MULTICULTURAL ISLAMIC RELIGIOUS EDUCATION LEARNING

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Abstract

This study discusses the learning of multicultural Islamic religious education at SMA Antartika Sidoarjo and SMA NU 1 Gresik, East Java. The research approach is qualitative, the type of research is a case study. The results showed that the learning components contained the values of multicultural Islamic education in Antarctica Sidoarjo High School and NU 1 Gresik High School, namely: teachers, students, objectives, materials, methods, media/sources, environment. The learning process is carried out by appreciating and accommodating the diversity of both the learning of Islamic Religious Education subjects as well as the learning of multicultural values, and school achievement. Multicultural Islamic Religious Education Learning Model in Antarctica Sidoarjo High School and NU 1 Gresik High School, which integrates all learning components based on multicultural Islamic values, with a scientific approach, in Antarctica High School found a learning model using a concept map approach

Keywords: *Learning, Islamic Religious Education, Multicultural, High School*

A. Introduction

Indonesia is a multicultural country, various conflicts and acts of violence can occur in it due to differences in religion, culture, ethnicity, social inequality, economic perspective and others. Yaqin explained, This diversity can lead to various problems such as those currently facing this nation. Corruption, collusion, nepotism, thuggery, political feuds, violence, separatism, environmental destruction and loss of humanity to always respect the rights of others, are real forms as part of that multiculturalism (Ainul Yaqin, 2005:34.s).

One of the government's efforts to reduce conflicts and acts of violence is to include multicultural values in the subject matter of Islamic religious education. Two schools that are alleged to have implemented multicultural Islamic religious education learning are Antarctica Sidoarjo High School and NU 1 Gresik High School, East Java. These two schools are full day school-based schools and are accredited A in their respective districts. Antarctica Sidoarjo High School since its inception in 1974 has shown its

multiculturalism from teachers, students, religion, social strata, economy and education of its citizens, while at NU 1 Gresik High School which was founded in 1966, it has begun to touch multiculturalism since the establishment of cooperation with 14 foreign institutions. countries, such as: Japan, China, Taiwan and others as well as implementing the 2013 curriculum which is filled with multicultural values. The picture of the relationship between school residents is filled with a sense of kinship by prioritizing cooperation, responsibility, independence, mutual respect, friendliness and empathy for all residents, both at SMA Antartika Sidoarjo and SMA NU 1 Gresik.

The application of the learning process also indicates the values of multicultural Islamic education, including the heterogeneous class conditions of 40 study groups in each class totaling between 37-40 students with sex/gender diversity, veiled or not veiled for women, the ability of the students is also variety, whether super smart, intelligent, or slow. The learning process uses various strategies, media and methods so that students can accept the differences of each individual, such as lecture methods, discussions, group work or assignments, role playing. The teacher's example is shown by the teacher's attitude both inside and outside the classroom such as in behaving fairly towards all students without discriminating between men and women, skills and opportunities to lead discussions, ask questions, answer questions, come to the front of the class, vary methods to facilitate diversity of students. students to be actively involved with various abilities (O/Proses_Pmb/SMA Antarctica/08-08-2019).

The learning process containing multicultural values is also carried out outside the classroom at Antarctica Sidoarjo High School and learning emphasizes active, creative, effective, innovative, and fun learning with gender bias facilitated by adequate learning complemented by 22 talent development programs and interests of the students with their diversity . Cultures that become good habits that are programmed by schools include: picket teachers pick up students in front of the school gates, with a culture of smiling, greeting, salim, greeting, polite, praying using 3 (three) languages, Arabic, English and Indonesian, teachers praying together with the principal in the teacher's room led by Islamic religious teachers in turns (O/SMA Antarctica/20-08-2019).

The curriculum applied at SMA Antarctica Sidoarjo and SMA NU 1 Gresik applies the 2013 curriculum, which is filled with multicultural values as well as core competencies and basic competencies in it.

The learning process indicates the values of multicultural Islamic education both inside and outside the classroom, it can be seen that the class conditions of 30 study groups consist of male and female students with a variety of skills, both medium and slow.

