
The formation of multicultural habituation through the local curriculum of pesantren (studi kurikulum hamim di Pesantren Al-Mashduqiah Probolinggo)

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Abstract: *This research explores the formation of multicultural habituation through the local curriculum in pesantren, focusing on the design of the HAMIM curriculum in Pesantren Al-Mashduqiah Probolinggo and its implementation. Multicultural habituation is increasingly relevant in a diverse society, where educational institutions play an important role in fostering understanding and tolerance among students from different cultural backgrounds. This study investigates how the HAMIM curriculum design and its implementation, as part of the local curriculum of Pesantren Al-Mashduqiah, integrates multicultural values and practices to promote a harmonious and inclusive environment. Using a qualitative approach with a single case embedded approach, this study used interviews, observations, and document analysis to find out the HAMIM local curriculum design and its implementation in shaping the multicultural habituation of santri. The findings show that HAMIM's curriculum design applies teaching, nurturing and social practice patterns in shaping students' multicultural habituation. And as for the implementation, it is with several daily programs and specific activities such as strengthening regulations, prospects, the role of asatidz / mudabbir, conditioning the physical and non-physical environment, the program to become mudabbir, the Niha'ie program, to the service program.*

Keywords: *Multicultural, habituation, local curriculum, pesantren*

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Introduction

In the context of Indonesian society, which is rich in cultural, ethnic, and religious diversity, multicultural education in pesantren plays a very important role. Pesantren not only serve as centers of religious education but also as places where values of tolerance and intercultural understanding are instilled in the students (Mahfuds & Husna, 2022). Through an inclusive educational approach, the students are taught to appreciate differences, embrace diversity, and build harmonious relationships with individuals from different backgrounds. This is in line with the spirit of *Bhinneka Tunggal Ika*, where unity in diversity becomes the foundation of national and state life (Santoso et al., 2023).

Moreover, multicultural education in pesantren serves as a bridge to create social harmony (Fathurrozi, 2023). With a deep understanding of different cultures and beliefs, the students who are accustomed to behaving with multicultural values. can play an active role in creating a more peaceful and inclusive community atmosphere. Islamic boarding schools help prepare a generation that is not only strong in religious aspects but also capable of becoming agents of change in maintaining diversity and preventing social conflicts that often arise from cultural misunderstandings.

Habituation in education emphasizes the role of practice and repeated routines in shaping moral and character development. The theory proposed by Dorotheus states that this approach is rooted in the

idea that consistent exposure to certain behaviors and values can lead to their internalization, thereby promoting moral and ethical growth (Champion, 2022).

Multicultural Habituation refers to the process of developing tolerance and positive behavior in an environment consisting of various cultures through exposure and repeated practice. This process is very important in building harmony amidst diversity, as it allows individuals to understand and appreciate differences. By frequently being exposed to situations involving various cultural backgrounds, one can develop an open attitude and empathy, which in turn reduces the potential for conflict and tension between groups (Wijayanti & Kurniawan, 2023). The concept of multicultural habituation is not only relevant in a social context but also has significant applications in educational settings (Lisnawati, 2016).



Figure 1. Teaching, Parenting, and Practice are needed to form multicultural habituation..

Furthermore, the local curriculum of the pesantren, especially in Islamic boarding schools or pesantren, plays a crucial role in fostering multicultural habits (Fathurrozi, 2023). As stated by Ratna Yuanita in her research in 2022, which argues that the local curriculum of pesantren plays an important role in maintaining their uniqueness while adapting to multicultural education (Yunita et al., 2022).

