

Multicultural Islamic Education Genealogy at Al-Hikam Student Islamic Boarding School of Malang

Abd. Syakur¹, Maskuri Bakri², H.M. Djunaidi Ghony³

¹Student of Doctoral Program in Islamic Education, University of Islam Malang, Indonesia

²Postgraduate Program of Faculty of Islamic Education, University of Islam Malang, Indonesia

³Postgraduate Program of Faculty of Islamic Education, University of Islam Malang, Indonesia
syakurabdmpd@gmail.com, masykuri@unisma.ac.id

Abstract

Multicultural education become discussion subject that is always interesting and sustainable, especially in Islamic boarding schools such as the Al-Hikam Student Islamic Boarding School which is admired by students. In this discourse, it is qualitative research with genealogical approach to multicultural based PESMA with methods of observation, interviews and documentation studies, there are many phenomenal things from the existence of the Student Islamic Boarding School. Starting from the genealogy of its establishment to its modern system and style, it still has the boarding school specialty. As has also been done at the time of the Prophet, the caliphate time to Indonesia in the past, in terms of its vision and mission to its main goal, it should be used as an example and model for multicultural education in this modern era. With that spirit, the Al-Hikam Student Islamic Boarding School has become pioneer in integrating Islamic boarding school religious knowledge with science in the university environment. In addition to the vision, mission and goals, the diverse students are the response of the founders to the advances of the times, so that the establishment of the Student Islamic Boarding School system until now remains solid and develops in the hope able to provide multidisciplinary, interdisciplinary and highly competitive human resources and upholding pluralism.

Keywords

multicultural Islamic education; genealogy; Al-hikam Student Islamic Boarding School



I. Introduction

Educational institutions are one of the main supports in the development of human resources for an indefinite period. Almost in all life lines depend on human resources which from time to time undergo changes in accordance with the demands and needs of the environment. Education in Indonesia in particular has two education systems, namely formal and non-formal. Both systems have the same vision and mission to build superior and quality human resources. As for the form between the education system, there are educational institutions with formal patterns and systems as organized by the Indonesian Ministry of Education. Another form is the implementation of education in non-formal educational institutions, one of which is the education system run by Islamic boarding schools.

As the fact, every educational organization has its own advantages and disadvantages. Especially in the formal educational institution environment, there are aspects that less prioritized. This is one of the most important aspects in the distribution of knowledge which will be transformed into values that exist in every corner of life that will be lived, especially by students. On the other hand, the presence of multicultural educational institutions outside the formal environment is a complement for each education provider, in order to accommodate important aspects that are not implemented or are not paid attention to by the formal and non-formal education systems.

The existence of Student Islamic Boarding Schools as one of the multicultural educational institutions is currently phenomenon that quite massive in responding to and complementing the shortcomings in every line of education. This study specifically explores the education system of Student Islamic Boarding Schools because the learners are students. Students in carrying out the formal education process, also get additional knowledge that will deepen other sciences such as knowledge of the Islamic religion. Therefore, their sensitivity and intelligence will be more directed and valuable and beneficial, both in speech, behavior and in work (Fatmawati, 2015).

Based on its development, multicultural education in the world of Islamic boarding schools such as the Al-Hikam Student Islamic Boarding School as one of the non-formal educational institutions whose the participant focus is the majority of students. Currently, the education implementation is not only in the religious discussion room, but in the world of Student Islamic Boarding Schools in particular. Al-Hikam Student Islamic Boarding School has metamorphosed into multicultural educational institution with multi-disciplinary scientific studies. In fact, it is no exaggeration to say that student Islamic boarding schools currently supporting higher education institutions in parsing the scientific values, reviewing and strengthening existing knowledge in the higher institution environment.

