



IMPLEMENTATION OF MULTICULTURAL VALUES IN ISLAMIC RELIGIOUS EDUCATION

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Abstract

This study aims to define, analyze and construe (1) the values of any Multicultural Islamic Religious Education in the implementation of learning at Ma'had Darul Hikmah and Ma'had Al Qolam (2) Carrying out of the learning process of Multicultural Islamic Religious Education in Ma'had Darul Hikmah and Ma'had Al Qolam, (3) Multicultural Religious Learning Model in Ma'had Darul Hikmah and Ma'had Al Qolam. Based on the research results, it was found that multicultural values, the implementation of the learning process and the multicultural learning model both in Ma'ad Darul Hikmah and Ma'had Al Qolam. First, the values of Multicultural Islamic Religious Education in the implementation of the second lesson of ma'had, explicitly (1) introduction, (2) moderate, (3) tolerance, (4) please help, (5) harmony, (6) empathy, (7) compassion, (8) togetherness, (9) respect for differences, (10) willing to sacrifice, (11) tolerance, (12) brotherhood, (13) equality, (14) justice. And (15) Khusnuddhon. Second, the implementation of the learning process (1). Learning design follows the ROPEZ model (review, overview, presentation, exercise, summary). (2) The implementation of the learning process is called Ta'lim which is carried out after Fajr and after Maghrib. Learning resources comprise: messages, people, materials, tools, techniques and backgrounds (3) Evaluation of Learning Outcomes is carried out at the beginning of each semester and at the end of each level, carried out in written form and part of the practice. Third, the Multicultural Learning Model at Ma'had Al Qolam follows the following sequence: (1) Preparation of Management Guidelines / Revision of Ma'had Management Guidelines (2). Design of Ma'had Curriculum, (3) Arrangement of Santri in Rooms, Mabna and Class (4) Making Prota and Learning Encourages, (5) Teaching and Learning Activities (6). Evaluation at the end of the school year.

Keywords: Multicultural, Learning, Ma'had

A. Introduction

In Malang there are two State Madrasah Aliyah (MAN), namely MAN I on Jl. Raya Tlogo Mas Dinoyo and MAN II which is located at Jalan Bandung. Both institutions have

many students (both from Malang and outside Malang), both have a Ma'had that accommodates students, especially students from outside Malang. The large number of students in the two institutions raises the suspicion that the conditions of their students are heterogeneous. Heterogeneity of santri Ma'had, encourages leadership in managing multiculturalist ma'had. Among the forms of caregiver policy in managing students is to avoid the gathering of students in one area in one room. Therefore, the two MANs were deemed in accordance with the theme we choose and eventually became the locus in this study. This research wants to study and analyze the application of multicultural values in the implementation of the Learning Process and Learning Model in Ma'had Darul Hikmah and Ma'had al Qolam.

Based on the existing data exposure in the research context above, then the focus of this research is as follows 1) What are the values of Multicultural Islamic Religious Education in the implementation of learning at Ma'had Darul Hikmah MAN I Malang and Ma'had Al Qolam MAN II Malang? 2) How is the implementation of the learning process of Multicultural Islamic Religious education in Ma'had Darul Hikmah MAN I Malang and Ma'had Al Qolam MAN II Malang? 3) What is the Learning Model of Multicultural Islamic Religious Education in Ma'had Darul Hikmah MAN I Malang and Ma'had Al Qolam MAN II Malang?

Research Methodology

This study uses an interpretive paradigm with qualitative-descriptive methods. This research is descriptive which aims to get an in-depth picture of the implementation of multicultural values in Islamic Religious Education in Ma'had Darul Hikmah and Ma'had Al Qolam.

