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Peaceful Culture Management and Diversity Santri

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ABSTRACT:
This research was conducted to find a model of pesantren management in maintaining a culture of peace based on the culture, language, and background culture of the santri. Pesantren has students with various regional backgrounds, origins, ethnicities and languages who become one in life in the pesantren. The diversity of santri is a problem for pesantren to maintain a culture of peace as a form of Islamic teachings. The occurrence of friction between students is common, but parents have a strategy in building and maintaining a culture of peace. The research method uses descriptive phenomenology. Collecting data using interviews, observation and documentation. Data analysis used domain analysis, taxonomy, componential and cultural themes. The results of the study indicate that the kiai is a model (uswah) that is applied to social life in pesantren. Santri, who have a diversity of ethnic, racial, linguistic and cultural backgrounds, became harmonious and practiced in the activities of the Koran, congregational prayer, roan, istighotsah, and thoriqah. This peaceful cultural practice provides an example of a harmonious life, a life with diversity that is framed in a boarding school.

KEYWORDS : peace, culture, diversity, pesantren, santri

INTRODUCTION

Islamic boarding school as a place for students to gain knowledge is a moderate institution by promoting a culture of peace in overcoming problems. Santri has an important role in managing diversity. This is because as long as they study at the pesantren they interact with fellow students who have diverse backgrounds. This learning process in its content produces the contribution of a culture of peace. Efforts to build students' understanding and to have a perspective that respects diversity in various fields of life is an important element in the implementation of education so that the culture of peace can be lived and practiced by students in everyday life. In responding to different views, for example, Islamic boarding schools prioritize acts of friendship, dialogue, tabayun, and islah (Maknun, 2014).(Muamar & Darmoko, 2015)with the main characteristics of modeling, maintenance culture and high scientific culture(Mas'ud, 2010)make pIslamic boarding schools as a unique and very potential source of creating future Indonesian peace leaders (Francois, 2017).

Islamic boarding schools have a high intensity in Islamic peace education and deradicalization (Muslihah, 2014). Counter radicalism is carried out through a peace-building approach by the kiai in participatory dialogue with

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communities outside the pesantren through mobile mujahadah forums and social services (Mantu, 2015). The implementation of the internal peaceful culture of the pesantren is carried out through the integration of the school curriculum, habituation of activities as a manifestation of rights and obligations, the management's tolerance for local culture and the acceptance of pesantren towards science and technology (Mukid, Sa'diyah & Asy'ari, 2019). In the macro area, pesantren as a source of peace education can be seen from the willingness of kiai and santri to participate in peace activities, national day celebrations, workshops, Pancasila as one of the school subjects, exchange of learning, and the intensity of alumni spreading peace propaganda through social media (Francois, 2017). Although research on peace education in Islamic boarding schools has been carried out according to the author's opinion, it still has not succeeded in fully describing the model of peace education management in Islamic boarding schools. On the other hand, the pesantren tradition, from time to time, with the curriculum content in it, the teachings of peaceful Islam (rahmatan lil alamin) have been internalized in the life of the pesantren as a pesantren culture, so research on the management of peaceful culture in pesantren is important. Although research on peace education in Islamic boarding schools has been carried out according to the author's opinion, it still has not succeeded in fully describing the model of peace education management in Islamic boarding schools. On the other hand, the pesantren tradition, from time to time, with the curriculum content in it, the teachings of peaceful Islam (rahmatan lil alamin) have been internalized in the life of the pesantren as a pesantren culture, so research on the management of peaceful culture in pesantren is important. Although research on peace education in Islamic boarding schools has been carried out according to the author's opinion, it still has not succeeded in fully describing the model of peace education management in Islamic boarding schools. On the other hand, the pesantren tradition, from time to time, with the curriculum content in it, the teachings of peaceful Islam (rahmatan lil alamin) have been internalized in the life of the pesantren as a pesantren culture, so research on the management of peaceful culture in pesantren is important.

This study aims to find out the role of the kiai in managing a culture of peace in Islamic boarding schools, the implementation of a culture of peace and its implications for the social life of santri in pesantren, as well as maintaining a culture of peace and its implications for the existence of pesantren as a model of religious life.