Of course, in implementing the multicultural education system, Al-Hikam Student Islamic Boarding School has Islamic boarding school curriculum system in two respects at once (theoretical class curriculum and free curriculum outside the classroom) so that students can develop themselves (Hakim, 2020). The students potential to become human beings who are able to balance between thinking as humans and meditating as creatures who serve themselves, so that they become virtuous, faithful and devoted human beings, and have noble character, healthy, knowledgeable, capable, highly creative, independent and become citizens who are good citizens, high tolerance also responsible (Fatmawati, 2015; Tamami, 2017). Therefore, what is needed in the curriculum management of Student Islamic Boarding Schools today has become necessity in order for these Student Islamic Boarding Schools to be able to maximally provide their role to students when providing mental, spiritual and intellectual development without exception and in accordance with the demands and developments of human civilization.

Al-Hikam Student Islamic Boarding School (Pesma) became one of the pioneers of Student Islamic Boarding Schools in educating their diverse students. Pesma Al-Hikam relies on the vision and mission to be achieved in order to realize multicultural education. Therefore, Pesma Al-Hikam wants to become an Islamic educational institution that is able to realize Pesma as multicultural educational institution that is easy and broad in scope to develop the potential of students by integrating religious ethics, scientific ethics and social ethics and social morality by making Islamic boarding school as center of fertilization of religious morals, center for the growth of scientific culture, center for providing life skills and social responsibility. Pesma Al-Hikam which was founded by KH. A. Hasyim Muzadi on 17 Ramadan 1413 or on 21 March 1992 AD with the location or place of the Islamic boarding school at Jl. Cengger Chicken No. 25 Ex. Tulusrejo ward, Lowokwaru Malang City. Based on the establishment philosophy of Pesma Al-Hikam, the vision and mission are adjusted to the Islamic boarding school's motto, namely "religious deeds, scientific achievements, and life readiness". So that in the curriculum distribution, the organization contains three areas as a proportional Islamic boarding school systemic task, including the Dirosah which focuses on the field of teaching, nurture focused on the field of spiritual mental arrangement, and kesiantrian that concentrate on mentoring in the application process and self-actualization as well as assisting students in developing character of their

personality (Judge, 2020). In addition, the Al-Hikam Student Islamic Boarding School also conducts periodic curriculum evaluation methods to create harmony, adjustments in the application of teaching without changing the essence and targets that have been proclaimed by the Islamic boarding school.

II. Review of Literature

Based on the brief explanation, regarding the genealogy of multicultural education at Pesma Al-Hikam Malang, it cannot be separated from the long history that has been inscribed, starting from the early days of its establishment, the transitional period of development to the current era of student boarding schools. Therefore, the genealogy of Pesma education is also felt to be inseparable from the historical ink of Islamic boarding school education in the archipelago as a characteristic and precursor of the education pattern applied at Pesma Al-Hikam with multicultural education style. Examining the genealogy of the growth and development of multicultural education from time to time, especially in the environment of Pesma Al-Hikam, it seems that it is necessary to mention the old ink of Islamic boarding school until its development with various bases and styles of each modern Islamic boarding school.

With regard to the term genealogy, it cannot be separated from linguistic studies, which it was from the Greek language, namely *genea*, which means descent and *logos* means knowledge (Rahmah, 2018). Genealogy is also understood as new way of connecting history and philosophy. In essence, genealogy is critical and effective study of history (Saar, 2008; Lorenzini, 2020).

The Archeology of Knowledge is one of the works of M. Foucault which later gave birth to other critical thoughts, namely genealogy as in his other work, *On the Genealogy of Morals (Genealogie der Moral)* (Gutting, 2005). On the other hand, his thinking from archeology to genealogy is one of the references for researchers with a critical-positivist approach (Munir, 2011). So that genealogy can be said as archaeological analysis with the focus of its study on the point of 'power' to describe the history of the present as a series of analysis (Munir, 2011).

With regard to contemporary history, it has two directions at once; First, the subject matter of history lies in the origins of current rules, practices and institutions that have authority over certain individuals or groups. Second, it is not in the sense of understanding the past in its own sense or just because of an interest, but rather understanding and evaluating the present with dubious view of the claim of authority but in reality it cannot be justified (Carrette, 2017). Michel Foucault's genealogy is also explained by several experts who have combined the results of research that systematize the interior and structural productivity of discourse or in other words that investigations with discursive and epistemic forms of 'origin' or 'descent' have been successfully unified through his detailed critical analysis. Genealogy is not only a mechanism or an end goal, but rather a search for opportunities, luck from battles that is called power (Gutting, 2005).