The learning process uses various strategies, media and methods. learning to accommodate the diversity of student skills. The learning process cannot be separated from the example shown by the teacher in attitude and speech, both justice, humanism, discipline and responsibility by using various IT-based media to facilitate and facilitate the diversity of students and the provision of 46 talent and interest development programs for students as providing facilities for the development of talents and interests of multicultural learners (O/Proses_pmb/SMA NU 1/20-08-2019).

Based on the research context above, the purpose of this study is to find out the learning components that contain the values of multicultural Islamic education at SMA Antarctica Sidoarjo and SMA NU 1 Gresik, to understand the process of learning Islamic religion based on the values of multicultural Islamic education at SMA Antarctica. Sidoarjo and SMA NU 1 Gresik, found a learning model for multicultural Islamic religious education at Antarctica Sidoarjo High School and NU 1 Gresik High School.

The approach used in this study is a qualitative approach. A qualitative approach is a research and understanding process based on an understanding based on a methodology that investigates a social phenomenon and human problem. The researcher makes a complex picture, examines words, reports in detail from the respondent's views and conducts studies on the situation experienced (Creswell, 1998:15). The type of this research is a case study which is one of the variants of qualitative research. The case study provides a comprehensive description and explanation of a particular setting, document, or incident at SMA Antarctica Sidoarjo and SMA NU 1 Gresik (Robert Bogdam, 1998:54). Data collection techniques in this study were carried out through: 1) Participant Observation 2) In-depth interviews and 3) Documentation methods.

The data analysis used is qualitative data analysis following the opinion of Miles and Huberman. In accordance with the characteristics of qualitative research, this study uses the Miles and Huberman model, through three steps of analysis (Miles and Huberman, 1994:10), namely 1) data reduction, data reduction (Data Reduction) Data reduction is the process of selection, focusing, simplification, and abstraction in the field notes. This activity continues throughout the implementation of the research, and is carried out by focusing on themes, making problem boundaries, and narrowing the results of obtaining extensive data according to the research focus. 2) Data Display is an activity to present information so that conclusions can be drawn and has a certain meaning The presentation of data is carried out in the form of paragraphs, sentences, terms, matrices, and tables 3) Verification or Conclusion Drawing / Verification verification is an activity

that has been carried out since the beginning of research activities, and is getting sharpened as it becomes more complete data collected.

1. Learning

Learning is a process of changing individual behavior through interaction with the environment. This interaction occurs a series of experiences - learning experiences (Oemar Hamalik, 2008: 28). According to Sugihartono et al (2007:74) learning is a process of gaining knowledge and experience in the form of changes in behavior and the ability to react which is relatively permanent due to the interaction of individuals with their environment. Learning is an activity carried out by the teacher in a programmatic manner that creates a process of interaction between fellow students, teachers and students and with learning resources. While learning is a translation of the word intruduction in Greek called intructus or intruerer which means conveying thoughts. Learning activities are designed to provide learning experiences that involve mental and physical processes through interactions between students, students and teachers, the environment and other learning resources in order to achieve learning objectives (Djamarah, 2010:324). Learning according to Wina Sanjaya (2011:13) learning is a system, which consists of various components that are interconnected with one another. In essence, learning is related to how to teach students or how to make students learn easily and are motivated by their own abilities to learn what is actualized in the curriculum as the needs of students (Muhaimin, 2002: 145). According to Law no. 20 of 2003 concerning the National Education System (Sisdiknas) article 1 paragraph 20, states that learning is a process of interaction between students and educators and learning resources in a learning environment (Depdiknas, 2003:7).

Based on the explanation above, learning is a system, which consists of various components that are interconnected with one another and is a series of activities carried out by students in order to achieve certain learning outcomes under the guidance, direction and motivation of the teacher. Saputro detailed that the components of the learning process include raw input, instrumental input, environmental input and structural input. Raw input, are students who become students or students who follow the educational process. These qualities are in the form of potential intelligence, talent, interest in learning, personality of students, and so on. instrumental input consists of teachers, curriculum infrastructure, materials/materials/messages, methods, media and evaluation. Environmental input consists of non-physical physical environment inside and outside the classroom. While the input structure is a formal institutional setting, for example school goals, educational goals, school vision and mission (Saputro, 2005:5).