This goal setting is based on considerations that the kiai as the patron (top leader & top manager) of the pesantren is a key actor in the formation of a culture of peace in the pesantren, including the attitude towards the possibility of resistance in implementation. The concept of a culture of peace in its implementation is faced with the diversity of students both in terms of language and regional culture of origin to jointly realize the value of a culture of peace as a custom in Islamic boarding schools. The development of a culture of peace in Islamic boarding schools as part of the life of the community and nation ultimately confirms the existence of pesantren as a model of religious life.

This study builds a hypothesis that the model of managing a culture of peace in Islamic boarding schools is an effective model in the management of education for a culture of peace in educational institutions.

This idea emerged from the expression of observers of peace education that there are still many

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problems and need immediate clarification in realizing the success of peace education in educational institutions related to its content, objectives, methods and implementation strategies (Wulf, 1974). Islamic boarding schools are a unique resource and have the potential to create future Indonesian peace leaders (Francois, 2017). Also, the phenomenon of high interest in Islamic boarding school education with moral character considerations and there is no community resistance to the pesantren tradition.

LITERATURE REVIEW

CONCEPTS AND STRATEGIES FOR CULTURE

Culture is the sum total of life, material, intellectual and spiritual (William, 1975), customs and abilities acquired by humans as part of society (Haviland, 1985, Taylor, 1871), including art, morality and law.(Taylor, 1871). Furthermore, Ralph Linton, who views culture as integration through learning behavior, calls culture a configuration of learned behavior and behavioral outcomes whose elements are used and transmitted (shared and transmitted) with community members (Linton, 1945).According to Giddens (1991), the concept of culture is not just, works of high sense such as art, music, literature and painting, all of which are only part of the concept itself which is much more complex, with regard tothe whole way people live, how they dress, customs, family life, work patterns, religious ceremonies and pleasure seeking, as well as the things they create and are meaningful to them. Koentjaraningrat (2000) classifies culture in three forms: a complexity of ideas, ideas, values, and norms; the complexity of the patterned activities of humans in society; or human-made objects. Meanwhile, in terms of its elements, culture includes a system of social norms, patterns of cooperation between members and the environment, economic organizations, cultural tools and institutions, political power organizations (Malinowski; 1960), family (Herkovits), language, knowledge, religion and art (Jacobs, 2006).

The concept of culture as mentioned above shows that culture is closely related to human activities; work, feel, think, initiate and create (Peursen, 1976). Human activity as a way of extension with the fundamental characteristics of being physically and mentally active, namely expressing human abilities and talents to constantly renew oneself, always grow, flow, overcome ego prison, full of interest, giving and loving (Fromm, 1981). The existing model that leads to reforms is itself a cultural strategy (Fromm, 1981). That is, efforts to create a new culture include various dimensions including the preparation of provisions regarding the order and something behind the order, covering material aspects (social structure, economy, politics and so on) and non-material aspects (individual-social character and ideas of community goals, such as in the form of: norms, values, dogmas, ideologies and so on) where the two aspects interact and influence each other (Peursen, 1988).

According to Fromm as quoted by Peursen, the need to search for a better 'something' (civilization-pen) such as happiness, freedom, and justice, is a human characteristic as well as a dynamic factor in the process of human history that will strengthen when in a repressive situation. Ignoring or blocking it, in a social order, will lead to resistance to change the social order to suit these basic human needs. If social change cannot be carried out, the existing community groups are likely to be destroyed (Peursen, 1988). It can be concluded that the dynamics of society will always demand a better cultural change (civilization) as part of its human

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characteristics (cultural strategy) which always demands, to be better.

DIVERSITY AND A CULTURE OF PEACE

The cultural diversity of modern society has various forms, including subculture diversity; diversity within a common culture with some practicing different beliefs and practices, perspective diversity; various perspectives on several principles or central values of prevailing culture and statements following the line of the group, and communal diversity; the existence of self-aware and well-organized communities that enjoy and live with different systems of belief and practice (Parekh, 2000). The concept of peace is a condition of non-violence and social injustice in the personal, structural and indirect areas (Castro & Galace, 2010). The concept of peace according to Galtung refers to two principles; negative peace, in the form of absence; fear, conflict and conflict between interested parties, and demonstration of strength; and positive peace, in the form of the existence of a non-coercive conflict resolution tool to prevent conflict from arising (Galtung, 1996), but even if there is no direct violence, the existence of structural violence (negative peace) can also result in conflict re-emerging (re-lapse) and peace is disturbed (Webel & Galtung, 2007).

