Strategy Pondok Modern Darussalam Gontor to Unite Multicultural Students

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Abstract

This study aims to find out how the strategy of education institutions in bringing together the multicultural students. Pondok Modern Darussalam Gontor is an educational institution with a pesantren system where kyai is the central figure, the mosque as the central point that animates it. Santri-santri or students of Pondok Modern Darussalam Gontor not only come from one region only, but come from various cities, islands, even also from neighboring countries. With its colorful origins, culture and race it automatically differs in behavior, nature and personality. So the strategy to overcome cultural differences is to be neutral. In addition the daily communication uses by english and arabic language and also for teachers are no exception. But on the other side of Pondok Modern Darussalam Gontor does not eliminate the nature of love culture to its students, even introducing the cultures that exist in Indonesia or other countries by introducing them with various events and activities such as aneka ria nusantara, local language festivals, drama contest, stage fun, etc.

Keywords: *Strategy, Multicultural, Communication, Culture*

Introduction

In recent years the issue of multiculturalism and terrorism has become a hot issue that adorns several newspapers and electronic media, both international and national media. Several countries such as Britain, Germany and other European countries have declared that multiculturalism in Europe is declared failed for the reason that they are too tolerant of extremist right-wing extremists or Islamic extremists. This is as expressed by British Prime Minister David Cameron that he criticized the doctrine of multiculturalism proven to fail to overcome radicalization and terrorism. German Chancellor Angela Merkel even vividly stated: multiculturalism has failed in Germany (www.national.kompas.com) accessed on 14 October 2017. At 10.41).

The trigger of the emergence of the discussion of multicultural and multiculturalism itself is caused by various kinds of conflicts that exist in society whether it is social, ethnic, racial or religious conflict or so-called conflict because of SARA. Understanding the difference becomes a must to explore the meaning of multicultural. Because basically human and life environment is different and multidensional. In Indonesia alone multicultural discourse is not a new thing. Because in fact Indonesia itself consists of various kinds of culture, ethnic, race, language and religion. So it is not surprising since the beginning of independence and Pancasila became the ideology of diversity problem or multicultural term also has never been completed. Can be taken example is Tolikora case, Sampit and Madura problem, Poso problem and still very warm is a case of blasphemy by Jakarta Governor Basuki Djahaja Purnama.

Multiculturalism in simple meaning is understood as an acknowledgment that a country, or society is diverse and diverse. And this is the sunnatullah that can not be rejected. It can also be understood that multiculturalism is a "belief" to the normality and acceptance of diversity (Azra 1999. p7). So multicultural education becomes very important and as an initial capital to instill "differences" in the life of the state and society. So that can minimize the emergence of social conflict due to the unknowledge of a diversity

One example of multicultural education model is islamic boarding school education. Which is islamic boarding school education is a national education heritage education institutions in Indonesia whose existence has existed since the days of Majapahit. In the wake of the war, the independence of islamic boarding school also inspired the spirit of patriotism against the Dutch colonialists. Islamic boarding school itself as an educational institution has a unique, autonomous subculture tradition and tends to be separate from the outside world. In terms of pattern and mechanismislamic boarding school also have different values, behavior and education model. So as stated by Abdurrahman Wahid (2001. pp. 9-10) that the labeling of islamic boarding school as a subculture can not be separated because the three basic aspects inherent in the life of islamic boarding school are: the way of life in the embrace, the views of life and the values followed, and the hierarchy internal powers that are fully adhered to. But on the other side of life in the islamic boarding school environment that students come from not one region alone has been able to uphold the attitude of tolerance, mutual respect and maintaining multicultural

values. So with the development of the era, boarding schools can still adapt and survive to this day.

Islamic boarding school in developing its education system develop in keeping the tradition of peace, balance and harmony of its environment. Ukhuwah islamiyah, Ukhuwah wathaniyah and ukhuwah basyariyah also remain the doctrine of islamic boarding school to keep the Unitary State of Republic of Indonesia (NKRI) and also world peace. Islamic teachings brought by Prophet Muhammad S.A.W become the hallmark of the leader islamic boarding school in instilling Islamic values are infitah, moderate, musawah (equality), and tawazun (balance). Therefore, islamic boarding school appear to be an agent of empowerment of values, norms, and also the teachings of Islam with conditions of togetherness, harmony, peace and unity. There is also the opinion of experts who think that islamic boarding school able to portray itself as a preserver of local culture that also maintain the values and social order in the environment without deviating from the teachings of Islamic religion