A student is anyone who receives influence from a person or group of people who carry out educational activities. Students are a very important human element in educational interaction activities. It is used as the subject matter in all movements of educational and teaching activities. As a matter of fact, students have a position that occupies a decisive position in an interaction. The teacher has no meaning without the presence of students as the subject of coaching. So, students are the key that determines the occurrence of educational interactions (Djamarah, 2010:52).

James A. Benk argues that the basic needs of students can be seen from aspects of self-actualization (self-actualization), aspects of developmental tasks, aspects of developmental tasks, aspects of the theory of needs (the need theory) (James A. . Benk, 1991: 100). One of the theory of needs put forward by Louis Raths, that learners have eight emotional needs. Among them are: (1) need for love and affection (2) need for achievement (3) need for belonging (4) need for self-esteem (5) need for freedom from bad feelings (6) need for freedom from threats (7) need for security (8) the need to understand oneself (Nana Saodin, 1995:105). The subject matter is "the core given to students during the teaching and learning process, so the material must be made systematically so that it is easily accepted by students (Nana Sudjana, 2006: 25).

Adams and Barbara J. Love (2006), stated that there are four factors contained in the learning process, namely student innate factors, teacher innate factors, pedagogy factors, and curriculum content factors. 1) Teacher Factors: When entering the classroom, teachers already have their own innate, as expressed (Websters, t.t:743), Each individual has characteristics and traits or innate characteristics (heredty) and characteristics obtained from environmental influences 2) Factors Students, Students have their own innate, both public and personal, to overcome various horizontal conflicts, education can play a role in shaping students' views on life and increasing appreciation for diversity (Suryana, 2015: 294), 3) Curriculum factors, The multicultural education model includes the official curriculum and the hidden curriculum (unwritten and planned curriculum, but the process of internalizing values, knowledge and skills occurs among students), in the official curriculum, multicultural education should be integrated into all subjects and cross-curriculum activities. (Suryana, 2015:297) 4) Pedagogy factors, Pedagogy is not only discusses the art and science of teaching, but also encourages people to redesign and re-understand how to use it to formulate a curriculum that suits the needs of students and the progress of the times (Suryana, 2015: 300). Therefore, the four innate factors cannot be released in the learning process, two of which are inherent in each individual.

2. Learning Model

The word model is familiar with the term pattern. The model or pattern is usually used as a reference or guideline for making, designing, or carrying out an activity so that the results are as expected. Teaching and learning activities also need a model so that the implementation and results are effective and efficient. This model is called the learning model.

The learning model is a plan or a pattern that is used as a guide in planning learning in class or learning in tutorials. The learning model refers to the learning approach that will be used, including teaching objectives, stages in learning activities, learning environment and classroom management (Arends, 1997:7). According to Sagala (2007:5), the learning model is a conceptual framework that describes a systematic procedure in organizing student learning experiences. The learning model is a depiction of a learning environment designed in such a way that learning takes place effectively and efficiently. Characteristics of a good learning model: (1) There is intellectual emotional involvement of students through activities to experience, analyze, act, and form attitudes, (2) There is active and creative participation of students during the implementation of the learning model, (3) The teacher acts as a facilitator , coordinator, mediator and motivator of student learning activities, and (4) the use of various methods, tools and learning media (Masri Kudrat Umar et al, 2004:18).

The hierarchy of learning model components includes: (a) The learning approach can be interpreted as our perspective on the learning process, for example Student Centered Learning (SCL) and Contextual Teaching and Learning (CTL) Approaches, (b) learning strategy is a learning activity that must be done by the teacher. and students so that learning objectives can be achieved effectively and efficiently, (c) Learning methods are methods used to implement learning strategies that have been planned or arranged in the form of real and practical activities to achieve learning objectives, (d) Learning techniques are ways that done by someone in implementing a specific method, (e) Tactics is a person's style in using certain learning methods or techniques that are individual. (Indrawati, 2011:6-7).

The learning model describes learning from initial activities, core activities, to the end by involving various components in it so that learning objectives can be achieved optimally.

