

THE IMPLEMENTATION OF MULTICULTURAL ISLAMIC EDUCATION VALUES IN LEARNING ISLAMIC RELIGIOUS EDUCATION (PAI) IN SCHOOL

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Abstract

This article is the result of research conducted at two multicultural elementary schools with multi-religious students and teachers. This research was intended to determine the value of multicultural education and the implementation of these values in Islamic religious education learning. This research utilized a qualitative approach with the type of case study. The data in this research were successfully gathered by means of observation, in-depth interview, and interpretation of related documents. Furthermore, the data in this research were then analyzed by using Robert K Yin's case analysis which contains five phases of analysis, specifically: (1) Compiling, (2) Disassembling, (3) Reassembling (and Arraying), (4) Interpreting, and (5) Concluding. Subsequently, a cross-site analysis was carried out by comparing and combining the findings obtained from each site. The research results showed that the values of multicultural Islamic education in PAI learning were successfully implemented by teachers through several stages, including: First; integrated multicultural values in the school's vision, mission, and goals, PAI Syllabus, and PAI Lesson Plans. Second; conducted learning process by using additive, transformative and social action approaches. Third; utilized democratic learning method by using various learning strategies such as dialogue, simulation and role playing, applied exemplary method, and mudzakaroh method. Fourth; evaluated the learning process by covering three assessment domains, particularly cognitive domain, affective domain, and skill domain. Fifth; practiced learning multicultural values in religious activities and social activities held by the school.

Keywords: Implementation, Multicultural values, Islamic education learning

INTRODUCTION

Educational institutions that have become massively diverse in culture and religion, such as Pelita Hati Elementary School of Jember and

St. Joseph Catholic Elementary School of Sukoreno, are just like a coin which has two sides. On the one side, it refers to gifts and opportunities as a means of learning tolerance and respect for diversity, but if the other side is not managed properly, this diversity may lead to division and trigger any conflict. Referring to that matter, these institutions are required to develop a greater understanding of multicultural values with the aim of producing tolerant students who are capable of appreciating differences and being able to live together peacefully in diversity.

Pelita Hati Elementary School and St. Joseph Catholic Elementary School are schools with multi-religious and multi-ethnic students, and several multicultural values have been promoted accordingly. This is not only caused by schools being recognized as a miniature of multicultural groups, but also due to several school programs that are intentionally designed and held simultaneously with desired goals, so that multicultural values may be properly promoted in schools and practiced regularly within the school, family and society environments.

Islamic Religious Education (hereinafter referred to as PAI) has a very crucial role in human daily life and is commonly regarded as one of the compulsory subjects that should be given to Muslim students. In addition to being able to form individual personalities, Islamic education is also recognized as the most empowering force which is capable of determining human achievement and productivity. Consequently, cultured humans are able to develop their personality levels to be creative and productive in creating culture. Furthermore, encouraging humans to have a sense of tolerance and respect for differences in beliefs is considered as a result of their education and understanding of the content of Islamic Religious Education material delivered by the teacher.

Dealing with the provision of Islamic Religious Education to students at the two research loci which have some characteristics in common, particularly their classification as multi-cultural, multi-religious and multi-ethnic schools, the researcher was interested in further exploring how the process of implementing the values of multicultural Islamic education in learning Islamic Religious Education at both loci of this research. The researcher was intended to further identify the values of multicultural Islamic education and its implementation by focusing the research on the PAI learning process at both research loci,

A. Research Results and Discussion

1. Multicultural Islamic Education Values

Referring to the results of interviews, observations and documentation searches that had been carried out at both research loci, particularly at Pelita Hati Elementary School of Jember and St. Joseph Catholic Elementary School of Sukoreno, several multicultural values were successfully revealed by the researcher, including: the values of tolerance, diversity, togetherness, justice, religion, mutual cooperation and friendship (*silaturrohmi*).

First: Tolerance Value. This value was developed at the two research loci, which was presented in the attitude of respecting differences in beliefs, appreciating friends who were carrying out worship, and advising as well as reminding each other of the obligations of followers of different religions. These three attitudes were developed and practiced accordingly by the school community, including teachers, school administrators and students.

Tolerance value is recognized as individual attitudes and actions of respecting differences in religion, ethnicity, opinions, attitudes, and actions

of others that are significantly different¹ Tolerance is associated with an attitude of mutual respect between individuals or groups in society with differences of opinion, views, religion, race, culture, and other differences. Differences in belief, race or ethnicity are considered as a necessity that should be respected as a form of our understanding of Allah Almighty's infinite power and greatness who deliberately created human beings with different characteristics, as explained in surah al Hujurat verse 13, regarding to the diversity of tribes, cultures and nations, and Surah Yunus verse 99,² which explains that Allah intentionally created humans to have different beliefs. Referring to that matter, Allah teaches us to always be tolerant and respectful towards followers of different religions, and has guided us to behave in accordance with the explanation in Surah al Kafirun verses 1-6.³

Mutual respect and tolerance towards other groups should be taught and practiced in human daily life, especially to Muslims who live in a multicultural group, because Islam has frequently taught its people to be tolerant of others. The Prophet Muhammad SAW, through his hadiths, such as the hadith narrated by Imama Ahmad about the absence of advantages between Arabs and non-Arabs except for their piety, said: *"All mankind is from Adam and Eve who were created from dust. An Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab except by piety and good action."* (HR. Ahmad).⁴ Moreover, the

¹ Kama Abdul Hakam and Encep Syarief Nurdin, *Metode Internalisasi Nilai-Nilai* (Bandung: Maulana Media Grafika, 2016), 123.

