



CLASS TOGETHER IN REALIZING THE VALUES OF MODERATION OF ISLAMIC EDUCATION THROUGH MULTICULTURAL SCHOOL CULTURE

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Abstract

Sultan Iskandar Muda High School in Medan under the auspices of The Sultan Iskandar Muda College Foundation located on Tengku Amir Hamzah Pekan I Sunggal Street, Medan Sunggal District, Medan Municipality. Sultan Iskandar Muda High School has its own uniqueness such as 1) *Religion*: religions recognized by the government such as Islam, Christianity, Buddhism, and Hinduism are in this school, Furthermore, mosques, churches, temples, and temples are built permanently in this school. 2) *Culture*: the diversity of languages, traditions, values, beliefs, myths, norms, and various tribes such as batak, Javanese, Chinese, Tamil, Mandailing, Malay, Karo, Aceh, Padang, Nias, Sunda, Banten Palembang, Ambon and Pakistan are in this school. This study aims *first*: to describe the values of moderation of Islamic education through multicultural school culture. This study uses qualitative type with Crasswell realist ethnography approach. Data collection techniques with participant observation techniques, in-depth interviews, and documentation. The result of this study is a joint class embodying the values of moderation of Islamic education through the culture of multicultural schools at SMA Sultan Iskandar Muda the first open values, secondly the value of dialogue, the third tolerance and the fourth is not extreme in religion.

Keywords: tolerance, dialogue, open and not extreme in religion

A. Introduction

Sultan Iskandar Muda High School Medan city is further abbreviated to SMA SIM Medan, administratively located in the area of Sunggal Village, Kec. Medan Sunggal, Medan City precisely on Jl. Tengku Amir Hamzah Pekan I Sunggal, bakul alley Medan Sunggal. Iskandar Muda School under the Sultan Iskandar Muda College Foundation (YPSIM) houses educational institutions ranging from kindergartens, elementary schools, junior high schools, high schools (sma) and vocational high schools (SMK). The school was founded on August 25, 1987 by dr. Sofyan Tan who at that time wanted to establish a school based on supporting diversity and poverty alleviation with a quality education. As the result of an interview with the chairman of the trustees and also the founder of Yayasan Perguruan Sultan Iskandar Muda medan dr. Sofyan Tan:

“... Yayasan Perguruan Sultan Iskandar Muda was established on August 25, 1987,

this has been heading to 33 years. We built this school with the aim of how this school as a means of socio-cultural meeting between students, from various groups, from the economic strata, which ultimately is certainly improving the quality of Indonesian human resources...., we build this school with the aim of 2 (two) yani: (1) provide education to everyone, meaning no matter he is rich poor, what tribe, what religion, he can enjoy, because our foundation is clear, Pancasila our ideology. (2) this school is a place to be able to understand each other, **because this** school adheres to the motto of building diversity of the nation..." (Wan.A.01/30/07/2020).

The development of this school is relatively fast because the foundation has the competence to manage and has a good mission vision, the school received many awards both from the regional and national levels. At the national level, awarded the award of education care in 2014 by the Ministry of Education and Culture, Maarif Award in 2014, received the award of community organization in the field of education from the Ministry of Education 2018.

The school has a superior program of multicultural education as stated in the vision and mission of the school. Then this multicultural education is always disseminated to all teachers, students, staff, education personnel, security units and canteen residents, as well as the results of interviews with the principal during the *grand tour*:

"... So our program there are 2 namely one multicultural education and both foster children ..., through multicultural education or so-called we say with cultural education, that we must do by integrating the multicultural values of each learning process ... (W. A.02./21/08/2019)

Researchers first came to the Sultan Iskandar Muda High School Foundation, immediately can feel the multicultural aura, especially in terms of *culture* (very striking racial differences that exist in this school, for example researchers when coming out of the parking lot, directly greeted by students / i descendants, namely Tamil Indian descent with a distinctive skin color. Furthermore, when the researchers will enter the school yard, which is not so far from the school parking lot, the researcher is greeted again with students of Chinese descent with a distinctive skin color of white and narrow-eyed, and students who are mature sawo skin, namely the native tribe of Indonesia) culture. (Ob.01/24/08/2019. 07:12-08:38).

