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Democracy Education Management in Developing Diversity Behavior in Pesantren (Analytic Study at Al-Barkah, Al-Hasbi and Al-Riyadl Pesantren in Cianjur Regency)

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Abstract

Pesantren acceptance of new things while maintaining the old things on good terms (ashlah) in the perspective of religion and the needs of the people, making the boarding able to survive and align with existing developments, able to dissect new values by using the yellow book reference. Including in responding to issues of state, social politics, human rights, socio-cultural diversity and democracy. This novelty, in the tradition of boarding must have undergone an in-depth study process in the form of bahtsul masail with references to the yellow books. This study uses a qualitative approach with descriptive methods, while data collection techniques using observation, interviews and documentation, with the study of the principal theory of management of George R. Terry covers planning, organizing, implementing and evaluating, which is carried out at al-barkah Islamic boarding school, al-hasbi, al-riyadh in cianjur regency. The results showed that at every stage of management is implemented properly. Planning begins with determining the needs and objectives of the boarding school, conducting observation and research on a problem, setting a plan of choice, determining the method and evaluation of the plan is carried out with various elements of the boarding school. Organizing is carried out by preparing the organizational structure, determining the tasks and functions of each structure, filling the structure with personnel who have the ability, and socializing it to the general public so that at any time it can be

seen who should do what. The implementation phase records the implementation of democratic education that is able to arouse critical thinking of students and implementation in everyday life. Control phase, boarding has been able to evaluate the success and targets by sticking to the standard indicators that have been agreed in the planning. The evaluation was carried out through a meeting attended by all boarding residents, containing discussions about the effects of the program, its effectiveness, sustainability in the future and changes that may be made. Furthermore, in the curriculum of boarding education, the term Democratic education is not explicitly stated, but the spirit, values, ideas, perceptions and practices of democracy actually manifest in the daily life of the pesantren, such as the building of the spirit of cooperation in the learning process of students, appreciation for fellow students and teachers, cleric and kyai, as well as the election of the head of students regularly occurs in the daily life of the boarding and has a great and meaningful influence on the development of students. Then it can be mentioned as the hidden curriculum, the curriculum that is definitively described as various aspects of the boarding school outside the curriculum studied; such as organizational aspects, social and cultural systems, but able to influence changes in values, perceptions and behavior of students.

Keywords

Management, Democratic Education, Diversity Behavior

Introduction

Pesantren as religious educational institutions still display characteristics that are "traditional and distinctive" in Indonesia. Its uniqueness lies in the pattern of traditions that are indigenous which can bring together the positive traditional values and norms from the community environment with their Islamic manifestations, so as to create a distinctive configuration of pesantren which by Dhofier (1990) is referred to as "boarding tradition". According to Wahid (2010), the distinctiveness of the pesantren tradition is referred to as "subculture", where the uniqueness lies in the way of life that is adopted, the values and outlook on life that are followed, as well as the internal hierarchy of power obeyed.

The pesantren tradition with its various characteristics is then dialectical with the changes that occur in society and is continuously inherited through the process of returning pesantren alumni to their respective places with the various social activities they are involved in. There are pesantren alumni who are active in business (trading), become organizational administrators, establish new pesantren, become members of parliament or even become government officials

The most important pesantren tradition lies in its religious tradition. Because it is a basic part, integrated and relatively difficult to change. This religious tradition is maintained from generation to generation in various ways of delivery, which are sourced from the teachings of Islamic classical books. Among the kyai and santri in various Pesantren these books are accepted not only as mere knowledge, but also accepted as theological foundations and outlooks on life which must be embodied in one's social attitudes and behavior.

According to Dhofier (1990: 51) it is from the books that are taught that it then produces an integrated homogeneity of culture, outlook on life and practices that exist in the pesantren tradition, which will then show the same pattern in the existence of Pesantren in Indonesia.