3. Multicultural Islamic Education

Education comes from the word learners, which means to maintain and provide teaching training, guidance regarding morality and intelligence of the mind (Tim Akar

Media, 2003: 107). Zuhairimi defines Islamic Religious Education as efforts systematically in shaping students so that they live according to Islamic teachings (Zuhairimi, 1981:25). In general, Islamic religious education is a subject developed from the basic teachings contained in Islam. These teachings are found in the Qur'an and al-Hadith. For the sake of education, through the process of ijtihad, the scholars develop Islamic religious education materials at a more detailed level. Islamic religious education subjects not only lead students to master various Islamic teachings. But the most important thing is how students can practice these teachings in everyday life. Islamic religious education subjects emphasize the integrity and integration between the cognitive, affective and psychomotor domains. The ultimate goal of Islamic religious education subjects in high school is the formation of students who have noble character. This goal is actually the main mission sent by the Prophet Muhammad SAW. Thus moral education is the soul of Islamic religious education. Achieving noble character is the real goal of education (Depdiknas, 2002:2).

Multicultural Islamic education is an effort to foster understanding, attitudes and character of diversity that is able to emphasize moral values, such as compassion, love for someone, help, tolerance, respect for diversity, and attitudes that uphold human values.

4. The Concept of Multiculturalism and Multicultural Education

The concept of multiculturalism is basically an acknowledgment of the diversity that exists. Mahfud explained that the word multiculturalism implies an acknowledgment of the dignity of humans who live in their communities with their own unique culture (Mahfud, 2009:75). Parekh, explained that multiculturalism is an understanding/ideology that recognizes the cultural diversity that exists inherent in certain communities because of the values and peculiarities contained therein, which are mutually different and can be distinguished from one another (Parekh, 2008:452).

Multiculturalism in the context of education as stated by Baidhowy is defined as the empowerment of all groups, including efforts to change attitudes as well as underlie school culture. Which efforts to make changes can be pursued through two paradigms, first, the paradigm of tolerance with the addition of curriculum content that does not change the basic concept of education. This tolerance can support appreciation, comfort, and tolerance for dissimilar groups in a context of cultural plurality. Second, the paradigm of transformation in the form of restructuring schools through a continuous process that involves all aspects of education, from curriculum to school culture, cultural material is not taught in a separate educational unit from the regular curriculum, but is fused in all academic areas (Baidhowy, 2005: 120). -121).

As for in principle, Tilaar's multicultural education provides opinions, First, multicultural education is based on equity pedagogy, Second, multicultural education is intended for the realization of Indonesian people who have intelligence and develop national personality who have good and broad knowledge, Third , global principles do not need to be overly wary if this nation understands the direction and can sort out the good and bad values contained in it (Tilaar, 2004:195). Haditono, explained that multicultural education is a process of values that are instilled in the form of a respectful, sincere, tolerant way of life towards cultural diversity that lives in the midst of a pluralistic society. Through multicultural education as a forum to instill awareness of multicultural values (Haditono, 2002:168).

Therefore, students need to be invited to see other cultures so that they can understand and finally be able to appreciate. The model is not by hiding other cultures or uniforming them as national culture so that local culture is lost. In multicultural education, each culture has its own values and truths, for that it is necessary to understand the relationship between cultural values, one way is through education. Furthermore, Ainul revealed that multicultural education is also to train and build students' character so that they are able to be democratic, humanist and pluralist in their environment (Yaqin, 2005:25).

Based on the explanation above, multiculturalism in multicultural education is basically an acknowledgment of respect for the existing diversity and being able to provide a sense of security to people who are different from themselves, filled with sincerity, tolerance for cultural diversity that lives in the midst of a pluralistic society.

5. The Relevance of Multicultural Education with the Goals of Islamic Education

Islamic education is interpreted as a conscious, planned effort in preparing students to recognize, understand, appreciate, and believe in the teachings of Islam accompanied by guidance to respect other religions in relation to inter-religious harmony to realize national unity and integrity (Majid, 2004: 130).).

In line with the expectations of the 2013 curriculum, it is explained that the purpose of Islamic education, Competence after Studying Islamic Religious Education and Character in Senior High Schools is: to improve the ability of students in terms of faith and piety to God Almighty in everyday life. The purpose of this education is then specifically formulated in Islamic Religious Education and Character Education as follows:

1. Growing aqidah through giving, fostering, and developing knowledge, appreciation, practice, habituation, and the experience of students about Islam so that they become Muslims who continue to develop their faith and piety to Allah SWT.