The frequency of students or students is built through the activities of the school environment introduction period for new students to enter with the material introducing the vision and mission of the school, academic culture, rules or systems and the existing habits where the place of study, continued in class activities together or diversity classes and assisted with extracurricular activities. The method used in disseminating the vision of the mission uses *the out bond* method and also by means of discussion or *open minded*, the following are the results of interviews with the principal:

"... So the kids come here, with different backgrounds, from religious schools, from public and private schools... introduction period of school environment (PLS) for three days that was introduced, what exactly is the vision of the mission of this school" (W.A.02./21/08/2019), "... should be packaged in academics, packaged in extracurricular activities, packaged also in such a means..." (W.A.02./14/08/2020).

This shared class is one of the school programs to erode, even eliminate intolerant attitudes, *stereotypes, bully, discrimination, ethnocentrism, primordialism*, among the citizens, especially the school residents. In the hope of returning to the family or community, they become small candles of peace.

"If it (class together) time multicultural program when normal, it was before in the wake of what (meaning auditorium), there are also we gather the children persesi it, it's the children in kayak in the motivation in the form of multicultural, he kayaks for games games also there anyway. Hopefully they will just find the document (nateri) it. Mr. Agus Rizal and the religious teachers, meaning that Christianity is also there to provide that motivation, making such activities. (Wan.A.03. 12/08/2020)

This shared class material is taken from the part of religious and ethical subjects, and then looked for topics that have similarities or meeting points. This shared class activity material, it is forbidden to look for topics that have contractual, because this will make a gap in the difference that exists in schools as deep as possible. Because of this concept of class together the goal is to erode the chasms of difference, uniting religious, cultural and socioeconomic diversity. This joint class is part of the multicultural education programed by the school, with the driving motor being the religious teacher council. This joint class is expected to realize the values of Islamic education moderation based on multicultural school culture.

Values Of Moderation Of Islamic Education

Religious moderation can be formulated as many sizes, characteristics, indicators to determine certain religious concepts, patterns, attitudes and behaviors whether moderate or otherwise. According to Shihab, a person who has a moderate attitude in religion has a wide knowledge, always careful, able to control emotions not to exceed the limits (Shihab, 2019). Whereas according to Faturrahman, religious moderation is a way of view or behavior always positions itself always in the middle, acting fairly and balancedly. (Faturrahman, 2019). Then according to Hilmy, religious moderation is a nonviolent ideology in spreading Islam: adopting a *modern* way of life with all its derivatives, including science and technology, democratic, human rights and the like, the use of rational thinking, contextual approaches in understanding Islam, and the use of Ijtihad. (Hilmy, 2010)

As Allah SWT said in the Qur'an Surah Albaqarah verse 143 which reads:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ
عَلَيْكُمْ شَاهِدًا

And thus have We made you a witness *against mankind, and that the Messenger may be a witness against you.*"

From the verse above, it seems that the Qur'an wants Muslims as *ummatan wasathan/* middle people. *Ummatan wasathan* is defined by the people in the middle or moderate, the just people, and the elect. The word *Ummah* in the Qur'an is mentioned 64 times in 24 surahs. *Ummah* means nation, community, religion or religious group. In Indonesian, *Ummah* is often interpreted as a people, people have the meaning: (1) nation, people, people who unite based on faith, (2) followers of a religion or prophet, (3) the public, and (4) the general, all, and mankind. (Rahardjo, 1996: 483). The word *ummah* can mean an entire group or group that is gathered for something, be it religion or time, or the same place, even if the assembly is done by force or by impulse of his will (Shihab, 1996:430)

Signs of moderation are reflected through 1) Comprehensive understanding of Islam that contains sharia law and adapts to the times, 2) provides benefits and progress to the existence of people, 3) supports peace and respects human values, 4) supports cultural, political, and religious diversity, 5) recognizes the universality of Islam as the mercy of the universe (Qardhawi, 2014: 152-159). So a moderate attitude is a fair, balanced attitude, always in the middle taken from the word *wasat*, then distributed because of pedidikan.