Conflict in the concept of peace is inherent and cannot be erased, but can be transformed as a dynamic source to make positive changes (Jeong, 2008, Stephen, 2009). The conflicting parties basically have the power to build peaceful relations, respect the common good, live side by side as well as get their respective interests in the context of the common good (Hugh Mial, 2007).

Efforts to 'reconcile' the cultural diversity of modern society have been intensively carried out. One of them is through the concept of multiculturalism, although multiculturalism itself has not yet found a final theorization due to the diversity of starting points and approaches (Cynthia, 1998). Multiculturalism requires recognition of identity-related differences beyond just tolerance (Parekh, 2000). More than that, is the ability to accept, appreciate, and celebrate cultural diversity (Okada, tt). The strengthening of the spirit of multiculturalism and peace education in the global realm shows that the problem of peace is a problem that must be solved immediately. The correlation between multiculturalism and peace (culture of peace) can be seen from the offer of five main materials of multiculturalism; individual rights and collective rights,

Based on the values of peace, the concept of a culture of peace is formulated as a set of values, attitudes, traditions, ways of behaving and ways of life that reflect respect for life and human rights, rejection of all forms of violence and commitment to preventing violent conflict through dialogue and negotiation, commitment to participation in the process of meeting the needs of generations, respecting and promoting gender equality, acceptance of freedom of expression, opinion and information, and respect for the principles of freedom, justice, democracy, tolerance, solidarity, cooperation, pluralism, cultural diversity, dialogue and mutual understanding between nations , between ethnic, religious, cultural, and other groups and between individuals (UN, 1998).

Furthermore, efforts to create a culture of peace in the author's opinion must also build multiculturalism, both multiculturalism which is based onbased on the principles of democracy, equality and justice (as developed by Banks; 1989, Baker and Hidalgo; 1989), or on the basis of the principles of social

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attitudes, recognition, acceptance and appreciation (as developed by Okada and Wilson; 1984) so that a culture of peace is properly developed. -Really touches the root of conflict from all aspects of life that are conditioned by diversity and conflict.

MANAGEMENT OF THE CULTURE OF PEACE IN ISLAMIC BOARDING SCHOOL

In contrast to the passion for peace education at the international level which is still focused on solving problems and clarifying the content, objectives, methods and implementation strategies (Wulf, 1974), Islamic boarding schools inherit the historical tradition of da'wah without blood and the terms of the value of peace (Azra, 2013) to teach these things. peace matters to students (Francois, 2017). The educational model that includes the tradition of Islam from time to time through the yellow book and the stories of the scholars also shows the existence of a cultural transformation function in Islamic boarding schools (Unhan, 2014). The kiai's authority is not just as a teacher but also as a leader and sole ruler, beyond the community's obedience to the government (Francois, 2017) is one of the keys to the success of peaceful education in Islamic boarding schools. The characteristics of peace in Islamic boarding schools can be seen from Mas'ud's (1993) summary of the ethical characteristics of Islamic boarding schools that make them free from fundamentalism, radicalism and theorizing by; not against the government, rigidity in upholding unity, steadfastness and firmness in upholding the congregation (the majority), moderate (tawasuth) between the two extreme political theological poles, presenting themselves as a normative community with spiritual freedom and the implementation of sharia ethical standards.

The tradition of da'wah without blood and the terms of peace values (Azra, 2013) illustrates that although it is not written conceptually, pesantren basically have a set of peace education curriculum. Supported by the tenacity of maintaining and guarding traditions (al muhafadzatu ala qodim ash-sholih) which requires the value of peace, and openness to new and better values (al akhdzu bi al Jadid al ashlah), the curriculum for peace in Islamic boarding schools is dynamic and able to extend from the past. to time. Moreover, the kiai as a teacher, leader and sole ruler with the words of the community goes beyond obedience to the government (Francois, 2017), the role of the kiai in instilling the principles of aswaja (ta'adul, tawazun, tasamuh, and tawasuth) as the basic philosophy of the concept of peace in Islam. (rahmatan lil alamin) is more acceptable,

The role of the pesantren 'code of ethics' as conveyed by Mas'ud (1993) in the organizational context (Islamic boarding schools in a limited spectrum), can be placed as an 'organizational culture'. Schein (2010) mentions that in every organization there is always a socialization of organizational culture for each selected new member (Schein, 2010). Since the beginning of entering the pesantren, students have been taught a set of codes of ethics as a pesantren culture/tradition by kiai and senior students through uswah (shared and transmitted; Linton, 1945), making learning values of peace in Islamic boarding schools more transformative (transformation of the culture of peace), including transformation knowledge and social behavior.