2. Realizing Indonesian people who are religiously obedient and have noble character, namely humans who are knowledgeable, diligent in worship, intelligent, productive, honest, fair, ethical, disciplined, tolerant (tasamuh), maintaining personal and social harmony and developing religious culture in life as citizens. society, citizens, and citizens of the world (Ministry of Education and Culture, 2016:5).

Multicultural education is basically in line with the goals of Islamic education, namely increasing faith and piety in students, so that they become human beings of faith, knowledge, have good tolerance and are able to maintain harmony in social life, state or in the wider world community.

6. The Basics of Multicultural Islamic Education in the Qur'an and Hadith

In fact, explicitly or implicitly, Allah has taught the values of multicultural Islamic education contained in the Qur'an and hadith. Among them are contained in the QS. Al-Hujurat [49]:13 which means:

"O mankind, indeed we have created you from a male and a female and made you into nations and tribes so that you may know one another. Verily, the most honorable of you in the sight of Allah is the one who is most pious among you. Verily, Allah is All-Knowing, All-Knowing." QS. Al-Hujarat [49]:13.

ased on the word of God in QS. Huud {11}:118) which reads: "If your Lord had willed, surely He would have made mankind a single people, but they are always in disagreement" (Surah Huud {11}:118).

Based on the word of God in QS. An-Nahl [16]:125

ٱدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلْحِكْمَةِ وَٱلْمَوْعِظَةِ ٱلْحَسَنَةِ ۖ وَجَٰدِلْهُم بِٱلَّتِى هِىَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ ﴿١٢٥﴾

"Call (people) to the way of your Lord with wisdom and good teaching, and argue with them in a good way. Verily, your Lord, it is He who knows best who has strayed from His path and He who knows best who is guided" (Surah An-Nahl 16:125)

Based on the word of God in the QS Ar.Rum [30]: 22). The teachings of Islam are symptoms of diversity that must be accepted, recognized and appreciated, this is in line with the concepts of al-ta'adudiyat (pluralism) and al-tanawwu'.

7. Multicultural Islamic Education Values

Value according to Befring (1997) value is a normative measure that influences humans to carry out the actions they live (Hamam, 2011:29). Multicultural Islamic Education values elevate core values derived from the principles of Islamic values based

on the Qur'an and Hadith. Which in subsequent developments are classified into three forms of values, namely: 1) values of democracy, equality, and justice; 2) human values, togetherness, and peace, and 3) social attitudes, namely: recognition, acceptance, and appreciation to others (Aly, 2015:78).

The roots of inclusive values that encourage the realization of multicultural educational values can be explained by using an approach based on the doctrines contained in the Qur'an and hadith including the values: Knowing each other (at-ta'aruf), At-ta'aruf, is the door the main gate in the process of interaction between individuals and groups, without differences in status, religion, culture, or skin color. This is contained in the Qur'an Surah al-Hujurat verse 13.

Moderate/fair (At-Tawasuth), This attitude of at-tawasuth is the identity of Muslims as stated in the verse affirmed in the Qur'an Surah al-Baqoroh: 143. Tolerant (At-Tasamuh), Islamic teachings not only teach the problem of hablun minallah but also , hablunminnas, therefore this tasamuh verse is contained in the QS. Al 'Imran: 159 this verse descended in connection with the Uhud war, the Messenger of Allah consulted with his friends, in carrying out the war the companions did not obey the prophet's command and left the hill of Uhud to take the ghonimah left by the enemy, but the enemy turned and attacked the Islamic troops so that many Muslim troops died, in this incident The Prophet was disappointed and hurt, but he remained gentle and forgave them. Please help (At-ta'awun), found in the QS. Al-Maidah: 2 In this verse, Islam teaches its followers to help each other regardless of ethnicity, religion, race, culture, or socioeconomic status. Harmony (At-Tawazun), At-Tawazun Attitude, this is taught by Islam so that its people can balance their lives, this verse is contained in QS. Al-Qasas: 77.