Multicultural School Cultural Process

Culture is not permanently formed, but culture is very dynamic in adapting to time and space such as adapting to the environment, economy, technology and changing demographics that are constantly evolving and even evolving to sustain and perpetuate life. This is in line with what Geertz has said:

"Culture is historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate, and develop their knowledge about and attitudes toward life" (Geertz, 1973:89).

Then, according to Binford, Culture is all the way that its forms are not directly under genetic control that work to fit individuals and groups into their ecological communities. (Binford, 1968: 323). "The concept of culture descends into a pattern

of behavior tied to certain groups, namely being "customs" (customs) or "way of life" (way of life) of man" (Harris, 1964: 25).

Then the school is a building or institution for learning and teaching and a place to receive and give lessons. Meetings or times when students are given lessons and teachers transfer knowledge. This is similar to Goodenough:

"People learn as individuals. Therefore, if culture is acquired by learning, then the main place is certainly in the individual rather than in social groups"(Goodenough, 1961: 37)

The basic concept of school culture has been defined by some experts including Stolp and Smith stating that:

School culture can be defined as historically transmitted of meaning that includes the norms, values, beliefs, traditions and myths understood, may be in varying degrees, by members of the school community (Stolp & Smith, 1995:13).

The process of cultural formation is not instantaneous or the formation is not as easy as turning the palm. Surely this process of cultural formation takes a long time and this process of formation is repetitive. The process of cultivating the value of religious moderation character through learning, habituation (habituation), extracurricular (Kumalasari, 2017:32). According to Parekh (2005:142-276), *plurality, diversity and heterogeneity and diversity* are both reality and inevitability. This kind of reality demands the establishment of various "channels of dialogue" by all figures in different sectors of life. This necessity in order to close the possibility of community entities that get discrimination and exploitation in public life.

Research Methodology

This research uses qualitative type, because it will describe, understand and interpret, data in the field. This research is expected to reveal and understand, interpret phenomena in the field related to the values of moderation of Islamic education and multicultural school culture in Sultan Iskandar Muda High School. This method is based on Lichtman's theory that qualitative research is a process of description, understanding and interpreting (Lichtman, 2010:12-19).

Then qualitative research type has five approaches namely (1) *Grounded Theory*, (2) *Case Study*, (3) *Ethnography*, (4) *Narrative Study*, (5) *Phenomenology* (Creswell, 2012; 96). The approach in this study uses a realist ethnographic approach developed by Creswell and Gay theory, *et al.*, . Creswell's realist ethnographic approach is used because qualitative research that describes and interprets the same patterns of phenomena of the values, behaviors, beliefs, and languages of a group of the same culture

in realizing the values of moderation of Islamic education through the multicultural school culture at Sma Sultan Iskandar Muda (Creswell, 2012: 125).

Class Together In Realizing The Values Of Moderation Of Islamic Education Through Multicultural School Culture

A shared class is a class held in a program outside of formal Islamic religious learning hours. This shared class is designed in such a way that all students feel comfortable in participating in this activity. This joint class technically gathers all students, both Students who are Muslims, Christians, Buddhists and Hindus into one room. Then the religious teacher council agreed on the material that will be given to the students, which does not cause a gap in difference as steep and widened. For example, the material of compassion, the material of compassion is the material that all religions teach related to compassion.

After the material is agreed on affection, the religious teacher council will present, the material of affection will be presented according to their respective religious versions. For example, islamic teachers will present affection according to the version of Islam, then the compassion version of Christianity, the compassion version of Buddhism, and the compassion version of Hinduism. After the material exposure, teachers provide opportunities for students who want to ask questions about this material. Then this joint class activity at the close of prayer, every religion to pray in accordance with their respective religions, which is interesting here when Muslims who pray only Muslims who ask for it, while the other people just stand still. Similarly, with other religions when praying, Muslims are silent, to appreciate their friends who are praying.