In the discourse of multicultural education as at the Al-Hikam Student Islamic Boarding School in Malang, in the relation of multicultural education as form of activity in which there is knowledge as well as power, it has an interesting relationship, according to Foucault, knowledge does not start from the subject who knows, but starts from the power relations that characterize the subject. In this case, the establishment, style, system and targets as the main goals of multicultural education built by Al-Hikam Student Islamic Boarding Schools are sufficiently correlated with internal and external power so that their presence is productive response as a result of power and knowledge creativities.

III. Research Methods

In this scientific work, it is qualitative research with genealogical approach on the development of multicultural education at the Al-Hikam Student Islamic Boarding School in Malang with the methods of observation, interviews and document studies. Furthermore, enrichment or classification of data was carried out with the aim of objectivity obtained in accordance with empirical research standards, then researchers carry out a systematic analysis based on genealogy as an approach as well as analytical knife so that conclusion is obtained as the scientific research results.

IV. Discussion

Multicultural education such as at the Al-Hikam Student Islamic Boarding School Malang, apart from being a phenomenon in the midst of steep differences and technological advances, is also an interesting thing and needs to be considered in order to maintain the vision and mission of national education as enshrined in the 1945 constitution, namely educating the nation without discrimination, because education is the right of all parties that must be realized without exception. In addition, the Al-Hikam Student Islamic Boarding School Malang also has important role in preserving the humanist and universal Islamic boarding school-style educational tradition; This means that the Al-Hikam Islamic student boarding school in the implementation of its education system has its own style and characteristics, so that it can provide sufficient provisions for its students.

It is a genealogically interesting discussion about multicultural education organized by the Al-Hikam Student Islamic Boarding School; In addition to its status as Islamic boarding school, it is also quite unique in terms of the style and system it uses. So that the search for system ties that has long developed in the archipelago. To be more systematic, the following will present a genealogy of multicultural education which later became many metamorphoses of Islamic boarding school such as the Al-Hikam Student Islamic Boarding School.

4.1 Multicultural education at the time of the Prophet

The genealogy of multicultural education as part of education style that is identified with Islamic education such as Islamic religious education starts from receiving the revelations of the Prophet Muhammad as the most perfect leader of the ummah in his view of knowledge. The first revelation that was revealed to the Prophet Muhammad is "IKRA" which means 'read'. From this point of view, it will never be excessive if the scope of the reading is very broad; including those related to material and immaterial conditions; related to all conditions both physically and mentally that exist on earth.

Revelation is the word of Allah SWT, which has purpose and goals so that all human beings hold and implement its values according to the content of every word revealed by Allah. In this case, education in which there is a lot of knowledge; must continue to be explored and studied, so that humans can continue to adapt according to their era. The history of Islamic education can be said to be of great concern to the world of education which indirectly multicultural values grow and develop from there (Kodir, 2015). He always held ta'lim meetings in the midst of his friends so that they could understand Islamic values universally so that attitudes would grow in line with the vision and mission of the Islamic religion to be disseminated (Rama, 2002).

Concern of the Prophet Muhammad to the education world can be genealogically derived from the Dar al-Arqam learning complex (educational institution) created by him.