The religious tradition of the pesantren produces a distinctive building of thought from the pesantren. Until now there are still many Pesantren that make the teaching of classic yellow books the core of pesantren education, while the school or madrasa system is only to reinforce and intensify the teaching of these books. There are even some pesantren which do not introduce any kinds of general knowledge at all. This type of Islamic boarding school is referred to as a salafiyah (ancient/traditional) pesantren. Whereas pesantren which have started to introduce general knowledge and open public schools in addition to the main teaching of yellow books are called khalafiyah (modern) pesantren.

Pesantren with the dynamics of their journey are able to defend themselves with the traditions they have. Pesantrens acceptance of new things while maintaining old things with good conditions (ashlah) in the perspective of religion and the needs of the ummah, makes pesantren able to survive and harmonize with existing developments. Pesantrens are able to survive with their pesantren traditions in dissecting new values by using references to Pesantren. This includes issues, state, social, human rights, and socio-cultural pluralism.

Likewise with the concept of democracy, pesantren have been able to show the appearance of traditions that are in harmony with democratic values. In fact, in terms of conception, democracy is something new (al-jadid) that was born from the human need for the importance of building a social structure that is mutually agreed upon. Something new, in the pesantren tradition, must have undergone an in-depth study process, usually in the form of bahtsul masail.

Democracy as a new value was born from the initial idea of "government from the people, by the people and for the people" which was then used as a role model for all nations and countries in the world. Democracy then is not just government by the people or considered only as a political system, but also a lifestyle and certain social order, which therefore also contains moral elements (Budiardjo, 2008: 118).

Law of Republic Indonesia number 20 of 2003 has stipulated the principle of providing education that is democratic and fair and non-discriminatory by upholding human rights, religious values, cultural values and national pluralism. Furthermore, it is strengthened by Law of Pesantren number 18 of 2019 concerning which states that: Pesantrens carry out educational functions as part of administering national education. (Article 15). (1) Pesantren carry out educational functions based on the uniqueness, tradition and educational curriculum of each Islamic Boarding School. (2) The Islamic Boarding School Education function as referred to in paragraph (1) is aimed at forming Santri who are superior in fulfilling Indonesian independence and are able to face the times. (Article 16). The management of democratic education in Pesantren as a whole is under the responsibility of the Kyai as the main leader, teachers and students in their capacity as students in the pesantren.

According to Boone and Kurtz (1984:4-6) that "management is the use of people and other resources to achieve goals. The managerial process consists of four functions that must be carried out by every manager, namely: planning, organizing, implementing and controlling. Planning (planning) is done by managers to achieve goals, assess the future and develop actions to achieve goals.

Organizing (organizing) is the process of managing people and physical resources to carry out plans and achieve organizational goals. Implementation (leading) is the act of motivating or causing people to carry out certain tasks intended to achieve certain goals. It is the act of making something happen. Then control (controlling) is the process by which managers determine whether organizational goals are achieved and whether the implementation of actions is consistent with the plan.

In this regard, there are several conditions that must be met in the context of managing democratic education in pesantren, namely: First, the openness of the channel of ideas and ideas, so that everyone can receive information as optimally as possible. Second, giving confidence to individuals and groups with the capacity they have to solve various school problems. Third, convey criticism as a result of analysis in the process of delivering evaluations of ideas, problems and various policies issued by schools. Fourth, showing concern for the welfare of others and for public issues. Fifth, there is concern for self-esteem, individual rights and minority rights. Sixth, the understanding that the democracy that has been developed does not yet reflect the ideal democracy, so that democracy must continue to be developed and can guide all of human life. Seventh, there is an institution that can continue to promote and carry out democratic ways of life. (Beane & Apple in Rosyada, 2013:16)