This joint class activity does not change a student's beliefs, makes students disobey their religious teachings, convert from one religion to another, and the banning of tawhid /ideology. But students are given information related to the religious teachings embraced by others, so that students can appreciate when they worship, when hanging out with each other and joking must have restrictions and think about the feelings of others. Because the 1945 Constitution guarantees freedom to embrace religion and there is no element of coercion.

"But if the doctrinal nature is still conveyed to my children, but when in class together, so far instead, here religion kan 3 les Pak, but the class diversity (together) it's possible because we want to do variations yes it's less, what else maybe at the time of the session began we always make yel-yel so right, there is no standard yel-yelnya change because for togetherness aja, then endingnya there is a game of togetherness, do not know the teachers like gakk religious

teachers long ago, like a funny teacher so, like comedian so, exciting pak jadinya, so children when again pak class togetherness. (Wan.A.06.13/08/2020).

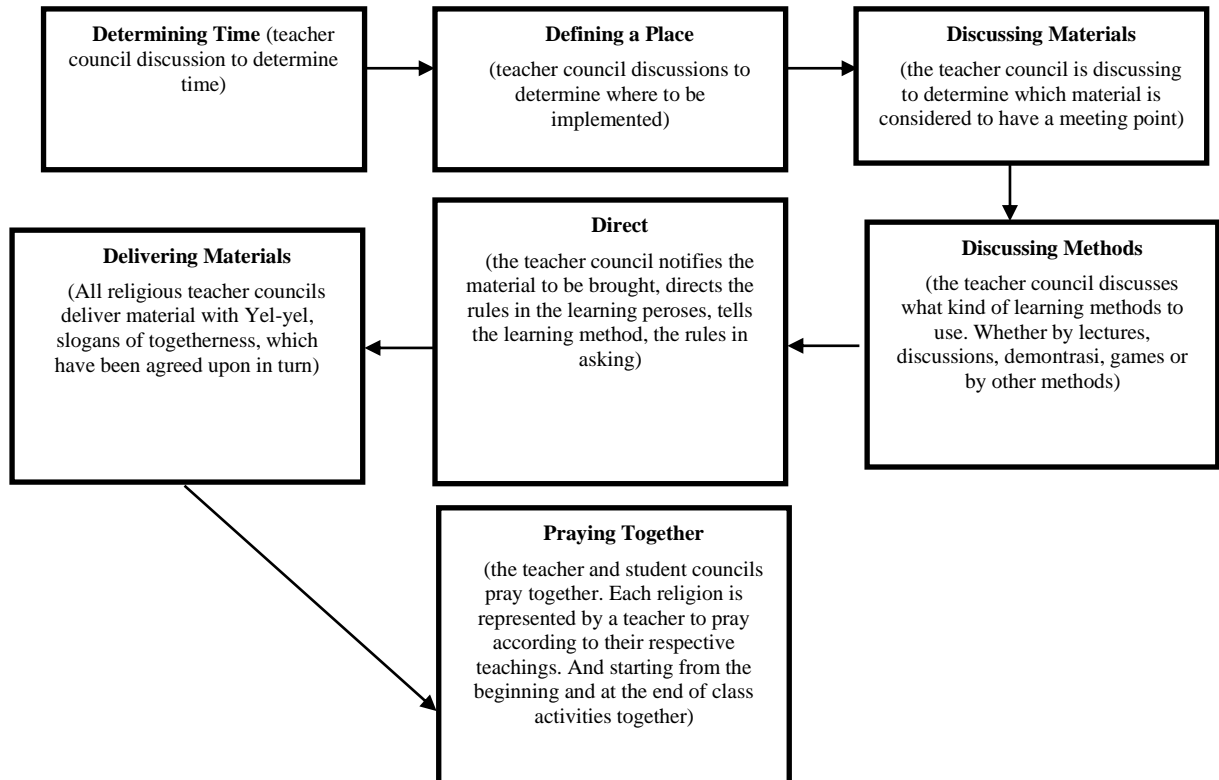
Material delivery, delivered casually, relaxedly, and as comfortable as possible for students. In the delivery of the material begins with yel-yel aimed at togetherness, then enters the core material, interspersed with laughter jokes, and ends with a game of togetherness. With such a learning process, students feel happy and comfortable, they are always looking forward to class together will be conducted.

