) sensitive to the ethnic behavior of

students, and (h) sensitive to the possibility of controversy about teaching material.

Learning Concepts in Islamic Boarding Schools

Islamic boarding school is a unique system, not only unique in terms of its learning approach but also unique in the way of life and values adopted, patterns of life adopted, as well as all other aspects of education and society. From the learning systematics, a learning model is found that is repeated from level to level, without the end is visible. The problems taught are often the same discussion that is repeated over a period of years, even though the textbooks used as a source of learning are different.

There are traditional learning methods in pesantren, namely learning methods that are used according to habits that have long been maintained in pesantren institutions or are genuine pesantren learning methods. There is also a new learning method (*tajdid*), a method of learning the results of the renewal of pesantren by introducing methods that have developed in modern society. The application of a new method is also followed by the application of a new system, the classical system.

Islamic boarding schools actually have a non-classical education and learning system, known as *bandongan*, *sorogan*, and *wetonan*. The implementation of education and learning is different between one boarding school with other boarding schools, in the sense that there is no uniformity of the system in organizing education and learning. However, in line with the times, the boarding school educational institutions also did not close themselves to carry out reforms, both strategies, methods, and techniques in learning. However, not all Islamic boarding schools are willing to open themselves up to innovation and renewal of existing learning strategies and methods.

At the beginning of its establishment, Islamic boarding schools used more methods of *wetonan* and *sorogan*. In the further development of learning methods in Islamic boarding schools also develop new methods, namely classical methods. The *kiai* is in charge of teaching various lessons for various levels of learning in his pesantren, and it is up to the *santri* to choose which one to take. If students want to follow all types of recitation taught, of course, it will take a long time. However, the whole structure of the learning is not determined by the length or the short period of time of a *santri* studying the Koran, because there is no necessity to take the exam from the Koran.

In addition to such a flexible learning curriculum, the uniqueness of learning in pesantren can also be found in the way of providing learning, also in the use of material that has been taught to and must be mastered by the students. In addition, the learning material taught is applicative, in the sense that it must be translated into daily deeds and deeds, of course, the ability of the students to apply the learning they have received is the main concern of the *kiai*. The learning process is a complex activity; it is almost impossible to show and conclude that a certain method is superior to other methods in an effort to achieve all learning objectives.

In general, learning in Islamic boarding schools follows traditional patterns, namely the *sorogan* model and the *bandongan* model. Both the *sorogan* and *bandongan* models are both done by reading the book, which begins with the reading of *tarjamah*, *sharah* with grammatical analysis, morphological review, and semantic description. The *kiai*, as a reader and translator, is not just reading the text, but also making personal interpretations, both regarding the content and language.

The various learning strategies and methods in the pesantren mostly use one-way communication in which the *kiai* communicates communication messages that must be received by the *santri*, while the *santri* hardly has the opportunity to provide feedback to the *kiai*. In addition, the learning strategy is also not supported by diverse learning sources but

originates from the works of the *ulama*, whose religious vision is the same as the religious vision of the Islamic boarding school.

METHODS

This study used a survey method involving 27 educators at *Salafiyah Syafiyah* Situbondo Islamic Boarding School in East Java and 17 educators at the Abu Hurairah Islamic Boarding School in Lombok. Data were collected using questionnaires, interviews, and observations.

Data on multicultural awareness was collected using a self-assessment questionnaire measuring multicultural awareness. The self-assessment questionnaire instrument has been tested to assess multicultural awareness, which has three dimensions, namely multicultural awareness, knowledge, and skills. The multicultural awareness dimension contains 55 score items, 20 items for the dimension of knowledge; and 15 score items for the skill dimension. Thus the total score item is 85. Measurement of multicultural awareness dimensions uses a semantic-differential scale with five alternative choices. The dimensions of knowledge and skills are using Likert scale also with five choices. This instrument was developed after modifying a number of concepts and ideas from similar instruments that already existed, specifically the *Multicultural Awareness Knowledge and Skills Survey (MAKSS)* from D'Andrea et al. and the *Multicultural Counseling Knowledge and Awareness Scale (MCKAS)* from Ponterotto.

Testing of the validity and reliability of this trial instrument uses statistics that are processed with IBM-SPSS for Windows. Test the validity of each item score using Pearson Product Moment correlation as done in the instrument validity tests while the instrument reliability test uses the Cronbach alpha-test. The instrument reliability test results using Cronbach's alpha also show that the two domain scales of awareness and skills have high reliability, even though the domain scale of knowledge reliability is low. A number of multicultural competency measurement instruments actually also have low reliability. When the *Multicultural Awareness Knowledge and Skills Survey (MAKSS)* was tested for validity and reliability by Kocarek, Talbot, Batka, and Anderson (2001:491), it was found that one of its domains, namely awareness, was proven to have an alpha reliability coefficient of 0.49. A study conducted to measure multicultural awareness of 500 professional counselors, as reported by Holcomb-McCoy and Myer (1999:297), by using the 61-item *Multicultural Counseling Competence and Training Survey (MCCTS)* instrument also proved one of the five factors to having an alpha reliability coefficient weak, which is 0.66. This proves that a low alpha reliability coefficient can still be used if the score items are internally valid (Husni, 2020).