METHOD

This research was conducted at the Islamic boarding school Sunan Pandanaran Ngunut Tulungagung, East Java. Islamic boarding schools with 1500 students from various regions in

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East Java and several other provinces such as Central Java, Answerarat, Jakarta, Sulawesi, Kalimantan, Sumatra and Papua who live together in one learning community reflect the success of managing a culture of peace in pesantren.

This research is qualitative research with a phenomenological and ethnographic approach. The researcher uses a phenomenological approach to describe and understand the underlying meaning of participant behavior, to describe complex settings and interactions, explore to identify types of information, and describe phenomena (Faisal, 1990). The ethnographic approach researchers use to find out how the pesantren community and surrounding pesantren organize a culture of peace in their minds and then use that culture in social life (Spradley, 1997), which is reflected in three cultural dimensions; cultural behavior, cultural knowledge, and cultural artifacts (Spradley, 1980).

The sources of data in this study are person, place and paper (Tanzeh, 2009). The author conducted interviews, observations and documentation. Considering that this study uses a phenomenological and ethnographic approach, the researcher tries to combine the phenomenological data analysis techniques of Creswell's (1998) model, namely interview transcripts, horizontal, cluster of meaning (textural & structural description), and essence descriptions. Furthermore, it is reinforced by Spradly's (1997) model, namely the domain analysis stage, asking structural questions, analyzing taxonomic analysis, submitting contrasting questions, analyzing components, and finding themes of a culture of peace, which are then included in the research report.

RESULT

Peace Culture Cultivation Pattern

Referring to the results of planning and organization, the implementation of a culture of peace at the Sunan Pandanaran Islamic Boarding School is identified in the following pattern;

First, the formulation of values and stages of learning the values of a culture of peace based on the formal curriculum (SMPI and SMAI) and non-formal (Madin and the Yellow Book Study) at the Sunan Pandaran Islamic Boarding School is a curriculum of Sufism and Middle Jurisprudence. The material for the morality curriculum as the basis for the culture of peace at the middle level at the Sunan Pandanaran Islamic Boarding School is spread out in various fields of study, as shown in the following table;

Table 1: Teaching Materials: Cultural Values of Peace

No	Theory	Ibtidaiyah Teaching Materials	Tsanawiyah Teaching Materials
1	Al-Qur'an & Tafsir	. Al-Qur'an . Al-Qur'an Maple Book in formal school	. Al-Qur'an . Al-Qur'an Maple Book in formal school . Tafsir Jalalain (Class I-III)
2	Hadist	Buku Mapel Hadist di sekolah formal	. Shohih Bukhori (Kls. I-III) . Baiquniyah (Kls. III) . Buku Mapel Hadist di sekolah formal
3	Akhlak tasawuf	Syi'ir Ala-la (Kls III) Matlab (Kls IV) Washoya Awal (Kls V)	. Tahliyah Wat Targhib (Kls. I-III) . Ta'limul muta'alim (Kls. I-III)

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		Washoya Tsani (Kls VI) Ngudi Susilo (Kls III Ibt)	
4	Fiqih	Sulam Taufiq (Kls VI) Tanwirul Hija (Kls V) Tuhfatul Mubtadi'ien (Kls V) Sulam Munajat (Kls IV) Al-Mabadiul Fiqhiyyah (IV) Fasholatan (kls. III)	.Al Waroqot (Kls III) . Fathul Mu'in (kls III) . Fathul Qorib (Kls II) . Risalatul Mahidl (Kls II) . Fathul Qorib (Kls I)
5	Tauhid	Jawahirul Kalamiyyah (Kls VI) Khoridatul Bahiyyah (Kls V) Tauhid Jawan (Kls III)	.Kifayatul Awam (Kls III) .Sanusiyyah (Kls II)
6	Tarikh	Tarikh (Kls III) Nurul Yaqin I (Kls IV) Nurul Yaqin II (Kls V) Nurul Yaqin III (Kls VI)	