"But still that religion is his religion, because here we are not trying to change people's religion, but from a religious perspective how, example I take: if we learn "love" in Islam there is a sir, love people, for example the context from the side of the Qur'an gimana? From the Christian side there is, said the Lord Jesus "love you, if you do not love your neighbor there is no way you love me", meaning our nonsense loves God, if our neighbor we do not love. And it's not said to be Christian sesame, it doesn't exist. Budhis also existed, there is Shiva in Budhis for example, taught also this love. In Hinduism there is also, so these contexts think, religion is actually good, that can suppress racism sir." (Wan.A.02.14/08/2020)

However, the success of this joint class activity, more importantly the role of religious teachers, they are models, role models, examples, suri tauladan, in the midst of the school residents who seem, when religious teachers can get along, peaceful, joke with each other and support each *other*, this joint class activity program is 90 percent successful, another 10 percent is the support of other teachers councils, and educators.

Here is the process flow of class activities together that starts from determining the time, determining the place, discussing the material, discussing methods, directing, delivering materials, and praying together.

Chart I:
The Process of Class Activities With SMA Sultan Iskandar Muda



The material in this religious education subject is taken from material themed "love". Love is seen in accordance with the concept of multicultural learning of all religions, because love is taught to every religion, the realization of which is good deeds. There are other materials that are relevant, but love-themed material is considered to be sufficiently representative of other materials. This material is also seen as the reality of pluralism of Indonesian society that is compounded in accordance with the principles of each religion, namely teaching love. Although with different terms and basic books but it can be certain it boils down to one point, which is to bring every people who in this case learners to live in goodness and show good deeds in their daily lives. (Fitri, 2017: 49)

Furthermore, for the materials, the class together is taken with a theme that does have similarities, has a meeting point between religious people, does not choose contradictory material that will make the gap of difference widen. "We take

contradictory material, it looks forward to making the deepest gap of difference, because our goal is how they have the value of tolerance, togetherness, with one goal of building a nation 5. Ustadz Agus Rijal stated that the teachings of Mercy (compassion) can be seen in the Qur'an:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

And I have sent you only out of *mercy for the worlds*. Al-Anbiya/21: 107

Prophet Muhammad SAW also teaches to love each other as well as he loves himself.

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

It means: "*One of you does not believe until he loves his brother as he loves himself.*" (HR. Al-Bukhaari No. 13, Muslim No. 45)

Islamic teachers will emphasize that everyone is responsible for loving anyone on this earth regardless of religion, ethnicity, language, and race. Compassion is also shown not only to mankind, but also to nature and the environment, by maintaining and caring for and preserving it. (Fitri, 2017: 51)

This shared class is one of the unique learning models, which is rarely used in other public schools. Sultan Iskandar Muda High School appreciates the learning of this shared class model, because this model class can erode the attitude of inreansi between religious umar, *prejudice* and *stereotype* towards individuals and groups. In this joint class activity embodies the values of moderation of Islamic education such as open values, non-extreme values in religion, values of dialogue and values of tolerance.

B. Discussion

This joint class activity forms a moderating value of Islamic education through multicultural school culture:

1. Open Value

This shared class process is outside of formal learning hours, scheduled when the teacher's time has a meeting point. This joint class is a program of religious teachers of Sultan Iskandar Muda High School with the aim to promote or spread the values of peace, harmony, equality, humanity and erode attitudes of intolerance, *stereotype*, *prejudice*, *discrimination*, *bully*, *ethnocentrism*, and *primordialism* in the midst of society,

especially the residents of Sultan Iskandar Muda school. In this joint class activity comes the open value, the truth is not only found in one group, but also in other groups, including religious groups. This understanding departs from a belief that basically all religions carry the doctrine of salvation. The difference from one religion under a prophet from generation to generation is only sharia (Shihab, 1999). Moderates in Islamic thought are promoting a tolerant attitude in difference. Openness accepts religion. Both diverse in sects and diverse in religion. Differences do not preclude cooperation, on humanitarian grounds (Darlis, 2017).