1. Method

The research approach used in this study is a qualitative approach. According to Moleong (2007: 6), namely research that intends to understand the phenomenon of what is experienced by research subjects, for example behavior, perceptions, motivations, actions, etc., holistically, and by means of descriptions in the form of words and language, in a natural context and by utilizing various natural methods. To explain the qualitative approach used in this study, the method used is the Symbolic Interaction Research Method. Moleong (2007:19-20) states that this approach assumes that human experience is mediated by interpretation. Objects, people, situations, and events do not have meanings of their own, instead meanings are assigned to them. The meaning that people give to experience and the process of interpretation is essential and decisive and not accidental or of secondary importance to that experience. Interpretation is not a free act and is not determined by human power or not. People interpret things with the help of other people such as past people, writers, families, television actors, and personalities they meet in the settings where they work or play. Through interaction a person forms understanding. People in a given situation often develop shared definitions

(or shared perspectives in the language of symbolic interaction) because they regularly relate to and experience shared experiences, problems, and backgrounds, but agreement is not mandatory. On the other hand, some hold a shared definition to point to truth, an understanding that can always be agreed upon. It can be influenced by people who see things from the other side. If acting on a certain definition, something may not be good for someone. Usually, someone has a problem, and that problem can form a new definition, can negate the old one, in other words, it can change.

This study took research subjects, namely Kyai, Teachers/Ustadz, Head of Santri and all related elements and within the scope of the Islamic Boarding School that the researcher was visiting for research, namely Al-Barkah, Al-Hasbi and Al-Riyadl Pesantren in Cianjur Regency. Sampling (resources) of data sources was carried out purposively in the nature of snowball sampling. It is temporary in nature but will be further developed after the researcher is in the field. Snowball sampling is a sample determination technique that is initially small in number, then this sample is asked to choose its friends to be sampled. And so on, so that the number of samples is increasing. It's like a snowball which, when it rolls, gets bigger and bigger (Komara, 2007: 133).

2. Results and Discussion

1. Planning for Democratic Education within the Frame of Islamic Boarding School Traditions in Cianjur Regency Planning for democratic education in Pesantren contains several stages of activity in this stage, namely a. Determine the needs and goals to be achieved; b. conduct observation and research on a problem; c. determine the preferred plans; d. determine method; and e. evaluation of plans. The Teacher Council or usually the Asatidz Council is a collection of teachers who have served and deserve to be teachers. The selection process is carried out by the Kyai Council (can even be directly by the Senior Kyai or the Founder). The teacher council is usually alumni from the pesantren or alumni from other pesantren whose knowledge has been recognized and is ready to serve. The administrators are usually the senior students at the pesantren, they are appointed as administrators to guide the students, monitor the development of the students and are involved 24 (twenty four hours) a day in guiding the students. Male administrators are only allowed to guide male students, female administrators are only allowed to guide female students. In addition to guiding the students, the administrators also help meet the needs of the students from waking up to going back to sleep. Recording, taking attendance and reminding things that are the task of the santri. The head of the Santri Organization, usually called Lurah Kobong, is a senior santri who is chosen by all students after going through the selection stages by the Board of Pesantren or the Kyai Council. The head of the Santri is in charge of coordinating the technical implementation of the pesantren program. Starting from securing the Islamic boarding school, escorting the management of the Islamic boarding school to overseeing the security and safety of the students. Santri organizations are

usually assigned to coordinate the implementation of extracurricular activities under the supervision of the teacher. Often each extracurricular coordinator is active in the Santri Organization.

At the planning stage, Islamic boarding school learning emphasizes several main points, namely:

A. Planning in the educational curriculum at Pesantren was identified as capable of important and meaningful messages or content. Subject matter through the study of Pesantren books has theoretical weight and is integrated with the reality of the surrounding community, material that encourages students to develop critical thinking skills and a willingness to practice in everyday life.

B. Planning on democracy education materials that are brought into the classroom is not only purely theoretical knowledge but is combined with controversial issues that are currently spreading in society. Thus, learning democracy education will encourage discussion of the problems faced by society and its nation. This is where creativity and ingenuity are needed as well as the thoroughness of a teacher in reading what is happening in society.

C. Planning on optimal learning services for students, that democratic education implements a flexible and open curriculum, according to the environmental context and student needs. Togetherness is a feature of democratic education. The learning process directs students to be responsible for what is learned for their own sake.