In general, the material for morality as a basis for a culture of peace contained in the moral books of Sufism includes the values of faith (trusting, trusting and putting full trust in Allah), Islam (totality of religion and submission to Allah), ihsan (awareness of the presence of Allah). in every activity and existence), taqwa (sincerity in fulfilling religious demands and prohibitions as the basis of al-akhlaq al-karimah), sincere (purifying attitudes and actions for and only for Allah-lillah billah), tawakal (awareness to always rely - believe and put full trust in Allah as the goal and hope), gratitude (an attitude full of gratitude and appreciation), and patience (a steadfast attitude and an awareness of accepting all conditions). Meanwhile, human values are identified in a set of values including; silaturrahmi (love for others), al ukhuwah (brotherhood and friendship), al musawah (equality view), al is (fair and balanced behavior), khusnudzan (good prejudice), tawadhu '(humble and full of manners), al wafa (fulfilling promises), al insyirah (like and helping each other), amanah (confident and trustworthy), and al munfiqun (awareness to share). While the values of fiqh as the basis of morality, including the value of respect for khilafiyah (differences in views or abilities in religion), not stealing, not using other people's property without permission (ghasab), always sharing (alms), not disturbing people who are worshiping. , praying in congregation, prioritizing deliberation, not committing violence, and so on. al ukhuwah (brotherhood and friendship), al musawah (equality view), al is (fair and balanced behavior), khusnudzan (good prejudice), tawadhu' (humble and full of manners), al wafa (fulfilling promises), al insyirah (like and help each other), amanah (confident and trustworthy), and al munfiqun (awareness to share). While the values of fiqh as the basis of morality, including the value of respect for khilafiyah (differences in views or abilities in religion), not stealing, not using other people's property without permission (ghasab), always sharing (alms), not disturbing people who are worshiping. , praying in congregation, prioritizing deliberation, not committing violence, and so on. al ukhuwah (brotherhood and friendship), al musawah (equality view), al is (fair and balanced behavior), khusnudzan (good prejudice), tawadhu' (humble and full of manners), al wafa (fulfilling promises),

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Second, culture agent pattern. The agents of civilizing a culture of peace in Islamic boarding schools basically consist of caregivers, teachers, dormitory assistants, student administrators and senior students. The majority of teachers (98%) are PPHM alumni so they have an educational background and emotional bonds with the students and caregivers. Caregivers are the full authority on the process and success of cultivating. Teachers have responsibility for the delivery of curriculum materials in accordance with the teaching materials being taught. Dormitory assistants and administrators are fully responsible for the daily cultural process as assistant caregivers. And senior students have the responsibility to assist and ensure that new students adapt to the culture of peace in the pesantren.

Thirth,the pattern of student clusters. The grouping of students is carried out flexibly. The administrators and the new student admissions committee give freedom to new students to choose their room. In general, the new students will choose to live in the same room with their relatives, neighbors, or friends from the same area. The concentration of the administrator's work in this case is only to ensure that new students get a room according to the room capacity randomly so that there is no difference between the upper and lower classes, socially all are seen as the same as students who are studying.

Fourth, the pattern of daily and weekly activities of students. The process of civilizing a culture of peace is carried out through various activities as part of the students' activities from waking up to going back to sleep. Whether it is daily, weekly, or accidental activities. Daily activities in the form of activities; preparation for the morning prayer in congregation which is filled with carrying out sunnah prayers and reading the nariyah prayer, morning prayers in congregation and dhikr together, sorogan al-Qur'an and dhuha prayers, preparation for formal school (bathing and eating together), the education process in formal schools, lunch together and dhuhur prayer in congregation, lunch break, asr prayer in

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congregation and dhikr together, diniyah discussion and recitation of the yellow book, evening meal together and maghrib prayer together and reading the letter Yasin together, tadarus al-Qur'an, Isha' prayer in congregation, diniyah school activities, night studies and finally poor rest. This activity takes place from 04.00 WIB to 23.00 WIB. Weekly activities are carried out every Thursday night, Friday and Friday with the form of activities tailored to the class level of students such as pilgrimage activities to the graves of mu'asis pesantren, khitobah and muroqi' (lecture-based learning in which one of the students is a lecturer and the other students are participants). recitation), reading shalawat al-Barzanji, khotmil qur'an, bahtsul masail. Furthermore, on Friday at dawn, there will be readings of Qs Ar-Rahman, Qs Al Qai'ah and Qs Al Muluk, relaxing activities until before the Friday prayer, continued with talent and interest development activities, and training activities for tartil Al-Qur'an .