As Allah swt says in the Qur'an Surah Al-Hujarat Verse 10:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوِيكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

The *believers are brothers, so make peace between your brothers and fear Allah that you may receive mercy.* (Al-Hujarat/49:10)

2. Non-Extreme Values in Religion

This joint class if organized has special preparations such as: finding the right material that has a meeting point in all religions such as the material of love, devoted parents, and helping each other. Then the strategy of delivering the material, and the time is adjusted to the religious teachers so as not to clash their activities or activities. This joint class activity embodies the non-extreme value in the moderation of Islamic education in accordance with what Parekh says, in the diversity of religions, which arises in a multicultural society either that has a system of republican government or monarchy, differences are often the trigger for the emergence of various obstacles in social cohesion (Parekh, 2005:99). The same is said by Sirajuddin , (2010: 39) who said that Islamic teachings develop and build a *corefah, tawassuth, musawah* and *tawazun*, as well as being an agent of civilization values, norms and religious messages full of harmony, unity and peace, including maintaining the values and order of social harmony around it. This is reflected clearly in the Qur'an Surah An-Nahl/16 Verse 93

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَلَتُسْأَلُنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ

And *if Allah willed, He could have made you one community, but He led astray whomEver He willed, and guided whom He willed. But you will surely be questioned about what you used to do.* Qs. An-Nahl/16:93)

3. Dialog Values

This joint class protocol begins with determining the time, determining the place, discussing the material with the teacher council, discussing methods, initiating the process

of activities together with prayer, the teacher council telling the material what to deliver, *ice breaking* before delivering the material, delivering the material, closing concluded by each religious teacher, yel-yel or slogan that has been mutually agreed upon, then students and the teacher council pray together. It should be noted that this shared class does not change the belief of the students who participated in this activity, that students have a way of looking, new knowledge related to other religions. The process of class together is to realize the value of dialogue in the moderation of Islamic education, this is in line with Mas'ud, (2018) efforts to develop multicultural insights for all elements and levels of society, as well as improved dialogue and cooperation internally and interfaith with the government in fostering religious harmony.

4. Tolerance Value

Class activities together also realize the value of tolerance, because of communication, touching religious spaces between them. this is in accordance with what Casram says is tolerance equal to positive attitudes, and respect for others in order to use human rights (Casram, 2016: 188). Then religious tolerance is the realization of the expression of religious experience in the form of community (Wach, 1958:121-132). Tolerance is a form of accommodation in social interaction (Kinloch, 2005:35). As Allah swt says in the Qur'an Surah Al-Kafirun Verses 2-6, related to tolerance:

وَلَا أَنْتُمْ عِبَادُونَ مَا أَعْبُدُ، وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ، وَلَا أَنْتُمْ عِبَادُونَ مَا أَعْبُدُ، لَكُمْ دِينُكُمْ وَلِيَ دِينِ، لَا أَعْبُدُ مَا تَعْبُدُونَ

I will not worship what you worship, and you will worship what *I worship*, and *I will never be a worshipper of what you worship, nor will you be a worshipper of what I worship, for you your religion, and for me my religion.*" (QS. Al-Kafirun/109:2-6)

C. Conclusion

Class together in realizing the values of moderation of Islamic education through multicultural school culture at SMA Sultan Iskandar Muda Medan, forming values 1) open, 2) dialogue, 3) tolerance and 4) not extreme in religion. Open values are reflected in students' openness to accept the differences that exist in them, it appears that they are present in class activities together. Then the value of dialogue, reflected when students respond to materials provided by religious teacher councils. Furthermore the value of tolerance, reflected when meeting him in one room, one seat, which is different from the background, ethnicity, ethnicity, religion and class. Then it is not extreme in religion here, it is a small space to accept religious explanations outside of his religion.

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Interview

dr. Sofyan Tan, Ketua Pembina Yayasan Perguruan Sultan Iskandar Muda Kota Medan
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Yohani Fitri, M.Hum, Wakil kepala Sekolah SMA Sultan Iskandar Muda kota Medan
Agus Rizal, M.Pd.I Guru Pendidikan Agama Islam