Namely, by using one of the methods used for the prisoners of Badr war, there are indeed those who can and good at reading and writing can free on the condition that they can teach reading and writing to at least 10 Muslim children; In addition, the Prophet advised women to learn weaving and spinning (skills), writing and reading, caring for the sick (medicine and nursing) and foreign languages (Rama, 2012). While in household education (informal), Aisyah (wife of the Prophet) became source of inspiration for women in educating children in the household environment (Rama, 2002; 2012). Therefore, seeking knowledge is obligatory for every Muslim (al-Hadith). There were at least two periods of education carried out by the Prophet with regard to his messengers; namely Islamic education in the Mecca period in accordance with the revelation that was revealed including education (Kodir, 2015): (1). Religious Education (2). Moral and Scientific Education, (3) Moral and Character Education (4), Physical Education and Health, While in the Medina period the education pursued by the Prophet included knowledge about (Rama, 2002): (1) The field of faith, (2) The field of worship, (3) Muamalah, (4) Morals (5) Physical health, (6) Politics, economics, and socio-culture.

4.2 Multicultural education at the time of the Caliphate

Multicultural education during the caliphate period can be said to maintain the characteristics of education at the time of the Prophet Muhammad, although at each turn there are developments in each of his leadership periods including (Al-Baghdadi and Eva, 1996; Rama, 2002):

a. Multicultural Education at the Time of Abubakar-As-Siddiq (632-634 M)

The education pattern which in the first caliphate was still following the education pattern carried out by the Prophet, such as the khalakohs which discussed monotheism remained the main pillar in strengthening the understanding of Islam at that time. Not only that, education about worship, health, social life patterns, tolerance, and civic education are also the colors of knowledge that are studied and developed as an effort to strengthen and increase the knowledge of Muslims.

b. Multicultural Education at the Time of Umar Bin Khattab (634-644 M)

At the time of this second caliphate, the control of Islamic territory was expanding, so that with the breadth of Islamic power, the passion for Islamic education was higher, in addition to many who had just converted to Islam so that they wanted to gain religious knowledge from friends who learned directly from the Prophet. At this time, there were also large-scale students of knowledge from areas far from Medina as the city or center of Islamic government at that time. Islamic education is growing rapidly so that there are already placements of teachers in various areas, both urban and remote villages. Teachers were of high quality and were highly paid in those days. In the leadership of this second caliph, the progress of multicultural education is identical with the provision of Arabic language education materials, Hadith, and memorizing the Koran in addition to other knowledge such as government science. (Rama, 2002; 2012).

c. Multicultural Education at the Time of Uthman Bin Affan (644-656 M)

During the third caliphate, the situation of Islamic government was being tested, but education during the caliph Uthman continued to develop by focusing on several aspects of participation including; 1) Adults who have recently converted to Islam, 2) Children whose their parents have long converted to Islam or recently converted to Islam, 3) Parents who have long adhered to Islam, and 4) People who specialize in studying broadly and deeply. (Rama, 2002; 2012).

d. Multicultural Education at the Time of Ali Bin Abi Thalib (656-661 M)

As we know, at the time of the fourth caliphate, the political situation was not much different from the political situation during the previous caliphate, even as result, during Ali's time it was quite apprehensive. However, multicultural Islamic education continues to develop to remote areas. At this time, the development was identical with theological ideologies which then had an impact on the development of the study of Islamic law, so that the educational process and teaching materials, methods, as well as the use of various sources and the learning environment also underwent changes. But basically the education of the science of the Qur'an remains the main thing, then there are studies of the sciences of Tafsir, Hadith, Fiqh, and the science of language which is increasingly widespread and covers various aspects of life. That is, at the time of Caliph Ali, in addition to emphasizing the divine aspect, there were also other aspects so that in every diverse action, it could still be in accordance with friendly Islamic values (Rama, 2002; 2012).

4.3 Multicultural Education at the Time of Umayyad, Abbasid and Ottoman

After the four caliphate above, multicultural education in addition to the progress there was also a group monopoly, for example during the Umayyad caliphate there was special education and the curriculum designed and developed by involving teachers, parents, and student representatives. In this time it was studied the reading and writing, the Qur'an and hadith, Arabic and poetry, the history of the Arabic language, morals, skills in using weapons, archery, horseback riding, and leadership in war. Whereas in the scope of general education it is intended for ordinary people or society in general. The education system developed is a education pattern that has been implemented during the time of the Prophet Muhammad. During the Umayyad era, multicultural education was characterized by; 1) the authenticity of the pure Arabic education system, 2) strengthening the basics of Islam so that it has impact on multicultural life, 3) adhering to oral and naqliyah knowledge to maintain the purity of knowledge, 4) communicating in written language in order to hone the skills of the students. (Rama, 2002; 2012).