Islamic boarding school highly respect the attitude of respect, without questioning the origin of religion, ethnicity, and race. Islamic boarding school, in general, is a park of peace and tolerance, which is not only taught and discussed, but also embraced in real life. Islamic boarding school has a tolerant and pro-peace character and personality. The curriculum of islamic boarding school, both modern and traditional islamic boarding school, teaches the increase of national insight on the students and the society of the environment so that they can live together and coexist with various groups of plural Indonesian society and able to spread the grace for the environment (http://m.beritajatim.com. access on October 15, 2017. At 10:53 pm)

Islamic Boarding School Darussalam Gontor is an Islamic educational institution founded with a vision as an educational institution for the forming of cadres of the ummah, a place of worship of searching for knowledge , and a source of knowledge of Islam, the language of al-Qur'an and general science with the spirit of boarding school. Life in islamic boarding school is always filled with the spirit of the ideals of peace which is the goal of all humanity. And the mission of Islamic Boarding School Darussalam Gontor is to form a superior generation towards the formation of khaira ummah or best people, educate and develop a generation of believers who are virtuous, body Character, knowledgeable, and free-thinking, and to give the community a religious, towards the formation of intellectual scholars, realizing the citizens of the Indonesian personality who believe and piety to Allah

SWT (https://www.gontor.ac.id/#. Accessed on October 15, 2017. P23.18)

Life in Islamic Boarding School Darussalam Gontor is always imbued by five spirit of islamic boarding school. One of the five spirit of Islamic Boarding School Darussalam Gontor is islamic brotherhood where life in islamic boarding school is surrounded by an intimate fraternity, so that all the fun is felt together, with the fabric of religious feeling. So that there is no wall that can separate between them, although they are of race, origin, different skin color and also the flow of politics. This fraternity / brotherhood not only during the boarding school itself, but also affect also towards community unity in society (Serba-Serbi Pondok Darussalam Gontor. Hal :4)

Islamic Boarding School Darussalam Gontor with student from different background, race and class very potential for conflict in it. So one of the curriculum education is to incorporate the values and philosophy of life. In addition Gontor have principles"Standing above and for all groups". So the students who comes from different backgrounds are not fanatical towards the tribe or group. Based on the above background the author is interested to write how strategy of Gontor in unifying the student multicultural.

Theoretical Basis

1. **Communication**

   Communication has a great function and role in human life. Some communication functions are:
   a. Communication allows one to gather information about other people. It aims when someone meets with others for the first time can get information that can determine how to introduce yourself.
   b. Communication can help someone in meeting the needs of interpersonal so that interpersonal relationships can further meet the social needs.
   c. Communication can establish personal identity. Where communication explains a person's identity either personally, group or cultural identity.
   d. Communication affects others. This allows a person to send messages of either verbal or nonverbal that can shape others (Samovar, Porter & McDaniel: 2014. pp. 16-17)

   From some communication functions above there are several definitions of communication expressed by the experts are:

Communication is a process in which a person (communicator) convey stimulants (usually symbols in the form of words) to change the behavior of others. The communication involves all procedures through one's mind can affect others. Communication is a mechanism to exercise power and is an activity that comes from other parties to influence (Arifin, 2010: 26). While Barnlund in Riswandi (2009. Page 2) suggests that communication arises driven by the need to reduce uncertainty, act effectively, maintain or strengthen the ego. In addition, communication by Bernad Berelson and Gary A. Steiner in Riswandi (2009. Page 2) states that communication is a process of delivering information, ideas, emotions, skills, and others through the use of symbols such as words, pictures, numbers, and others. Thus communication is an activity to convey information, emotional ideas or skills to reduce uncertainty. Then communication requires the existence of three elements namely, source (source), message (message), and target (destination) (Apriadi Tamburaka, 2013: 7).

2. **Culture**
   Basically every communication practice then it also represents culture. So communication is the reality of a complex cultural map. Communication and culture are interconnected as if they were two sides of the coin. According to Edward T. Hall (1973) culture is communication and communication is culture. Then the essence of culture is communication because culture emerges through communication. Without communication culture will not arise. Culture can be defined in several ways. Hofstede et al (2010: 6) defines culture as a collective programming derived from the mind that can distinguish between members of one group or categories of people with others. While Samovar et al (2010 "24-26) propose five cultural categories that influence our communication with people from different cultures, namely history, religion, values. Social and language organizations.