Multicultural values at the high school level and equivalent are described in the introduction to the syllabus for Islamic Religious Education subjects, (2016:1-2): that Islamic religious education and character education are education and balance between Faith, Islam and Ihsan which is manifested in human relations with Allah SWT, human relations with oneself, human relations with others and human relations with the natural environment.

8. Multicultural Learning Process in High School

The learning process itself, according to Hamalik, is an individual's process of changing behavior as an effort to meet their needs. This means that individuals will carry out learning activities if they face a situation of need. The need will encourage individuals to examine the behavior that exists in themselves, if they cannot meet these needs, they must acquire behavior with the learning process Hamalik (2012:13-14).

The standard learning implementation process is grouped into three stages, namely the preliminary stage, presentation of the material, as well as evaluation and follow-up. These three stages must be taken at each carrying out learning. If one stage is left out, it cannot be said to be a good learning process. 1) Preliminary Stage. The preliminary stage, known as the preparation stage, is the stage taken by the teacher when starting learning. Among them are generating student motivation, explaining learning objectives, repeating past lessons, connecting with current lessons and informing the use of ongoing learning materials, and placing the subject matter during lessons. This needs to be done by the teacher because if students do not know what the goals to be achieved in learning from the subject matter to be studied, they will think it is useless and in vain. If the preliminary activities are applied as a whole, it can be said that students already have a comprehensive picture of the material to be studied related to daily experience, are highly motivated to learn the subject matter and may be able to organize learning activities well. 2) Stage of Material Presentation. The stage of presenting the material is said to be the core stage, namely the stage of providing learning materials that were prepared by the previous teacher. The steps taken at the stage of presenting the material are the explanation of the material, the teacher provides opportunities for students to be involved effectively, provides reinforcement, organizes time, students, and facilities. 3) Evaluation and Follow-up Phase. The purpose of this stage is to determine the level of success of the stages of presenting the material. The activities carried out at this stage are checking the results of students' work, concluding the lessons that have been learned, giving assignments to students, and giving questions to students for homework (Lambok, 2010: 125).

The multicultural learning process has five dimensions according to Banks, and Banks (2010:20). that is; content integration, knowledge construction process, prejudice reduction, an equality pedagogy, and empowering school culture and social structure

Garcia in Smith explains that there are three supporting factors for optimizing the development of multicultural values in the learning process, including (a) the physical environment, (b) social (c) the teaching style of educators. An educator who is skilled and capable of organizing the physical and social environment and has a sensitive understanding of the socio-cultural background of students, will be able to easily create a conducive environment. Meanwhile, an equal social environment can be created by educators through the provision of equal rights, the use of a representative language, a sympathetic relationship between educators and students and fair treatment of all participants with various cultures. Multicultural education values in PBM are also carried

out through a social action approach. This means that students not only learn to understand social issues but what is more important is to take social action by involving students to interact directly in heterogeneous community conditions to increase their awareness of the values of diversity and differences inherent in the reality of social life in society. heterogeneous (Smith, 2002:110).

In addition to the physical and social environment, the style of teacher escort in the learning process is very influential on whether there are opportunities for students to share opinions and make decisions. The democratic leadership style is very suitable (Garcia, 1982:146).

B. Discussion

Learning Components Containing Multicultural Islamic Education Values at SMA Antarctica Sidoarjo and SMA NU 1 Gresik, East Java The components of learning at SMA Antarctica Sidoarjo are found in the teacher. The diversity of teachers can be seen, ranging from civil servant teachers, private sector, ranging from the level of one S-1 to Strata 2 or S-2, male and female, providing religious teachers according to the religion adopted by students. The policy of religious learning does not only facilitate one religion, but in Antarctica SMA it is facilitated by religious teachers according to the beliefs held by the students, in accordance with the National Education System Law in Chapter V regarding students, article 12 paragraph (1) (a) students receive religious education according to their religion and are taught by educators of the same religion. Learners with religious diversity, Islam, Christianity, Hinduism, there is a diversity of skills both super intelligent, intelligent, moderate and even slow, there are regular classes and effective classes for students with super intelligent skills.