D. Planning for extracurricular activities with clear goals, not just a complement to school activities. extracurricular activities have the aim of providing abilities that have not been covered in intracurriculars, such as leadership, the ability to plan for the future, the ability to make decisions, and the ability to work together and solve problems peacefully, a means to develop students' interests and talents.

E. Participatory development program planning in school development. Schools open opportunities and encourage stakeholders to actively participate in school activities. Without openness from the school, it is impossible for healthy participation to emerge. Participation in a variety of ways including contributing ideas, in school management, synchronizing what is in school and their respective family environment.

F. Planning a simulation of the democratic process in schools. What exists in society related to democracy, also needs to be developed in schools in accordance with the principles of education.

1. Organizing Democratic Education within the Frame of Islamic Boarding School Traditions in Cianjur Regency.

2. At this stage several steps of activity are carried out, namely determining and balancing activities, arranging organs or containers, filling organs with duties, powers, authorities and responsibilities, linking organs to each other with lines of authority and responsibility, equipping organs with tools necessary equipment, assigning the right people to each organ, and creating an organizational chart.

3. Implementation of Democratic Education within the Frame of Islamic Boarding School Traditions in Cianjur Regency

4. At the implementation stage, the authors analyze the following matters, namely guiding and motivating workers so they can work effectively and efficiently, giving assignments and routine explanations about work, explaining all policies that have been set. Based on the data obtained, the Islamic Boarding School Leaders always provide guidance and motivation in implementing program activities. At the stage of implementing democratic education in Pesantren, emphasizing several main points, namely:

a. the implementation of the curriculum or learning of democracy education must convey important and meaningful messages or content. Subject matter must have theoretical weight and be integrated with the reality of the surrounding community, material that encourages students to develop critical thinking and a willingness to practice it in everyday life.

b. The implementation of democracy education materials that are brought into the classroom is not only purely theoretical knowledge but is mixed with controversial issues that are currently spreading in society. Thus, learning about democracy education will encourage discussion of the problems faced by society and its nation. This is where creativity and ingenuity are needed as well as the thoroughness of a teacher in reading what is happening in society.

c. the implementation of democratic education provides optimal learning services to students. Democracy education implements a flexible and open curriculum, according to the environmental context and student needs. Togetherness and togetherness are characteristics of democratic education. The learning process directs students to be responsible for what is learned for their own benefit.

d. implementation of extracurricular activities with clear objectives, not just a complement to school activities. extracurricular activities have the aim of providing abilities that have not been covered in intracurriculars, such as leadership, the ability to plan for the future, the ability to make decisions, and the ability to work together and solve problems peacefully, a means to develop students' interests and talents.

e. implementation of participation development programs in school development. Schools open opportunities and encourage stakeholders to actively participate in school activities. Without openness from the school, it is impossible for healthy participation to emerge. Participation in a variety of ways including contributing ideas, in school management, synchronizing what is in school and their respective family environment.

f. implementing a simulation of the democratic process in schools. What exists in society related to democracy, also needs to be developed in schools in accordance with the principles of education.

5. Control of Democratic Education within the Frame of Islamic Boarding School Traditions in Cianjur Regency

6. At this stage the activities carried out include the stages of evaluating success and targets by following standard indicators that have been set, Giving assignments and routine explanations about work, Providing alternative solutions

that might be able to overcome the problems that occur. At the stage of controlling democratic education in Pesantren, emphasizing several main points, namely:

a. Control over the curriculum or learning of democracy education must convey important and meaningful messages or content. Subject matter must have theoretical weight and be integrated with the reality of the surrounding community, material that encourages students to develop critical thinking and a willingness to practice it in everyday life.

b. control over democracy education materials that are brought into the classroom is not only purely theoretical knowledge but is combined with controversial issues that are currently spreading in society. Thus, learning democracy education will encourage discussion of the problems faced by society and its nation. This is where creativity and ingenuity are needed as well as the thoroughness of a teacher in reading what is happening in society.