At the time of the Abbasid caliphate, multicultural Islamic education had been developed by making educational specifications with the aim of 1) developing religious and moral knowledge, 2) developing society, 3) servitude to God, 4) and improving a decent life (Kodir, 2015). Religious and moral goals are the central point of scientific development at this time, so that the activities and lifestyles of the people consisting of various areas of power remain unified and in harmony with Islam. The educational goals that are made more focused then give birth to quality human resources and have completeness. broad knowledge. Like the birth of great Islamic ulama such as Imam Abu Hanifah, Imam Malik, Imam Syafii, and Imam Ahmad Bin Hambali. They all not only mastered the religious sciences but also mastered broad insights about the general sciences. In addition, there are many more famous Islamic intellectuals who emerged during the Abbasid period in various fields of science and knowledge (Wahyuningsih, 2014). This right is nothing but a result of the implementation of the system of developing science through three stages, starting from the stage of seeking knowledge, translating from foreign languages into Arabic, to recitation and development of methods and bookkeeping of sciences controlled by the ulama in addition to establishing institutions and a special place for education and a place for literature collection (Syaharuddin and Susanto, 2019). This is as a result of the chaotic socio-political conditions that continue to experience turmoil for a long time, so that multicultural Islamic education is stagnant and then begins to be overtaken and influenced by western pragmatic knowledge, even though Islamic education then forces itself to rise. (Syafrizal, 2015; Syaharuddin and Susanto, 2019).

4.4 Multicultural Education at the Time of Pre Independence

Islamic boarding school style multicultural education has basically existed in the archipelago as evidence of the continuation of previous Islamic education; also as evidence, that the education instilled by the Prophet was continued in a relay by the khulafaur Rashidin, the Umayyad, the Abbasids and then the Ottoman Turks still alive and disseminated by the ulama of Allah. One of them is the entry of Islam into the archipelago which became the forerunner of the life of multicultural Islamic education in Indonesia.

In Indonesia, the system and facilities as well as the education style may experience many changes, but essentially science remains about religion, ethics and morals of life in addition to other general knowledge such as mathematics, medicine and so on. Education through Islamic boarding schools was originally developed by Wali Songo in Java (Syafrizal, 2015; Syaharuddin and Susanto, 2019).

In general, Islamic boarding schools in this era have experienced rapid development by developing an education system that is still in the form of halaqoh like in the Middle East by using the yellow book teaching material as the main subject, this is quite reasonable because the kyai who become teachers can be sure Arab alumni or received education in Arab graduates, and this is actually the continuation of the Islamization of the archipelago. Islamic boarding school style multicultural education is the only education system that is resistant to various waves of modernization organized by the Islamic boarding school. Based on existing records, religious education activities in the archipelago have been started since 1596. This religious education activity was later known as Islamic Boarding School (Syaharuddin and Susanto, 2019).

4.5 Multicultural Education at the Time of Post Independence

The world of Islamic boarding school style multicultural education in Indonesia continues to experience development. At the time of Indonesian independence, Islamic boarding school continued to spread across the archipelago as evidence that Islamic boarding schools were one of the educational institutions that took part in shaping the behavior, mindset and identity of the Indonesian nation; even though during the Dutch occupation, Islamic boarding school were shaken, ranging from slander to physically. However, the more disturbed, the Islamic boarding schools world is increasingly developing as response to an environment that basically requires it, besides being a place for the outpouring of various things in life faced by society as well as a place of struggle to escape from colonialism by the west. The effort was started by providing assistance as recommended by the Central National Committee Working Body (BPKNP) on 27 December 1945 (Daulay and Pasa, 2016).