Components of learning at SMA NU 1 Gresik The diversity of teachers can be seen, ranging from civil servant teachers, private sector teachers, starting from the undergraduate level to Strata 2 or S-2, male and female, native speakers with a diversity of Islam, Christianity were found. , from countries both from America, Ireland, Japan, as well as the diversity of skin colors, the culture brought by female native speakers who do not wear headscarves, and residents of SMA NU 1 Gresik can live side by side in harmony filled with tolerance with the diversity of native speakers and capable teachers. be a role model for their students. In line with what was conveyed by Syauqi and Naim, (2008:210), professional teacher figures must be able to become "spiritual" inspiration as well as mentors for their students so that a synergistic relationship between the teacher and

students can be established to facilitate the learning process and spiritual guidance. . Teachers at SMA Antartika Sidoarjo and SMA NU 1 Gresik give appreciation to students with good moral examples, for example giving appreciation with applause, nice words, or by showing thumbs up. According to Budaiwi, with an appreciation of the behavior of students, students are able to make students behave well, and can cause positive responses to students, this can also give birth to good habits in students' personalities (Budaiwii, 2002: 40).

The learning objectives at SMA Antartika Sidoarjo and SMA NU 1 Gresik show learning objectives that contain multicultural values, including learning materials packaged with a multicultural approach, both in matters of faith, noble character, tolerance, responsibility, democracy, scientific approach, method (Discovery learning). , Problem Based Learning (PBL), 3) Methods: Question and answer, discussion and role playing, at SMA Antarctica Sidoarjo found Islamic Religious Education teachers using concept maps to make it easier for students to understand the material with a short, dense and coherent plot based on Tony's theory Buzan. Learning media at SMA Antartika Sidoarjo and SMA NU 1 Gresik are IT-based with the use of an LCD projector to facilitate the diversity of students' skills and facilitate learning. both loci used learning materials from LKS and Bos books from the government. The teacher showed a democratic attitude by giving students the freedom to explore other sources of information, both from the library and the internet. The physical environment at both loci is designed to be as comfortable as possible by the institution, if in SMA Antarctica the class environment of the students is given the freedom by the institution to be designed by the students themselves with the creativity of the students in the class, so that when entering every classroom the students, teachers and anyone else Those who enter it will find different nuances, for example, in class XII, there are classes with mountain nuanced classroom designs, in other classes, there are classrooms with the nuances of traditional Padang houses or classrooms with Naruto caricature nuances, outside the classrooms are clean and comfortable, shady filled with trees and gazebos. gazebo with Balinese nuances and away from noise and psychic (environmentally friendly and friendly to students). The physical environment at SMA NU NU 1 Gresik is designed to be as comfortable as possible with classrooms that are always clean and tidy, there are picket officers from the students themselves who always go around in turns to monitor cleanliness, tidiness and order in the use of school attributes to provide a sense of empathy, responsibility. , discipline and care for the environment, as well as psychological (environmentally friendly, friendly to students with a culture: smile, greeting, salim, greeting, polite). In line with Smith who

stated that in the process of learning multicultural values in schools or the educational environment, it is conditioned to be a place of social interaction for all elements of the school with its diversity which is carried out democratically. With this social interaction, the condition of the school environment is designed with a dynamic setting, where communication and educative interactions can be established effectively (Smith, 2002:06).

The learning process, at SMA NU 1 Gresik is carried out by opening lessons with greetings by the teacher, inviting students to pray together following the information center which is connected in every classroom in Arabic, followed by reading the Koran every day one day. juz, followed by reading Asmaul Husnah, moving on to the learning process carried out with attendance, apperception, giving motivation by the teacher with exemplary stories and linking to simple questions by linking to the material to be studied and providing references for the material to be studied. Followed by core activities, with several activities starting from literacy activities, thinking critically the teacher gives students as many opportunities as possible to ask questions related to the pictures presented by the teacher, randomly dividing discussion groups to build multicultural nuances in students, followed by division of tasks. and group discussions, as part of the results of the discussion the discussion groups presented the results of the discussion represented by students who had agreed in the group who presented the results of the discussion, learning support media in the form of laptops, LCDs, student learning resources in the form of BOS books, LKS, books library books or via online media, during the learning process the teacher observes the attitudes of students including attitudes: nationalism, discipline, self-confidence, honest behavior, tough to face problems, responsibility, curiosity and care for the environment.