Fifth, organizational patterns and jam'iyah. The student organization which is a forum for civilizing a culture of peace is Osis,LDS (Santri Discipline Warriors), and Scouting. OSIS activities are intended as organizational learning about how to be a leader, cooperate, democratize and develop an attitude of tolerance. Laskar Disciplin Santri is a santri organization that concentrates on enforcing student discipline in carrying out Islamic boarding school rules and in the daily activities of students. Jamiyah Santri activities as a forum for ceremonial religious activities, in the form of general recitation activities (religious lectures) and al-Banzanji readings, are divided into three levels. Jamiyah sughro as a representation of students in one room is the most basic jamiyah which is intended as a first-level training forum for students. The level of wustho as a representation of students in one dormitory is a place for further training where students who have experience and mentality in Jamiyah Sughro are exposed to the larger community. The kubro level as a representation of the students of one Islamic boarding school becomes a place for further training for students who have passed the jamiyah sughra and jamiyah wustha phases. This hierarchical pattern of jamiyah activities is also a competition between rooms and between dormitories in showing themselves as the best MC, Lecturer and the best Al-Barzanji singer.

Peace culture cultivation method

Learning the culture of peace at the Sunan Pandanaran Islamic Boarding School is carried out through several methods of action.

First, uswah (exemplary) which is carried out by the actions of each member of the boarding school, from caregivers to students and both as the organizational structure of the management and member students (senior and junior students) exemplify each other's peaceful behavior as the implementation of peaceful cultural values. which has been set. Uswah which is indirect guidance includes all daily activities of students, starting from eating, washing clothes, drying and tidying them, activities in worship, study, school and the Koran.

Second, the act of reminding each other of the need to apply the values of a culture of peace both under normal conditions, especially when potential violations are found. This method is supported by the placement of disciplinary pamphlets posted in every room and dormitory as well as the Santri Disciplinary Troops who have the authority to supervise and direct reprimands for potential student violations. Among the duties of the Danstri Disciplinary Troops and

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administratorsantri is to enforce the rule that students are allowed to leave the pesantren environment if there is an urgent need, such as withdrawing money at an ATM, going to the puskesmas or attending events outside the boarding school. In addition, students are not allowed to leave the gates of the Islamic boarding school. If caught leaving the hut without permission, the santri will get takziran or punishment from the security department. In one day there is a limit of only 10 students who come out. If one day there are 10 students who have permission, then they must be patient for their turn to leave the next day. There are also rules when permits are issued, including wearing a headscarf that has been provided by the administrator with a certain color for the sake of identity and guarding students when outside.

Third, to maintain unity and harmony with fellow residents of the cottage. Fourth, awareness and enforcement of compliance with the implementation of Islamic boarding school rules and regulations and Islamic boarding school activity programs with full awareness and sincerity. Fifth, awareness to the residents of the boarding school about the main purpose of studying at the boarding school which is usually done by the caregivers and administrators of the boarding school. Sixth, awards, attention and facilities to the residents of the cottage who have talent, expertise and achievements in certain fields which are carried out routinely at the end of every year at the haflah Akhirus Sanah event in the form of a class creativity show. The activities provided include extra calligraphy, qiro'at, bahtsul masail, hadrah, archery, literacy, journalism which are intended as a forum for students to express according to their talents and interests. For students who have talent, assistance is provided starting from creative activities to publications. Seventh, punishment (ta'zir) for violations committed by students. Penalties for violations are adjusted to the type of violation, ranging from just a warning, social service, to being expelled from the pesantren.

The peace culture learning media used at the Sunan Pandanaran Islamic Boarding School include the boarding school rules that have been outlined in the santri manual book and are also posted in certain places in the form of pamphlets, media books/books used as handbooks in madrasah diniyah education, formal madrasas , as well as recitations within the scope of the santri jamiyah, as well as the books studied by the ustadz.