The data of the learning activities of students are collected by interview and questionnaire techniques. Meanwhile, data on the factors that make up multicultural awareness were obtained by observation and in-depth interview techniques.

The data were analyzed by quantitative analysis techniques, which included data descriptions, test requirements (normality test, linearity test, multicollinearity test, and autocorrelation), and hypothesis testing. While for qualitative analysis using data reduction steps, data presentation, and conclusions.

RESULT

The results showed differences in the mean, median, variance, and standard deviated levels of multicultural awareness of educators at the *Salafiyah Syafiyah* Islamic Boarding School Situbondo (PPS3) and the Abu Hurairah Islamic Boarding School in Lombok (PPAHL), as shown in the following table.

Table 1. Descriptive Statistics of Educators' Level of Multicultural Awareness

Description	PPS3	PPAHL
Mean	272,00	197,88
Median	274,00	190,00
Variance	979,00	662,86

Standard Deviation	31,29	25,75
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The table shows that the average level of multicultural awareness of educators in *Salafiyah Syafiyah* Islamic Boarding School in Situbondo is 272.00, while the average level of multicultural awareness of educators in Abu Hurairah Islamic Boarding School in Lombok is 197.88. The highest score that can be obtained by respondents based on multicultural awareness instruments is 425 (85 x 5 = 425). The level of multicultural awareness of educators in PPS3, which on average was 272 included in the medium category, while the level of multicultural awareness of educators in PPAHL, which averaged 197.9, was categorized as very low.

Meanwhile, the ability of teachers to organize learning activities that are open, dialogical, and tolerant differ between educators in PPS3 and PPAHL, also different, as shown in the following table.

Table 2. Descriptive Statistics of Educational Ability in Organizing Open, Dialogical, and Tolerant Learning

Description	PPS3	PPAHL
Mean	16,29	11,58
Median	16,00	12,00
Variance	3,60	5,76
Standard Deviation	1,89	2,39

The ability of educators in PPS3 to organize open, dialogic, and tolerant learning is included in the very good category (16.29), while educators in PPAHL are of the low category (11.58).

To find out whether the level of multicultural awareness of educators and their ability to conduct open, dialogic, and tolerant learning between educators in PPS3 and PPAHL differ significantly or do not use independent t-samples after considering the fulfillment of the required test requirements. T-test results for independent samples obtained the following data.

Table 3. T-Test Results (Independent-Samples Test)

	t	df	Sig.
Multicultural Awareness	8,17	42	0,00
Open Learning	7,23	42	0,00

From the table 3, it turns out that the multicultural awareness of educators in the two Islamic educational institutions was significantly different from the t-value (independent samples-test) of 8.17 and significant at the significance level $\alpha = 0.01$. Through the difference-test analysis, it was also found that the ability of educators in both Islamic boarding schools to conduct open, dialogic, and tolerant learning also differed significantly, with the acquisition of a t-value of 7.231 and significant at the significance level $\alpha = 0.01$.

Hypothesis test results using parametric statistics obtained correlation coefficient numbers between the level of multicultural awareness of educators with learning activities of 0.665 and significant at the significance level $\alpha = 0.01$. These results show that the multicultural awareness of educators has a significant effect on the ability of educators to carry out learning activities that are open, dialogical, and tolerant. That is, the higher the multicultural awareness of educators, the higher the ability of educators to conduct learning that is open, dialogic, and tolerant.

DISCUSSION

The results of this study indicate that the multicultural awareness of educators at the *Salafiyah Syafiyah* Situbondo Islamic Boarding School (PPS3) is higher than the multicultural awareness of educators in the Abu Hurairah Islamic Boarding School in Lombok (PPAHL). The high awareness of multicultural PPS3 educators is characterized by the following characteristics: First, the attitude of PPS3 educators who are more open and flexible in dealing with issues of diversity and pluralism. Second, the educators at

PPS3 have the ability to understand the diversity of *santri* patterns and learning styles. Third, the educators at PPS3 have the ability to accept the diversity of scientific disciplines and students' religious backgrounds. Fourth, educators at PPS3 have a more positive view of gender issues. Fifth, educators at PPS3 have a positive outlook and have empathy for minorities. Sixth, the educators at PPS3 are more willing to work with various groups. Seventh, educators at PPS3 are more program-oriented and future-oriented. Eighth, the educators at PPS3 are more sensitive to the behavior of the students. Ninth, educators at PPS3 are more sensitive to the possibility of controversy about teaching material. These characteristics are relevant and in accordance with the views and theories put forward by Farid Elashmawi, Philip P. Harris, and James A. Bank about the domain of multicultural awareness.