1. The development of Islamic education in the old order was closely related to the role of the Ministry of Religion which was officially established on January 3, 1946. The Ministry of Religion as an institution at that time, intensively fought for the politics of Islamic education in Indonesia.
2. The development of Islamic boarding school education in the New Order period began to dim, due to the policies of the New Order government which were less in favor of the interests of Muslims. The development of Islamic boarding schools before 2000 was carried out by one of the Sub-Directorates of the Directorate of Islamic Religious Education, namely the Sub-Directorate of Islamic Boarding Schools in accordance with the Decree of the Minister of Religion Number 6 of 1979.

4.6 Multicultural Education at the Time of Modern Indonesia

Education seems to be endless to explore its developments in each period. Including the development of multicultural education in the style of Islamic boarding school in modern Indonesia. At this time, too, many Islamic boarding school experienced developments that were far more advanced than in previous times, because of the freedom in choice and managing educational institutions has been accommodated and regulated by the government, so that each party can choose and adjust the style of Islamic boarding education according to the basic values of the Unitary State of the Republic of Indonesia which are contained in the values of Pancasila and the 1945 Constitution it means in this salaf Islamic boarding school the lesson openness is very guaranteed and voluntary and even prioritizes the principle of participant independence in mastering lessons or science, including lifestyle that will later follow the values exemplified by the prophets, ulama and so on as contained in every literature reviewed. (Ismail, 2011).

Meanwhile, Islamic boarding school with modern style usually have curriculum that has undergone significant adaptation, although on the other hand there are still those who use the traditional Islamic boarding school style curriculum. The curriculum used is the Salaf Islamic Boarding School curriculum which is adapted to the Islamic education curriculum under the auspices of the Ministry of Religion. While the special Islamic boarding school curriculum is allocated in local content or may be applied through their respective policies (Junaidi, 2017).

Modern Islamic boarding schools are those that seek to fully integrate the classical and school systems into the Islamic boarding school. The study of classical books is maintained but then merged into subjects (Ismail, 2011; Muhakamurrohman, 2014). (Muhakamurrohman, 2014).

The development of modern Islamic boarding school can generally be identified through; increasing the institutional goals of Islamic boarding schools within the framework of national education and the development of their potential as social institutions in their environment (Wekke, 2015). Based on the Joint Decree of the Three Ministers (SKB 3 Ministers in 1975) regarding improving the quality of education in madrasas or Islamic boarding schools as the basic foundation for the implementation of Islamic boarding schools with this modern concept (Supandi, 2019). In the area of this Islamic boarding school, talking about the pattern and its scope is left to each Islamic boarding school, including its educational participation. For example, the Al-Hikam Student Islamic Boarding School in Malang; which is one of the Islamic boarding school with a metamorphosis that is quite different from the concepts of Islamic boarding school in the past or several other Islamic boarding school, but still maintains multiculturalism as in Islamic boarding school in general. However, there are some differences, starting from the vision and mission as the basic goals of implementing multiculturalism education to the patterns and participation that have been set by the leaders or caregivers of the Islamic boarding school (Ismail, 2011; Muhakamurrohman, 2014).

Al Hikam Student Boarding School was officially established on 17 Ramadan 1413 to coincide with March 21, 1992. As pioneer of special boarding schools for students, Islamic educational institutions as well as the history of Islamic education from time to time as described above, on the other hand still maintain classical Islamic boarding school literature studies. Then combine the positive dimensions of higher education that emphasize science and technology or general sciences with the dimensions of Islamic boarding school knowledge which will become place for cultivating personality and morals based on Islamic religious values. Al-Hikam Student Islamic Boarding School is also able to create and organize its curriculum as the curriculum regulated by the national education

system as stipulated in the Ministerial Decree, is also capable to create creativity so that the multi-dimensional knowledge contained in the two institutions can be unified at once; and of course mutually reinforcing between the two.