3. **Intercultural Communication**
   The concept of intercultural communication can not be separated from the two basic words of communication and culture. According to Liliweri (2004: 9) there are several definitions of intercultural communication such as:
   a. Intercultural communication is the most effective interpersonal personal statement between two people of different cultural backgrounds

b. Intercultural communication is the exchange of messages delivered orally, in writing, even imaginary between two people of different cultural background

c. Intercultural communication is the division of messages in the form of information or entertainment that delivered orally or in writing or other methods dilakuka by two people who differ from cultural background.

d. Intercultural communication is the transfer of information from a certain cultural person to someone who other cultures.

e. Intercultural communication is the symbolic exchange of meaning that is done by people of different cultural background.

f. Intercultural communication is the process of transferring a message that someone passes through a certain channel to others who both come from different cultural backgrounds and produce certain effects.

g. Intercultural communication is every process of sharing information, ideas or feelings among those with different cultural backgrounds. The process of sharing information is done orally and in writing, also through body language, style or personal appearance, or the help of other things around it that clarify the message.

Lubis (2002: 5) explains that in intercultural communication there are two important channels, namely personal and mass media (radio, newspaper, TV, film and magazine) in which communication will affect the outcome of intercultural communication. There are several reasons why intercultural communication is so important in human life. Liliweri (2004: 254) states that in general communication between cultures can express social identity to bridge the intercultural differences through new information. In addition, intercultural communication is also to learn something new that has never existed in the previous culture so that this can change the perceptions and attitudes of others. Many of the problems that arise in because people when communicating are unconscious and unable to strive effectively in communicating between cultures.

Discussion

Islamic Boarding School Darussalam Gontor is an islamic boarding school based educational institution, where kyai is the central figure and mosque as the center that animates it. The long years of Islamic Boarding School Darussalam Gontor starts from a long history in the 18th century. The forerunner of Islamic Boarding School Modern Darussalam Gontor is Tegalsari hut founded by Kyai Ageng Hasan Bashari. Currently students Islamic Boarding School Darussalam Gontor not only come from one region only, but come from various cities, islands, even the neighboring countries of Indonsia. Certainly with the colorful origins, the culture and race of the Students automatically have different personalities, be they different in their behavior, nature, and ethics. Like the following data obtained from the guaidence and advisory council section of Islamic Boarding School Darussalam Gontor

Nomor	Daerah Asal Santri	Jumlah	Nomor	Daerah Asal Santri	Jumlah
1	Aceh	26	19	Lampung	112
2	Banten	202	20	Luar Negeri	119
3	Banustra	102	21	Madiun	86
4	Banyumas	70	22	Madura	8
5	Bekasi	227	23	Magelang	61
6	Bengkulu	30	24	Malang	95
7	Besuki	100	25	Pasuruan	41
8	Blitar	69	26	Pati	49
9	Bogor	272	27	Pekalongan	104
10	Bojonegoro	99	28	Ponorogo	111
11	Cirebon	77	29	Priangan	192
12	DKI Jakarta	333	30	Riau	94
13	Gresik	91	31	Semarang	116
14	Jambi	87	32	Sumalia	164
15	Jombang	64	33	Sumatera Barat	21
16	Kalimantan	195	34	Sumatera Selatan	100
17	Kediri	69	35	Sumatera Utara	54
18	Kepulauan Riau	93	36	Surabaya	184
			37	Surakarta-Yogyakarta	203

In islamic boarding school live together with a collection of people who come from various cultures, races, tribes and descendents make a good experience to build the ability of children in communicating and socializing. There are children who are easily emotional and angry, there is also a cheap child smile, patient, relaxed, even there are children who are naughty and uncontrollable. By looking at the data and phenomena that exist within the scope of Islamic Boarding School Darussalam Gontor it is not easy to unite and understand them about their differences. So it takes communication strategy from the teacher, kyai and also the board of Islamic Boarding School Darussalam Gontor to understand the difference students so that discipline that can run well.

There are several communication strategies used by Pondok Pesantren Gontor to unite the multicultural santrinya among them is to give them various kinds of visual and nonvisual events of various cultural cultures of the santrinya. Every year Islamic Boarding School Darussalam Gontor held a ceremonial event called "Khutbatul Arsy" or introductory week. Which in this agenda pickle there are various kinds of events in it that display various creation and creativity of rainbow culture from all element of students based on area of origin of students or commonly called in islamic boarding scholl is consulate. In this event are demonstrated the various kinds of uniqueness and original culture of students origin. This event must be followed by the santri from first class until sixth class. The event of agenda is held during the new school year so it must be followed by all students from class one to class 6.