The above opinion is also supported by Abdul Halim, who in his research explained that the local curriculum of boarding schools plays an important role in shaping multicultural attitudes among students (Abdul, 2023). Next, it is explained that the local curriculum of boarding schools such as pesantren plays an important role in instilling multicultural habits among students (Tamyiz et al., 2023). In another study, it was also explained that the development of the curriculum in pesantren emphasizes a distinctive style that combines humanistic education to help students discover their potential naturally. By focusing on social learning objectives, students are prepared for community integration through the principles of cooperation and mutual respect. This unique curriculum fosters a conducive learning environment, promoting multicultural habits as students from various backgrounds gather in the boarding school setting. Therefore, the local curriculum of the boarding school plays an important role in shaping multicultural habits among students (Nurkholis & Santosa, 2022).

However, among the numerous literature and research conducted, there is not much data that comprehensively reveals the design of local pesantren curricula and its implementation in shaping multicultural habituation among its students or santri. In terms of the existing local curriculum, one educational institution that is interesting to observe is the Al-Masduqiah Islamic boarding school located in Patokan Village, Kraksaan District, Probolinggo Regency. Interestingly, Pesantren Al-Masduqiah implements the HAMIM Curriculum, which is an acronym for Halaqotu Mu'allimin Al-Islamiyah, a local curriculum developed specifically to support the educational process at the pesantren. And one of the important goals of the HAMIM curriculum design is to foster multicultural habituation among the students. Through a comprehensive approach, this curriculum encourages students to appreciate the social, economic, cultural, ethnic, and religious diversity in society.

Method

In this research, which focuses on the formation of multicultural habituation through the local curriculum at Al-Masduqiah Kraksaan Probolinggo Islamic Boarding School, the researcher employs

a qualitative approach with a single case embedded approach. The single case embedded approach was chosen because the case in this study is unique compared to institutions in Probolinggo Regency. This is because this research aims to explain the relationship comprehensively and in detail, delving deeper into each part of the case (Rahardjo, 2023). Then, the main instrument in this qualitative research is the researcher themselves, meaning that their mental and physical capacity to observe, question, trace, and abstract is an unparalleled important instrument in studying the formation of multicultural habituation through the local HAMIM curriculum at Al-Mashduqiah Islamic Boarding School. The group of data sources in this qualitative research is divided into informants as well as events or activities. Then, the data collection techniques used were observation, interviews, documentation, and library methods. The data analysis technique used was the interactive Miles and Huberman method. And for checking the validity of the obtained data, member check and triangulation are used.

Results and Discussion

The design of the local HAMIM curriculum in shaping multicultural habituation among students at Al-Mashduqiah Islamic Boarding School

After analysis, the curriculum design model at Al-Mashduqiah Islamic Boarding School uses a local curriculum called halaqotul mu'allimin al-Islamiah (HAMIM), where students pursue education in the Mu'adalah Education Unit (SPM) for six years, divided into two levels: Wustha and Ulya, making the education integrated. Integrated education here means that from the Wustha and Ulya levels, the management of teaching and learning is implemented in an integrated manner in terms of both content and methods. Therefore, the education at Al-Mashduqiah Islamic Boarding School is an inseparable unity. For instance, the curriculum at the Wustha SPM level, although different from the Ulya SPM level, is continuous. Furthermore, all students pursuing education at both the Wustha and Ulya SPM levels at Al-Mashduqiah Islamic Boarding School must reside within the boarding school environment. This is done to ensure integrated moral and educational development within the school and boarding school. In addition to academic learning, the moral education of the students is also emphasized, which includes teaching multicultural values.

Therefore, the formation of multicultural habituation through the local HAMIM curriculum at both SPM Wustha and Ulya Pesantren Al-Mashduqiah has the same model approach, which is a sustainable and integrated educational system approach commonly referred to by the academic community of Pesantren Al-Mashduqiah as Halaqotul Mu'allimin Al-Islamiyah (HAMIM) education. This local HAMIM curriculum is the same as what Kirschenbaum (1995) described as a comprehensive approach. The comprehensive term used in character education encompasses various aspects (Mubarok, 2019). This is in line with the curriculum at the pesantren, which is designed comprehensively to support holistic Islamic education, with an emphasis on the simultaneous development of students' intellectual, moral, and spiritual aspects (Khaira et al., 2023).