Closing activities are carried out by students by summarizing important points that appear in learning from the material discussed, the teacher checking the work of students, giving completed assignments given initials and given a ranking number, giving awards to groups that have good performance and cooperation. by the teacher based on the fairness and objectivity of the teacher.

Learning that has become a multicultural culture at SMA NU 1 Gresik includes picking up students with a culture of smiling, greeting, salim, polite, dzuhur and Friday prayers in congregation, istighotsah activities, tadarus al-qur'an, distribution of ta'jil on the moon. Ramadan, distribution of zakat, distribution of sacrificial animals on Eid al-Adha, blood donations, Rotibul Hadad activities in the school yard every month, cultural achievements both at national and international levels, as well as achievements in entering state universities at home and abroad .

The learning model of multicultural Islamic education at Antarctica Sidoarjo High School and NU 1 Gresik High School, by integrating all learning components based on multicultural Islamic values by respecting and accommodating cultural diversity in terms of students, teachers, goals, strategies or methods, media/ sources, tools/evaluations, environmental and assessment aspects using a scientific approach.

The core findings in this research are based on the focus of research at SMA Antarctica Sidoarjo and SMA NU 1 Gresik including:

The learning components that contain multicultural values at SMA Antarctica Sidoarjo and include:

1) the discovery of democratic, fair, humanist, tolerant teachers, being role models for students, students with religious diversity at Antarctica Sidoarjo High School are able to be tolerant, filled with a sense of responsibility, discipline and able to appreciate the differences that exist in learning both inside and outside class. At SMA NU Gresik, teachers were found who were democratic, tolerant, disciplined, responsible, able to be role models for their students and residents of SMA NU Gresik were able to live side by side with native speakers in a peaceful, humanistic, tolerant and friendly manner. Learning objectives that are conditional on multicultural values, teaching methods used by teachers accommodate the diversity of students and are able to reward students in the learning process, IT-based learning media that facilitate the achievement of learning objectives by facilitating students' understanding, the physical and psychological environment that is conducive to learning. allow students to interact comfortably. The implementation of attitudes always adheres to multicultural values. Among them are inclusiveness, tolerance, humanism, compassion, help, love of peace and so on.

2) The learning process of multicultural Islamic religious education is carried out inside and outside the classroom and multicultural value culture / habituation, for example the learning process is carried out by the teacher by providing an example of a democratic, fair, disciplined, responsible, humanist, and other attitude, learning outside the classroom for example picking up students in front of the gate a school with culture, smiles, greetings, greetings, salim, polite, both at SMA Antarctica Sidoarjo and SMA NU 1 Gresik, providing 22 extracurricular activities at SMA Antarctica Sidoarjo and 46 extracurricular at SMA NU 1 Gresik, as an effort by the institution to facilitate talent diversity and interests of students.

3) The learning model integrates learning components containing multicultural values.

C. Conclusion

Based on the research focus, data exposure and research findings, it can be concluded:

The learning components of multicultural Islamic religious education at Antarctica Sidoarjo High School and NU 1 Gresik High School are found in teachers, multicultural students, learning objectives, learning materials, learning resources Learning methods, physical and psychological environment that can accommodate the diversity of participants where school is a place that convenient for students

The learning process of Islam, which is based on the values of multicultural Islamic education at SMA Antartika Sidoarjo and SMA NU 1 Gresik, is carried out through learning that respects and accommodates cultural diversity, namely learning Islamic Religious Education subjects and learning values in school culture and achievement. Multicultural Islamic Religious Education Learning Model at Antarctica Sidoarjo High School and NU 1 Gresik High School, which integrates all learning components based on multicultural Islamic values that respect and accommodate cultural diversity in terms of goals, students, educators, strategies/methods, tools/ evaluation, environmental and assessment aspects. The core activity found that multicultural Islamic Religious Education subject teachers at Antarctica Sidoarjo High School used Tony Buzan's theory by using Concept Maps to facilitate students' understanding before and after the material discussed was delivered.

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