The relatively higher multicultural awareness of educators at PPS3 compared to the educators at PPAHL shows that educators at PPS3 are actively involved in the process of self-awareness, trying to develop knowledge, and trying to implement skills in working with different individuals. This is relevant to the thoughts of Arredondo, Constantine, Sue, and McDavis about multicultural awareness, as mentioned in the previous section. Educators at PPS3 through a network of religious community organizations, especially *Nahdlatul Ulama* (NU), have open opportunities and opportunities to develop their multicultural awareness by establishing contacts and communication with various groups, both individuals and groups. Through their contacts with various groups, educators at PPS3 have succeeded in being "culturally-based," so they have open attitudes, beliefs, and values about race, religion, ethnicity, and culture.

In contrast, educators at PPAHL who are in puritan-*salafi* educational institutions have relatively limited and homogeneous patterns of association. They are more likely to communicate and establish contact with people with the same religious beliefs and visions as them, so they do not interact with religious communities from both religious and cultural aspects. These communication and interaction limitations gradually shaped their cultural, social, and psychological characteristics and further strengthened their puritan-*salafi* religious beliefs. They lack information and knowledge about social, cultural, and religious groups, so they are less able to develop the attitudes, skills, and abilities needed to play a role in a variety of different religious understandings. As a result, educators at PPAHL lack the awareness needed by educators to act effectively in diverse communities and socio-religious environments and work with a variety of complex issues.

The educators in PPAHL whose level of multicultural awareness below their siblings in PPS3 tend to see religious, social reality as a binary opposition, that is, the reality that seems to be facing each other, opposite, and opposing, like black and white, we-they, right-wrong, our group-their group. The reality for educators in PPAHL is only two; if not about us being right, righteous, and safe, then the second are those who are wrong, misguided, and wretched. They always see groups that are different from them as "others" and others.

The multicultural awareness of educators in the two educational institutions affects the learning of the yellow book with a correlation coefficient of 0.00. That is, the higher the multicultural awareness of educators, the more learning activities the book is more open, diverse, and tolerant. The purpose of "open" here is a learning activity that runs by using two-way communication patterns, questions and answers, and dialogue. The meaning of "diverse" is the use of learning resources (books) of various understandings, schools, and schools of thought. And what is meant by "tolerant" is that the activity of learning a book contains a load of tolerance, respect, and respect for differences in schools, understandings, and even differences in religion.

This research proves that the two-way communication patterns, question and answer activities, and dialogical learning on materials that are often seen as sensitive in the boarding school environment such as issues of gender

equality, religious differences, tolerance, Islamic relations and culture, and others can be realized if the educators have high multicultural awareness. This is evident among PPS3 educators, where they are able to develop open learning strategies as a dialogue forum for students and educators, even on sensitive issues. Educators at PPAHL are also able to develop open learning strategies but are limited to the topics of learning general sciences or mainstream religious sciences, while on these sensitive issues, the students lack adequate explanation and argumentation.

The results of this study also confirm that learning by utilizing diverse learning resources can also be realized if educators in Islamic boarding schools have high multicultural awareness, as found in PPS3. Educators in this pesantren do not experience any psychological barriers to using learning resources - in this case, the classic and contemporary Islamic books - the works of scholars from different schools even from non-Muslim writers. They are familiar with books or books by contemporary "controversial" Muslim thinkers such as Nasr Abu Zaid, Hassan Hanafi, Muhammad Soroush, Ahmed Al-Jabiri, and others. They are even familiar with the thoughts and works of Western orientalist. This fact is different from the learning strategies in PPAHL where the learning resources used in the study of Islamic sciences are limited to the works of puritan *salafi* scholars. Educators at PPAHL almost never allude to the controversial ideas of contemporary Muslim thinkers. Even very little learning resources come from the work of the scholars outside the *Salafi* community, including among the scholars of the four schools.

The combination of the use of open and dialogic learning strategies supported by diverse learning resources has succeeded in developing tolerant attitudes and behavior among students in PPS3. The students at the Islamic boarding school are more tolerant, more respectful of differences, more respectful of the diversity of views, thoughts, beliefs, and schools of thought. This is different from the students at PPAHL. The limited learning resources used have formed exclusive religious attitudes and behaviors among the students. They become less tolerant and less respectful and respectful of differences. They often judge "*bid'ah*" for every religious practice which they say there is no example of the Prophet. For PPAHL big families, religious practices such as *tahlilan* (reciting congratulations for people who have died on certain days), *talkin* at the funeral procession of the dead, commemoration of the Prophet's birthday, *wirid* or *dhihr* after praying hard (*jahr*), *tawassul* to the scholars is the practice of heresy because there is no example from the Prophet. As a result of his attitude, it is not uncommon for educators and students at PPAHL to fight with most Muslims in West Nusa Tenggara.

CONCLUSION

The conclusions from the results of this study are (1) the multicultural awareness of teachers in PPS3 is higher than the multicultural awareness of teachers in PPAHL. (2) The learning of Islamic religious knowledge in PPS3 is more inclusive and open compared to the learning activities of the Islamic religion in PPAHL. (3) The multicultural awareness of teachers in both Islamic boarding schools is positively related to the inclusiveness of Islamic religious studies in both Islamic boarding schools. The higher the level of multicultural awareness of teachers, the learning activities in Islamic boarding schools become open, dialogic, and tolerant.

CONFLICT OF INTERESTS

The authors declares that the provided information has no conflicts of interest.

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