Al-Hikam Student Islamic Boarding School was initiated by the late KH.A. Hasyim Muzadi who started domiciled at Jalan Cengger Ayam no. 5, Tulusrejo Ward, Lowokwaru, Malang City. As a ulama, he feels he has a responsibility to serve the people as exemplified by the prophet Muhammad who was devoted to religion and his community in addition to other figures, of course his faucet was ordered by his teachers including Kyai Anwar, founder of the An-Nur Bululawang Islamic Boarding School, Malang.

The religious activity which was initiated and fostered by Hasyim Muzadi in small mosque named At-Taubah ran smoothly and received positive response from the residents of Jantisari and surrounding communities. In 1986, the village head of Tulusrejo H. Nachrowi donated 800 square meters of land for the construction of a mosque which was then completed in 1989. As the first step in establishing a islamic boarding school, it was agreed with the committee to form a foundation that would be the center of all programs to be developed. So on July 3, 1989, the Al-Hikam Foundation was officially established. The foundation was initially engaged in three fields of work; first, Majlis Ta'lim and Da'wah; second, Human Resource Development; third, the Al-Hikam Student Islamic Boarding School as the main work.

Since 2003, Al Hikam has accommodated students who graduated from traditional Salaf Islamic boarding schools from all corners of the country to study at the Al Hikam Islamic High School or Ma'had Aly Al-Hikam. The difference in the background of these students became known as the term santri 'pesma' for students who live in boarding schools but study outside and santri 'ma'had aly' for students who live and study at Al Hikam. Multicultural education at the Al-Hikam Student Islamic Boarding School has goal other than realizing the unity between science and religion as a whole so that it is free from the dichotomy of understanding science as well as trying to fuse individuals with different backgrounds in the midst of learners who come from students so that they can understand, appreciate and complement each other. More than that, so that their religious beliefs also have scientific-rational and knowledge footing that is always shaded by religious values which then lead them to a life of high tolerance and a noble life.

Al-Hikam Student Islamic Boarding School as one of the modern islamic boarding school has a motto that remains in its islamic boarding school style, namely Religious Deed, Scientific Achievement, and Life Readiness through training and improving the thinking power and skills of students. From here, the pattern of islamic boarding school with multicultural education system is getting stronger.

Another goal to be realized by Al-Hikam Islamic boarding school as the main goal of its multicultural education is to have alumni with the following abilities (Maulida, 2017): (1). The creed stability of the ahli sunnah wal jama'ah; correct understanding and practice of Islamic Sharia; awareness of noble character Stability of creed of ahli sunnah wal jama'ah, (2) thinking skills with religious beliefs through multidisciplinary and interdisciplinary approaches, (3) vocational training; communication and interaction skills both oral, written and impression; the ability to work together to achieve goals; social sensitivity of the community in carrying out community life activities.

V. Conclusion

Genealogically, multicultural education has been going on since the Prophet was sent as the leader of the Muslim ummah; namely with his attention to multicultural education that unites all groups of Muslims and elevates the dignity of Muslim women, especially in the world of knowledge. After that, during the khulafaur Rashidin continued and developed education pattern that still emphasized in-depth study of the science of Quran and hadith as the main source of various knowledge. Then during the Umayyad, Abbasid and Ottoman era as a relay of classical Islamic power, multicultural education continued to develop until all parties had the opportunity and were faced with the same portion of gaining knowledge with the focus of their studies in addition to the religious sciences as well as general science, so that the values that lived in society remained in line with religious values and accommodated and even united the plurality that existed throughout the Islamic dominion at that time. In the genealogical context of multicultural education, it then spreads to all corners of the world, including Indonesia. Starting from the spread of Islam by the guardians of Allah before independence known as the Walisongo Islamic period, post-independence during the Old and New Order era which began to appear, islamic boarding school multicultural educational institutions began to appear in modern Indonesia today which experience rapid development, both in the system, style and curriculum to membership specifications; like Al-Hikam Student Islamic Boarding School which tries to combine religious studies with existing knowledge in higher education because besides the participants are from diverse students, also because the goal to be achieved is to create and have alumni with multidisciplinary abilities as response to the advances of the times.

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