If viewed from the perspective of the Grant & Sleeter approach theory, the HAMIM Local Curriculum Design can be referred to as a Multicultural Education Approach. The goal is to reduce prejudice and discrimination against a group, to work towards equal rights, opportunities, and social justice for all groups (Banks, James et al., 2019). However, when observed in the design of the HAMIM curriculum, there are differences in the approaches at SPM Wustha and Ulya. The Al-Mashduqiah Islamic boarding school itself is a synthesis of two approaches: the Teaching of the Exceptional and the Culturally Different Approach, which serve as the model approaches at SPM Wustha and are then translated into the teaching and nurturing approach model (Banks, James A., and Cherry A. McGee Banks, 2019). Meanwhile, at SPM Ulya, the approach model used to foster interactions between individuals, whether from the pesantren community or outside the pesantren, is referred to in Grant and Sleeter's terminology as the Human Relations Approach. The application of this model is adjusted according to the students' conditions (Banks, James A., et al., 2019).

Then it can be concluded, in SPM Wustha, the approach used emphasizes more on teaching and nurturing, while in SPM Ulya, it emphasizes more on practice in building social relations. The differences can be observed in the table as follows.

Table 1. Model approach in the formation of multicultural habituation through the local HAMIM curriculum in SPM wustha and SPM ulya in the perspective of Christine Sleeter and Carl A. Grant's theory

Approach Model in SPM Wustha	Approach Model in SPM Ulya
Teaching of the Exceptional and the Culturally Different Approach	Praktek Sosial (Human Relations Approach)

The implementation of the local HAMIM curriculum in shaping the multicultural habituation of students at the Mu’adalah Education Unit (SPM) Wustha Al-Mashduqiah Islamic Boarding School.

The implementation of the HAMIM curriculum carried out by the Al-Mashduqiah pesantren through SPM Wustha in addressing diversity does not mean mixing various forms of diversity/culture/religion into a single entity, but rather how students are educated to live with mutual respect, understanding, and tolerance. According to M. Quraish Shihab, this can be the most appropriate solution to create a safe, peaceful, and harmonious life (Shihab, 2002).

In an effort to foster multicultural habits through the local HAMIM curriculum, SPM Wustha does so by shaping a character that is responsible both to oneself and to others. This begins with responsibility towards oneself, so that it can form a multicultural and selfless personality. Then, if we look at the various methods used by SPM Wustha, they include strengthening regulations, routine activities, the roles of teachers and supervisors, as well as conditioning students through physical and non-physical environments. The implementation of strategies at SPM Wustha in forming multicultural habituation through the local HAMIM curriculum, which goes through several stages, correlates with the stages that will later be carried out at SPM Ulya. The methods and strategies of these stages in forming multicultural personality are the same as the stages in multicultural education proposed by James A. Bank, including the contributive approach, additive approach, transformative approach, and social action approach (Banks, 2006). This can also be complemented by Lickona's theory of value formation, namely, moral knowing, moral feeling, and moral action (Lickona, 1992). However, the stages undergone in SPM Wustha are limited to the contributive approach and additive approach stages, and in Lickona's theory, they are still confined to the moral knowing stage. If we compare the research results and the theories that have been proposed, they are as follows. The stages can be observed in the table below.

Table 2. Step-by-step methods and strategies in the formation of multicultural habituation through the local HAMIM curriculum at SPM wustha and the multicultural approach according to James A. Banks and Lickona.