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Table 2: Stages of Peaceful Culture Learning Management

Planning	Organizing	Implementation	Supervision
Curriculum (value) of learning: Islamic boarding school tradition Sufism moral teachings in the Qur'an and the yellow book PAI formal school curriculum Instructional Media: Al-Qur'an Yellow Book Textbooks Student manual Islamic boarding school rules Learning process: Ta'aruf (socialization) Formal education according to level Madrasa education according to level yellow book study Student assimilation Student organization Student daily and weekly activities Learning methods: - Material study - Uswah - Accompaniment - Supervision	uctural: - PPHM foundation management as the Parent Organization - Sunan Pandanaran Islamic Boarding School Manager - Formal school management according to level - Madrasah diniyah managers according to level - Study supervisors - Asatizd hostel supervisor - Boarding school students - hostel manager - Room manager - senior student - Junior students xtra organization: - student council - Scout - Student Discipline Warriors - Jamiyah Sughra (Association of Room Students) - Jamiyah wustha (association of boarding students) - Jamiyah kubra (Islamic boarding school students association)	Patterns of learning the culture of peace through the following vehicles: - Learning in formal schools - Learning at the madrasah diniyah - Learning at the taklim assembly - Learning in student organizations - Learning the daily activities of students at the dormitory level by the hostel supervisor - Learning the daily activities of students at the room level by the room administrator - Learning daily activities of students by senior students - student cluster - mingling Learning methods: - Material study - Uswah - Accompaniment - Supervision - Rewards - Penalty Instructional Media: - yellow book - Textbooks - Guidebook - Islamic boarding school rules	uctural: - PPHM foundation management as the Parent Organization - Sunan Pandanaran Islamic Boarding School Manager - Formal school management according to level - Madrasah diniyah managers according to level - Study supervisors - Asatizd hostel supervisor - Boarding school students - hostel manager - Room manager - Student Discipline Warriors Non-structural: - senior student - Fellow queue

Discussion

Sebagai Pondok Pesantren yang berposisi sebagai Unit Asrama dari PPHM, tuntutan manajemen pada tahap perencanaan pada dasarnya terletak pada tiga isu pokok. Pertama, menyelaraskan kurikulum akhlakul karimah tradisi pesantren (pendidikan non formal) dengan kurikulum modern (pendidikan formal). Kurikulum akhlak di pesantren didasarkan pada sistematika kitab kuning dengan berbagai tingkat pembelajaran (kesederhanaan dan kompleksitas pembahasan) yang diwariskan secara turun temurun sebagai tradisi (kurikulum wajib) yang harus diberikan pada santri, berdasar usia maupun berdasar status kesantrian

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(santri baru, menengah atau santri lama). Materi kurikulum ini bersifat baku dengan peluang pengembangan penalaran (kontektualisasi) diberikan kebebasan sepenuhnya bagi pengajar dengan batasan sanad keilmuan (kisi-kisi pembelajaran dari guru sebelumnya). Hal ini berbeda dengan kurikulum pendidikan formal yang acapkali berubah-ubah sesuai kebijakan pengembang kurikulum nasional. Kedua, penyelarasan tahapan pendidikan. Model pentahapan pendidikan pesantren, khususnya madrasah diniyah dan kajian kitab kuning, memiliki karakter berbeda dengan model pendidikan formal. Dalam pendidikan formal, tahapan didasarkan pada usia anak didik, seperti pengelompokkan peserta didik pra sekolah (TK/RA), sekolah dasar, atau sekolah menengah. Sementara dalam tradisi pesantren, model tahapan didasarkan pada tingkat pengetahuan (pendidikan) peserta didik dengan 'mengesampingkan' usia. Misalnya, bagi santri baru yang sudah mengenyam pendidikan diniyah sebelumnya, tanpa memandang usia, ia dapat memilih kelas sesuai dengan kemampuannya. Sementara bagi santri baru yang belum pernah mengenyam pendidikan diniyah harus memulai di kelas pemula tanpa mempertimbangkan usia. Praktis akan tercipta kelas-kelas dengan berbagai usia. Ketiga, menyelaraskan proses dan metode. Perbedaan jenjang pendidikan yang ditempuh santri baik di sekolah formal maupun madrasah diniyah praktis menuntut perlakuan yang berbeda.