c. Control that democratic education provides optimal learning services to students. Democracy education implements a flexible and open curriculum, according to the environmental context and student needs. Togetherness and togetherness are characteristics of democratic education. The learning process directs students to be responsible for what is learned for their own benefit.

d. Control over extracurricular activities with clear objectives, not just a complement to school activities. extracurricular activities have the aim of providing abilities that have not been covered in intracurriculars, such as leadership, the ability to plan for the future, the ability to make decisions, and the ability to work together and solve problems peacefully, a means to develop students' interests and talents.

e. Control of participation development programs in school development. Schools open opportunities and encourage stakeholders to actively participate in school activities. Without openness from the school, it is impossible for healthy participation to emerge. Participation in a variety of ways including contributing ideas, in school management, synchronizing what is in school and their respective family environment.

f. Controlling the simulation of the democratic process in schools. What exists in society related to democracy, also needs to be developed in schools in accordance with the principles of education.

Democratic Education

Based on the opinion which states that democratic education is a theory of learning and school management that provides opportunities for students and teachers as well as administrative staff to participate freely and equally in school activities (Zamroni, 2013: 22). So the authors conducted an analysis of the concept of democratic education in Pesantren based on previously observed data, including curriculum, learning materials, extracurricular education, participation in school management and simulation of the democratic process.

a. Islamic Boarding School Education Curriculum

In the context of the pesantren curriculum, democracy education is explicitly not included in the pesantren curriculum which was designed from the start. The term Democracy Education is specifically not found in the learning documents in Pesantren. However, the spirit, values, ideas and practices of democracy actually manifest in the daily life of Pesantren, such as the awakening of a spirit of cooperation in the learning process of students, appreciation for fellow students and teachers, ustadz and Kyai, occurs in the daily life of Pesantren and has a large and meaningful influence on the development of students. So, when viewed from a curriculum perspective, it can be stated as the emergence of The Hidden Curriculum, which by Allan A. Glatthorn, as quoted by Rosayadah (2013: 28-29) is a curriculum that is not part of being studied, which is definitively described as various aspects from schools outside the curriculum being studied, but capable of influencing changes in student values, perceptions and behavior.

1). Organizational Variables in The Hidden Curriculum at Pesantren

The first variable emphasizes teacher assignment policies and student groupings for the learning process. The focus of attention is on team teaching, promotion policies (grade increases), classifying students based on abilities and focusing on the curriculum. In the learning process at Pesantren, team teaching is carried out as an effort to optimize student learning supervision. Where is the custom of Pesantren to place students under the supervision of the Management, a pesantren management structure consisting of several people in one management group.

2). Social System Variables in The Hidden Curriculum at Pesantren

The social system variable can be interpreted as the atmosphere of the pesantren which is illustrated by the relationship patterns of all components of the pesantren. The factors are the pattern of the teacher's relationship with administrative staff, the involvement of the pesantren leadership in learning, the involvement of teachers in decision-making, good relationships among fellow teachers, the relationship between teachers and students, the interaction of teachers and students, the involvement of students in the decision-making process, and the openness of opportunities for students to carry out various activities. In the Pesantren studied, the pattern of the teacher/ustadz relationship with administrative staff can be seen in the availability of learning facilities and infrastructure, well-stored learning documentation, and the accuracy of administrative staff in responding to teacher needs when conducting learning. The involvement of leaders in learning can be seen in class supervision activities by pesantren leaders, academic supervision, and post-supervision evaluations and follow-up actions taken by pesantren leaders for teachers in the form of strengthening teacher potential through provision of learning strategies at the beginning of the year and sending teachers to attend training -training. A good relationship between fellow teachers in Pesantren is something important. Communication is established through a number of activities, including in teacher meetings that teach certain subjects/books. Fellow teachers discuss with each other if there are things that are still unclear. At the level of etiquette between

senior and new teachers, respect is placed on the age difference; way of talking, walking position and giving priority to those who are older.