This research is a case study type and more specifically uses a multi-site study design. Furthermore, Bogdan & Biklen, as quoted by Imron Arifin, stated that there are 4 types of case studies:

- 1). Single-case study which has 1 subject, setting or scene.
- 2). Multi case studies that combine two or more single cases.
- 3). Comparative case studies in which two or more case studies are to be compared or contrasted.
- 4). Multi site studies which use a different logic with a multi-site study design have more direction for theory development.

Regarding the multi-site design goals, Imron Arifin stated:

The research, which is designed using a multi-site study design, is intended to develop a theory that is raised from several research backgrounds, so that it can produce a solid theory with broad generalizations and general applications. What is important for this study is the search for a multi-site site whose typologies are close or have similarities to tolerate for the development of substantive theories.

The research locations are used as Site 1 and site 2

The data collected through this research is data that is in accordance with the research focus. There are two types of data in this study, namely primary data and secondary data. Primary data is obtained in verbal form in the form of words, spoken speech or behavior from the subject related to the application of multicultural values in the research location. Meanwhile, secondary data comes from documents, photographs, objects that can be used as a complement to primary data. Subsequently, the results or research findings from these two cases were compared and combined in a cross-site analysis, to form a conceptual framework developed in the abstract of findings from the field.

In order to obtain data as a whole, as well as pay attention to the relevance of the focus and objectives of the study, three techniques were used to gather data in this study, specifically interviews, participant observation and document study. This opinion was corroborated by John W Creswel that case study research must use 3 kinds of data collection techniques.

Data analysis is "the process of reviewing, sorting, and grouping data with the aim of compiling a working hypothesis and elevating it to a conclusion or theory as research findings".

Analytical activities are carried out through analyzing the data, organizing it, dividing it into managed units, synthesizing, looking for patterns, finding what is meaningful and what is systematically researched and reported. The data itself consists of detailed reports of situations, events, people, interactions and behaviors. Furthermore, considering that this study uses a Multi-Site Study design, two stages are used to analyze the data, namely (1) Individual Case data analysis and (2) Cross site data analysis.

B. Discussion

A. Values of Multicultural Islamic Religious Education in the implementation of Learning at Ma'had Darul Hikmah MAN I Malang and Ma'had Al Qolam MAN II Malang.

To make it informal and easier to understand the Multicultural values of the two Ma'had, below we present a summary of the two.

- a. The initial values of the Early Multicultural Islamic Religious Education are 11: (1). Introduction, (2). Modert, (3). Tolerance, (4). Help help, (5). Harmony, (6). Empathy , (7). Love, (8). Togetherness, (9) .. respect differences, (10) .. willing to sacrifice, (11).

- b. Observation results, document study and interviews on Ta'lim (learning) activities at Ma'had Darul Hikmah, there are 14 multicultural values, namely: (1) Introduction, (2) Modert, (3) Tolerance, (4) .Please help, (5). Harmony, (6). Empathy, (7). Love, (8). togetherness, (9). appreciating differences, (10). volunteering, (11). Tolerance, (12). Brotherhood (13). Equality, (14) Fairness,
- c. Observation results, document study and interviews in Ta'lim (learning) activities at Ma'had Al Qolam, there are 15 multicultural values, namely: (1) Introduction, (2) Modert, (3) Tolerance, (4) .Please help, (5) .Harmony, (6). Empathy, (7). affection, (8). togetherness, (9). appreciate differences, (10). voluntary sacrifice, (11). Tolerance, (12). Brotherhood, (13). Equality, (14). Justice, (15). Khusnudzon.

Based on the description above, it is known that the Multicultural values that run in learning activities for the two Ma'had are almost the same, namely 14 values for Ma'had Darul Hikmah and 15 values for Ma'had al Qolam. The difference between the two is. The findings of the values in locus 1 were 3, namely Brotherhood Equality and Justice, while the findings of the values in locus 2 were 4, namely Brotherhood, Equality, and Justice and khusnudzdzon. The Khusnudzdzon value was found at locus 2 and locus 1 was absent. This is the difference in the findings of values at locus 1 and 2.