The planning model for a culture of peace at the Sunan Pandaranan Islamic Boarding School as described previously, shows the ability and seriousness of the manager in preparing a systematic, tactical and comprehensive plan as a guarantee of the success of the process of learning the culture of peace in the pesantren. The stage of socialization (ta'aruf) as the first stage in the civilizing strategy is the introduction of a set of values and practices of peaceful culture of behavior, both written (student guidebook) and unwritten as a curriculum as well as mutual agreement that must be accepted and carried out by students. The values that are accommodated in the guidebook are followed up with deepening and development through studies (formal and non-formal curriculum), assistance in the daily activities of students and organizational activities along with the involvement of new students during learning at the pesantren. The process of socializing, deepening and developing morality as a basis for a culture of peace that is integrated in all santri activities is at least a means of understanding santri to the whole life of the pesantren, material, intellectual and spiritual.(William, 1975) pesantren, customs and role abilities (Haviland, 1985, Taylor, 1871) santri as part of the pesantren community includes morality and law(Taylor, 1871) which applies in the pesantren environment.

The model of learning a culture of peace at the Pandanaran Islamic Boarding School also answers the uncertainty of the world of peace education, especially regarding its content, objectives, methods and implementation strategies.(Wulf, 1974). That the content of peace culture education is good morals with moral values originating from tradition (religion and community agreement), aims to create individuals who have good character (beginning attitudes and behavior) and do good deeds (do good) and contribute to the good of society . The learning method uses a study approach, nurturing, mentoring, monitoring and uswah by all pesantren residents with implementation strategies for all student activities from waking up to sleeping again. Or in the popular adage there is a process of mutual

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honing, mutual love and mutual care in the process of learning a culture of peace. This allows the process of a peaceful culture in the pesantren to be created throughintegration of transmitted student learning behavior(*share and transmit*) jointly by all members of the boarding school (Linton, 1945).

The organizational pattern that was built ultimately led to the implementation and supervision of a complex culture of peace learning, touching on the most basic areas (each student's personality) so that there was no space that was separated from the learning process and supervision of all student life activities in the pesantren. The obligation of the santri to live fully in the pesantren also guarantees the success of learning the culture of peace at the Sunan Pandanaran pesantren, namely the embedded moral values as the basis for the culture of peace, and the lack of disobedience to culture.

In general, the management of peace culture learning at the Sunan Pandanaran Islamic Boarding School has answered several central issues of peace education, such as the importance of peace educationrecognition of identity differences (Parekh, 2000) which is reflected in the freedom of new students to choose rooms based on proximity to relatives or friends in the area as well as forming local santri communities. Also, special assistance for new students who have absolutely no kinship or friendship identity relations. New students also have the freedom to use Indonesian as a language of communication before having the ability to speak according to Javanese etiquette as a mandatory language in Islamic boarding schools. The model of parenting, mentoring, supervision and uswah in daily life and the talents and interests of students also confirms the existence ofa set of values, attitudes, traditions, ways of behaving and ways of life that reflect respect for life and human rights, rejection of all forms of violence and commitment to preventing violent conflict through dialogue and negotiation, acceptance of freedom of expression, opinion and information, and respect for the principle of freedom , justice, democracy, tolerance, solidarity, cooperation, pluralism, cultural diversity (UN, 1998) even though it is still at the simplest level because in essence the students have a uniform identity as Muslims in the style of experts sunnah wal jama'ah. Meanwhile, regarding the issue of gender equality, the Sunan Pandanaran Islamic Boarding School is a female-only Islamic boarding school so that the issue of gender equality and justice is(Banks; 1989, Baker and Hidalgo; 1989) prioritizes strengthening the quality of women as educated people.

Conclusion

However, there are some weaknesses from this study. First, the research was conducted in Islamic boarding schools with a heterogeneous pattern of students, i.e., although different from regional and cultural backgrounds, the students came from the followers of the sunnah wal jama'ah experts so that learning about the diversity of streams in learning practice was not found in this study. The appreciation for the diversity of schools found is still only theoretical, namely learning about ikhtilaf fiqh through the bahsul masail forum. Second, all students who are part of the peaceful culture learning are groups of students who are clustered in a dormitory with a closed system from the community outside the dormitory. This allows the students in the learning process to minimize the influence of the environment outside the pesantren. The success of this management model has not been tested on homogeneous students, for example, students consisting of students based on dormitories and non-dormitory. Third,

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this study only examines the process of learning the culture of peace and the practice of a culture of peace in the pesantren environment. The study did not examine the output of peaceful culture learning in pesantren in the community (the practice of peaceful culture of the alumni) so that the success of peaceful culture learning in the community is still a general assumption that pesantren students who understand the Sunnah wal jama'ah experts and are affiliated with NU are identical with respect for pluralism and multiculturalism.

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