3). Islamic Boarding School Culture Variables as The Hidden Curriculum

The cultural variable (culture) is the social dimension related to belief systems, values and cognitive structures. The factors are the formulation of the goals of the pesantren which are clear and can be understood by all its elements, as a result of a consensus between administrative managers and teachers; administrative managers have high expectations of teachers and vice versa, teachers have high expectations of teachers; administrators and teachers have high expectations of students which are articulated by strengthening academic services to them; giving prizes to those who achieve the best performance, and giving prizes and punishments that are carried out fairly and consistently to students. (Glatthorn in Rosyadah, 2013:31).

A. The formulation of the objectives of the pesantren is clear and understood by all elements of the pesantren

The formulation of the vision, mission and objectives of the Pesantren began with the formation of the Islamic Boarding School Development Team with the general leadership of the Islamic Boarding School under the coordination of the Islamic boarding school education sector.

B. b. Balanced expectations between administrative managers and teachers

Administrative managers in this case are the Board of Pesantren/Kyais Council as the main manager of the pesantren. The leadership of the Islamic Boarding School has high hopes that the teaching and learning process through the delivery of Islamic boarding school teaching materials will be well received by the students. So the teacher is the spearhead of that achievement, so that the teacher's position becomes very important for the success of learning. Because the teacher is the main manager in the class who will guide, direct, teach students to succeed.

C. c. Administrative managers and teachers have high expectations for students to strengthen academic services

In learning at Pesantren, students are positioned as figures who must be looked after, guided and directed to all their potential for progress in the future. Learning is directed at strengthening cognitive, affective, psychomotor abilities within the framework of Islamic boarding school values and traditions. Every day for twenty-four hours until the end of the students' learning period, the pesantren always meets the various needs of the students optimally. The Islamic boarding school has become a new home for the students, all of their daily activities are directed with full kinship, just like parental supervision of children. Pesantren are a comfortable home for students to devote to everything they need, the role of substitute for parents is a

boarding school with various family members who are its residents.

D. d. Giving prizes and punishments fairly and consistently to the students

The achievements of students in Pesantren will be appreciated as the fruit of the pesantren's commitment to creating a pleasant learning atmosphere. Awards for outstanding students are realized by giving small prizes in the form of stationery and certificates. The number of prizes may be small, but the meaning and value will be great for the students. Prize giving is usually done during extracurricular competition activities and level ups. At that moment the parents were present and it became a special happiness for the parents of the students.

E. b. Theoretical Content

Learning based on Pesantren has very clear references. The books being taught must be selected books that have been used in chains (sanad) in pesantren and previously underwent a strict selection process by the Kyai. Pesantren will continue to maintain their scientific chain by referring to what was previously used in learning at Pesantren, and continue to select new things.

F. c. Extracurricular Education

Pesantren open extracurricular classes to channel students' interests and talents. The implementation time is adjusted to the Islamic boarding school class learning hours, and at certain times extracurricular subject performances are carried out which are witnessed by all pesantren residents.

G. d. Participation in Islamic Boarding School Management

As a form of the pesantren's commitment to the participation of the students' parents, in the early stages of the students' parents registering their children at the Islamic boarding school, the parents will be invited to attend the meeting. At the time the meeting was held there were several activities carried out, starting with registration of parents as meeting participants, presentation of the pesantren program, signing of the pesantren rules, and consent to surrender the children to study at the pesantren. The consent qobul procession is carried out in congregation, the pesantren will guide the consent qobul and be followed by all the parents of the students.

H. e. Democracy Process Simulation

The focus of the analysis on the simulation of the democratic process as the implementation of democratic education in Pesantren is as stated by Zamroni (2013: 26) including the variables of open selection of student leaders, student organizational structure with clear division of tasks, regular management changes, holding meetings , conduct regeneration and leadership training.

3. Conclusion

Democracy Education Management in Pesantren in three Pesantren in Cianjur regency has followed proper management principles, where in its

implementation, management functions are carried out, starting from the stages of education planning, organizing democratic education, implementing democratic education, and controlling democratic education have been carried out .

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