Learning Model of Multicultural Islamic Religious Education in Ma'had Darul Hikmah MAN I Malang and Ma'had Al Qolam MAN II Malang

Model is a design or conceptual framework that describes an activity process with a systematic procedure to be used as a guide. The multicultural learning model in Islamic religious education is a conceptual framework that describes the activity process and is used as a learning guide in Islamic religious education.

a. Learning Model of Multicultural Islamic Religious Education.

- 1). Heterogeneous Class (Gender, religion, ethnicity, religion, parent's social status, regional origin, children with disabilities)
- 2). Components of teaching and learning: (1) integration of content, (2) process of knowledge construction, (3) reduction of prejudice, (4) equality education, (5) empowerment of school culture and social structures

b. Based on the research results and referring to the opinion, the multicultural learning model in Islamic religious education is arranged according to the sequence (a) Preparation of Ma'had Guidelines, (b) Arrangement of students, (c) Taa'lim activities, (d) Annual

evaluation . The following will describe the Multicultural Learning Model in Ma'had Darul Hikmah and Ma'had Al Qolam.

c. Based on the results of observations, interviews and document study at Ma'had Al Qolam, the implementation of the learning process is as follows (a) Learning Planning. ParaUstadz immediately followed the structure of the material stated in the book which was made its handle. (b) Implementation of learning and learning resources. (1) Learning activities (Ta'lim), carried out twice a day, namely after Maghrib after Fajr. (2) The Ta'lim class is divided into four types, namely Regular, Tahasus, Makbi and Tahfid. (3) The learning activity begins with the opening, closing core. (4) Curriculum (message) of Islamic Sciences (5) Educational Subjects (people): Administrators, religious teachers, students and administrative staff (6) Material (material): Study of Islam and Arabic (7) Media (tools): learning : Objects (blackboard, chalk, charts) and non-objects (ma'had discipline) (8) Learning methods (techniques) used: Bandongan, Muhawaroh, Memorization, Imla ', Lecture, Question and Answer, Halaqoh, Induction- deduction (9) Educational facilities and infrastructure (background). (c) Evaluation of Learning Outcomes. Evaluation is carried out a. At the end of each semester, end of level ,, Placement Test implemented in written form and partly practice. [11 pt Cambria, Regular, with spacing 1,5] example: Every country has a means of communication that can fluent a relation between persons. This means of communication is called language. English is a very important language in this world. It is the international language that has been used by most of countries in this world. (Huda, 2000: 68) mentions five factors that have made English an international language:

- 1). Its internal linguistic features.
- 2). The large number of English speakers.
- 3) The wide geographical spread of where it is used.

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a. Learning Model of Multicultural Islamic Religious Education.

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c. Development Model

The multicultural learning development model in ma'had, was developed from the existing model which was compiled based on the findings in the two research locations. Sequentially, the existing model follows the following steps: (a) preparation of ma'had guidelines, (b) structuring students, (c) learning activities, (d) evaluating the program every year, developing a multicultural learning model in Islamic religious education There are 2 steps added, namely (a) compiling a ma'had curriculum, (b) creating an annual program and a semester program. The addition of these two steps is intended to complement curriculum management and learning management.

The multicultural learning improvement model in Islamic religious education is an integrated model between learning management and ma'had management that is imbued with multicultural values. The integration between learning management and learning management with ma'had management cannot be avoided. This is due to the lack of learning time (ta'lim), namely after maghrib and after Fajr each 1 hour. The determination of the ta'lim material, the distribution of the material, the arrangement of the students in the room, the mabna and the ta'lim class and the determination of the classrooms, the determination of the teaching duties of the ustadz, are all carried out outside of learning and become part of ma'had management. The complete sequence of steps in developing a multicultural learning model in Islamic religious education is as follows: (a) Develop Ma'had Management Guidelines, (b). Compiling Ma'had Curriculum year, there is a meeting to evaluate the implementation of the curriculum (c). Compiling a Santri List, including: Arranging students in the room and Mabna and Arranging the students in the Ta'lim class (d). Creating an Annual Program and Learning Semester Program (e) Implementing Ta'lim (f). Evaluating Ma'had Guidelines and Curriculum.