This event is the first step to become a brightener and a picture of cultural diversity in the environment they occupy. Apart from that the purpose of this activity is to introduce the cottage and its activities to all students of Islamic Boarding School Darussalam Gontor thoroughly. In order not to mistake the address and wrong when it was learned in the islamic boarding school. In the introductory weekend the cottage leaders also emphasized to all students not to half to get in Gontor it was in because that the parents who have been entrusted his son to islamic boarding school to educate sincere and entrust fully be to kyai and teachers boarding school . In addition, to provide support for the creation of a conducive learning environment.

Islamic Boarding School Darussalam Gontor also applies the tradition of residence dormitory, where in the dormitory students are trained and educated to help each other among others, enforce discipline in order to strengthen the personality and foster mutual respect among

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fellow students. Education in this islamic boarding school is a 24 hour education where what is heard, seen and perceived by all students is education, so it also gives a lot of time to insert various kinds of education, one of them is multicultural education by good character.

In Islamic Boarding School Darussalam Gontor also does not apply a permanent placement in boarding affairs of students. It aims to provide variation on the students of his boarding life. This means that every semester they will experience a systematic migration. The move began from the movement of rooms to the displacement of their dormitory buildings. So that this can provide a broad interaction and insight into the cultural and cultural traditions of other students. The placement of the students is not based on the origin of the students but has been arranged in such a way by the management and leadership of the hut. In addition also in one room also enforced rules not be occupied more than three people who come from one region. It is like what the provision implies, a maximum room can not be occupied by more than three students from one region. According to Abdullah Shukri Zarkasyi, this effort to merge their regional spirit into a more universal spirit. In addition, for students can also learn a wider social life, national scale, and even internationally with other students.

Another strategy applied by Islamic Boarding School Darussalam Gontor to unite the multicultural students is to be neutral, in which Gontor never boasted and privileged the students from Ponorogo, so that all were treated equally no one excepted. Islamic Boarding School Darussalam Gontor also implements rules that are related to the language used. In everyday students is forbidened to speak using the local language especially student's language. Regional languages may be used when there are events or events that allow local language use. Using the Indonesian language is also so only to speak in some interests and opportunities. Discipline education through the use of Arabic and English is very strict. This applies not only students existing boarding schools but all residents living in the neighborhood. If there are students or teachers who violate this language discipline will be given an educational penalty.

Tolerance on the basis of dissent also not forget to be taught in this islamic boarding school. Plurarism of thought and *ijtihad* which is taught to students also does not demand the coercion of ideas. Mutual respect and realize the difference of opinion is very diligent superior in education Islamic Boarding School system. In essence with the direction of education that contains the introduction of cultural culture and the neutral attitude of Islamic Boarding School

Darussalam Gontor has given the values of peace in the student's life. So with the student's education will have a harmonious vision of life, peace and each other in the middle of a diverse group of people. In line with that students in the life of the cottage also learn democracy and justice, so that students have a fair and democratic character against the others.

Conclusion

Based on the discussion and background presented above can be concluded that islamic boarding school is one example of multicultural education model owned by the Indonesian nation. In terms of patterns and mechanisms, islamic boarding school also have different values, behaviors and education models. Islamic boarding school in developing its education system still in keeping the tradition of peace, balance and harmony of its environment. *Ukhuwah islamiyah, ukhuwah wathaniyah and ukhuwah basyariyah* also remain the doctrine ofislamic boarding school to keep the Unitary State of Republic of Indonesia (NKRI) and also world peace. Islamic boarding school highly respect the attitude of respect, without questioning the origin of religion, ethnicity, and race

Islamic Boarding School Darussalam Gontor is a boarding school that has a vision as an educational institution boarding school cadres of the *ummah*. Students of Islamic Boarding School Darussalam Gontor not only come from one region, but come from various cities, islands, even the neighboring countries of Indonesia. So to unite the multicultural students are Gontor apply some communication strategies such as:

1. At the beginning of the new school year Islamic Boarding School Darussalam Gontor organizes an introductory weekend activity or can also be called "*Khutbatul Arsy*". One of the events in this activity students should display the original culture of the region.
2. Islamic Boarding School Darussalam Gontor applying a boarding system for students, where in the dorm is arranged in such a way that in one room no one comes from the same area more than three.
3. Daily language used does not use local or Indonesian language but English and Arabic
4. Tolerance and mutual respect for the pluralism of opinion and *ijtihad* are also taught by Islamic Boarding School Darussalam

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Gontor based on broad knowledge so there is no coercion of ideas in it.

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