Methods and Strategies at SPM Wustha	The Four Stages of Approach Theory according to James A. Banks	Development of Good Values by Lickona
Strengthening regulations Routine Activities and Prospects The Role of Asatidz and Mudabbir	Contributive Approach	<i>Moral Knowing</i>
Conditioning through physical and non-physical environments	Additive Approach	

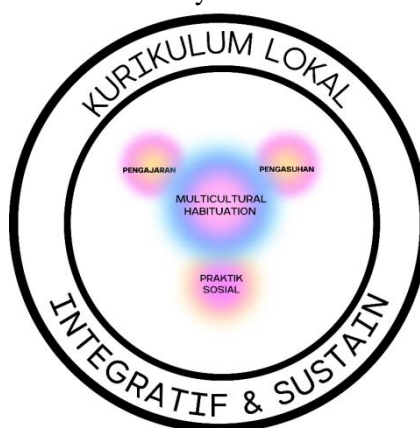
The implementation of the HAMIM local curriculum in shaping the multicultural habituation of students at SPM Ulya Al-Mashduqiah Islamic Boarding School

The implementation of SPM Ulya in the methods or strategies used in the formation of multicultural habituation through the local HAMIM curriculum is through several stages that are a continuation of the strategies used in SPM Wustha. This is because all education at the Al-Mashduqiah pesantren is a single system, where the essence of character formation is carried out in stages, starting from the programs and activities of SMP Pus Al-Mashduqiah and continuing to SPM Ulya. The stages can be observed in the table as follows.

Table 3. Gradual methods and strategies in the formation of multicultural habituation through the local HAMIM curriculum at SPM Ulya and the multicultural approach according to James A. Banks and Lickona.

Methods and Strategies at SPM Wustha	The Four Stages Theory of James A. Banks' Approach	Development of Good Values by Lickona
Role of being a Mudabbir Program Niha'ie	Transformative Approach	Moral feeling
Service Program	Social Action Approach	Moral action

In conclusion, the formation of multicultural habits through the local HAMIM curriculum will be stronger and better when the education is implemented with an integrated and sustainable curriculum design, both between the boarding school and its institutions. As implemented at Pesantren Al-Mashduqiah through the dormitory (boarding) of its educational institution, which applies integrated and sustainable education within the framework of the HAMIM curriculum (Halaqotul Mu'allimin Al Islamiyah), where students who pursue education at the institution are required to stay at the pesantren and complete 6 years of education divided into 3 years at SPM Wustha and 3 years at SPM Ulya.



Gambar 2. P3S Approach Scheme of Local Curriculum in Shaping Multicultural Habituation.

Conclusion

In conducting education, Al-Mashduqiah Islamic boarding school implements the HAMIM curriculum (Halaqotul Mu'allimin Al – Islamiyah) as its curriculum design. where there are two important things in it. First, the pesantren system, which includes policies, programs, and activities that are integrated and coordinated with formal institutions within it, requires all students under the auspices of Al-Mashduqiah pesantren to reside in the pesantren. Second, education that is sustainable where students pursue their education for six years, from the SPM Wustha level to the Ulya level. The curriculum approach model is in line with the teaching of the exceptional and the culturally different approach in the theory proposed by Carl A Grant and Christine Sleeter, while at the Ulya level, it emphasizes the model of ordinary social practices aligned with the human relations approach proposed by the same figures. Both approaches, when combined, will lead to the multicultural education approach model according to James A. Banks.

In forming multicultural habituation within the local HAMIM curriculum, the implementation used at the Wustha level to the Ulya level is carried out gradually and in an organized manner. The planning and implementation of several strategies align with the multicultural education theory proposed by James A. Banks, where the four stages of building diversity education within a multicultural context have been applied in the programs at SMP Plus and MA Plus Al-Mashduqiah, such as the contributive approach, additive approach, transformative approach, and social action approach. Meanwhile, from Lickona's perspective, the methods and strategies present at SMP Plus and MA Plus Al-Mashduqiah already encompass the development of good values, including moral knowing, moral feeling, and moral action. From here, there is a proposition in the formation of multicultural habituation through the design of the local HAMIM curriculum, which is a multicultural education through the P3S approach. (Pengajaran, Pengasuhan dan Praktik Sosial).

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