C. Conclusion

Based on the description above, it is known that the Multicultural values that run in learning activities for the two Ma'had are almost the same, namely 14 values for Ma'had Darul Hikmah and 15 values for Ma'had al Qolam. The difference between the two is.

First, the initial values are 11, namely: (1) Introduction / Ta'aruf, (2) Moderate / Tawasuth, (3) Tolerance / Tasamuh, (4) please help / Ta'awun, (5) Harmony / Tawazun, (6) empathy / Talathuf, (7) Compassion / Taroomah, (8) togetherness, (9) respect for differences, (10) Willing to sacrifice, (11) Tolerance. The findings of the values in locus 1 were 3, namely Brotherhood Equality and Justice, while the findings of the values in locus 2 were 4, namely Brotherhood, Equality, and Justice and khusnudzon. The Khusnudzon value was found at locus 2 and locus 1 was absent. This is the difference in the findings of values at locus 1 and 2.

The implementation of the Multicultural Islamic Religious Education Learning Process in Ma'had, follows three stages, namely Learning Planning, Learning Implementation and Evaluating Learning Outcomes. The learning design that has been running is the ROPES Model (Review, Overview, Presentation, Exercise, Summary), which was developed by Hunt.

The implementation of the Learning Process is called Ta'lim which is carried out twice a day, namely after Fajr and after Maghrib. The learning model is. Ma'had curriculum consists of Islamic sciences and Arabic. The learning actors are the Ma'had administrators, the Ustadz / ustadzah, students, administrative staff. The learning materials were Dirosah Islamiyah and Arabic. The media used were blackboards, markers, charts, and pictures (in the form of objects) and the implementation of Ma'had (non-object) rules. Learning method using. Bandongan, Majlis Ta'lim lectures, questions and answers, playing method, main map method, Muhawaroh method, memorization method and Imla 'method. Field finding methods are: lectures, questions and answers, playing and playing maps. Two unworkable methods are Mudzakaroh and Sorogan.

Evaluation of Learning Outcomes, there are 3 stages: First, Evaluation Planning. Evaluation planning is carried out at the end of the old school year, together with the determination of the Ma'had calendar, subjects, a list of Ustadz who teaches the Book, etc. Second, the implementation of the evaluation, is carried out in three forms: Placement Test. . Third, Monitoring Evaluation Monitoring is carried out by the Ma'had Leader during the implementation of the Fourth Evaluation, the evaluation report is carried out by the

Chair to the Madrasah Principal, also to the santri Guardian in the form of a report card. Report cards are distributed at the end of each semester and at the end of each learning level. The Ma'had leadership submits the oral report to the santri guardian, then the room caretakers deliver the report verbally in the form of an audience with the student's guardian, while submitting their report cards.

The Learning Model of Multicultural Islamic Religious Education in Ma'had, follows 6 steps: (a). Develop Ma'had Management Guidelines. Ma'had Guidelines or Guidelines contain regulations in all aspects of management which consist of: vision / mission / goals, curriculum, meditation, energy, sarpras, relations with the community; (b). Develop a Ma'had curriculum which contains: vision, mission and goals of ma'had, subject structure, self-development, learning load management, learning completeness, class advancement and student graduation, majors, educational calendar; (c). Compilation of a list of Santri in residential rooms / mabna and Ta'lim class. (D). Creating an Annual Program and Learning Semester Program. (e). Implementing Ta'lim or Learning Activities which consist of Learning Planning, Learning Implementation, Evaluating Learning Outcomes .. (f). Evaluating Management Guidelines and Ma'had Curriculum.

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