² And had your Lord willed, those on earth would have believed, all of them together. So, will you (O Muhammad) then complete mankind, until they become believers (QS Yunus verse 99)

³ 1. Say: "O disbelievers, 2. I do not worship that which you worship. 3. nor do you worship the One whom I worship. 4. And neither I am going to worship that which you have worshipped 5. nor will you worship the One whom I worship. 6. For you is your faith, and for me, my faith." (QS Al Kafirun 1-6)

⁴ Ahmad ibn Hanbal. 1993. Musnad Ahmad ibn Hanbal. Beirut: al-Maktab al-Islâmi. 1st Edition. Volume 5. p. 411

Prophet Muhammad had also directly provided examples of tolerance towards followers of other religions by standing to respect the body, when the Jewish body was brought out for burial.⁵

Second: Diversity Value. At the two research loci, teachers and students in schools had a diversity of religions, ethnicities, cultures and religious practices. This diversity did not lead to any divisions, but could increase the cultural treasures that were practiced in schools. Consequently, it could be utilized as a learning tool for students to be capable of living together with other people within the existing diversity.

Some of the verses of al Quran above indicated that the diversity that exists in this world has certainly been created by Allah's will, which allows us to get acquainted with each other and learn within the same life. Imam Syaukani in his commentary, *Fathul Qodir*, explained the interpretation of Surah al Hujurat verse 13, that all people are created from the same father and mother, namely Adam and Eve, so there is no reason to boast about lineage or ethnicity, because everyone is the same and is required to be mutually acquainted and live in harmony coexistently, except by piety and good action.

قوله: يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ هُمَا آدَمُ وَحَوَّاءُ، وَالْمَقْصُودُ أَنَّهُمْ مُتَسَاوُونَ لِاتِّصَالِهِمْ بِنَسَبٍ وَاحِدٍ، وَكَوْنِهِ يَجْمَعُهُمْ أَبٌ وَاحِدٌ وَأُمٌّ وَاحِدَةٌ، وَأَنَّهُ لَا مَوْضِعَ لِلتَّفَاخُرِ بَيْنَهُمْ بِالْأَنْسَابِ⁶

There are three main principles contained in Surah al Hujurat verse 13 in regards to living in diversity and difference.⁷ *First*, the principle of

⁵ "Jabir bin Abdullah said, "One day, we were sitting in front of the people who carry the body of a Jew. *The Prophet stood up and we soon followed. After that we said, "O Messenger of Allah, what passed earlier is the body of a Jew." Prophet then replied, "Am I not also a human being? If you all see people passing by carrying the corpse, then stand up!"*"(HR : Bukhori)

⁶ محمد بن علي بن محمد بن عبد الله الشوكاني اليمني، فتح القدير، دار ابن كثير، دار الكلم الطيب - دمشق، بيروت، 1414، الجزء 5 ض 79

⁷ Ngainun Naim and Ahmad Syauqi, *Konsep dan Aplikasi Pendidikan Multikultural*, Yogyakarta: ArRuzz Media 2008. Hal 123

plural is usual, which is referred to as belief and practice of living together by emphasizing pluralism as something that has become a commonplace in society and does not need to be debated and contradicted. The diversity of ways of thinking and acting on mankind in the context of space and time will permanently exist. Diversity in religion and culture is always able to provide nuances of the monotonous spectrum of life, and tends to be dynamic and dialectical. Therefore, Islam may not recognize stupidity and dogmatism. *Second*, the principle of equal is usual. The verse is recognized as normativity for mankind's new awareness of the reality of a plural world. This awareness is not only due to the ability to see the number of ethnicities and nations that are very diverse within this world. *Third*, the principle of modesty in diversity. Modesty is really required to be mature in responding to diversity, specifically a moderate attitude that guarantees the wisdom of thinking and acting. This is significantly different from fanaticism which often legitimizes the use of violent instruments in achieving certain goals.

When the Prophet Muhammad gave a sermon in Haji Wada', he also emphasized the existence of diversity in ethnicity, skin color, culture. Nevertheless, it cannot necessarily be used for boasting superior excellence or criticizing other cultures, but to be mutually acquainted with one another.

خَطَبَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوَدَاعِ إِذْ قَالَ: «يَا أَيُّهَا النَّاسُ أَلَا إِنَّ رَبَّكُمْ وَاجِدٌ وَأَنْ أَبَاكُمْ وَاجِدٌ لَا فَضْلَ لِعَرَبِيٍّ عَلَى عَجَمِيٍّ وَلَا لِعَجَمِيٍّ عَلَى عَرَبِيٍّ وَلَا لِأَسْوَدَ عَلَى أَحْمَرَ وَلَا لِأَحْمَرَ عَلَى أَسْوَدَ إِلَّا بِالْتَّقْوَى»⁸

Regarding to the understanding of the verses and hadiths previously mentioned, it may be clearly defined that diversity and pluralism are considered as necessities of life. However, Islam highly values differences. Moreover, in this diversity, Muslims are required to be mutually acquainted and learn about other cultures. All mankind is considered equal regardless of

محمد الطاهر بن محمد بن محمد الطاهر بن عاشور التونسي، التحرير والتنوير «تحرير المعنى السديد وتنوير العقل»⁸
الجديد من تفسير الكتاب المجيد»، الدار التونسية للنشر - تونس، 1984 الجزء 26 ص 26

any one of these diversity, and all of them come from the same father and mother, namely the prophet Adam and his wife, Eve.

Third: Togetherness Value. The togetherness that existed in the students at the two research loci was encountered in the activities that were carried out jointly by involving all diverse students, such as in the celebration of religious holidays, the implementation of social service, or other activities. The students were apparently not awkward or felt exclusive sitting together and carrying out activities together even though there were clear differences in religion, ethnicity, and culture between them.

Fourth: Justice Value. The value of justice applied at the two research loci included fair treatment of the granting of rights to all students, by not distinguishing between religion and ethnicity. Each student was provided with religious lessons that matched their beliefs. Moreover, every religious adherent was also provided with the right to celebrate their religious holidays. This was apparently supported by the school through the establishment of the activity as a routine school program by providing the necessary allocation of funds. The provision of religious education in accordance with the beliefs of students is the duty and obligation of educational institutions as stated in Law Number 20 of 2003 concerning the National Education System, article 12, paragraph (1) letter a, which mandates: “Every student in every education unit has the right to receive religious education according to his or her religion and is taught by educators of the same faith.”⁹ Every student has the right to receive religious

⁹ National Education Standards (NES) and Law Number 20 of 2003 concerning the National Education System (Bandung: Fokusmedia, 2005), p. 101.

lessons according to his or her religion, either in public schools or private schools.

Fifth: Religious Value. At Pelita Hati Elementary School of Jember, religious values were encountered in several activities, including; Dhuhur prayers in congregation, Friday prayers, Prayers before and after studying, Romadlon Pondok activities, Eid al-Fitr celebrations, Eid al-Adha celebrations, commemoration of the birthday of the Prophet Muhammad SAW. These various activities were in conformity with the religious spirit and were carried out as a manifestation of religious human practice. Likewise at St. Joseph Catholic Elementary School of Sukoreno, religious values were revealed at Christmas celebrations, Easter celebrations, Eid al-Fitr celebrations and Galungan celebrations, and commonly seen in prayer activities conducted before and after studying. However, the school prayer had been patently provided by the school and was more similar to a special prayer offered by certain religious people. Joint prayer performed by Muslims and non-Muslims frequently leads to pros and cons among Muslims. A number of people state it is permissible, some say it is forbidden and some even argue that it is permissible if the contents do not generate a contradiction with Islamic law, but the joint prayer conducted at school should be prohibited if it is found to be contrary to Islamic law.¹⁰ However, there are several laws that have been affirmed referring to the MUI (Indonesian Ulema Council) decision concerning joint prayer, including: 1) Joint prayer performed by Muslims and non-Muslims in principle is not regulated in Islam. Therefore, it is recognized as innovation in religious matter (*bid'ah*). 2). Certain kinds of joint prayer are deemed *HARAM* such as Joint Prayer by inviting people to “Every religious leader

¹⁰ The results of Bahtsul Masail Al Diniyyah AL Waqiah, the XX NU Congress of the Lirboyo Islamic Boarding School of Kediri, November 21-29, 1999

prays in succession” and a Muslim saying “Amen” to the prayer of a non-Muslim. 3). Joint Prayer by inviting people to “Muslims and non-Muslims pray collectively” (which required Muslims and non-Muslims to read a prayer text together) is deemed *HARAM*. 4). Joint Prayer by inviting people to “A non-Muslim leads the prayer” is deemed *HARAM* to be followed and agreed upon by Muslims. 5). Joint Prayer which invites people to “An Islamic figure leads the prayer” is not forbidden (*MUBAH*). 6). A form of prayer which invites people to “Each pray in their own way” is acceptable (*MUBAH*).¹¹

Sixth: Mutual Cooperation Value. Mutual cooperation had been practiced in the two educational institutions that became the loci of this research. The form of mutual cooperation was reflected in several school programs such as religious celebrations, social services, and the slaughter of Qurban animals. Mutual cooperation is not only practiced by assisting in the form of material, but could be in the form of energy assistance, suggestions and advice provided to others regardless of religion or class differences.

وَقَالَ أَهْلُ التَّأْوِيلِ: هَذِهِ الْآيَةُ تَدُلُّ عَلَى جَوَازِ الْبِرِّ بَيْنَ الْمُشْرِكِينَ وَالْمُسْلِمِينَ، وَإِنْ كَانَتْ
الْمُؤَالَاةُ مُنْقَطِعَةً، وَقَوْلُهُ تَعَالَى: وَتَقْسِطُوا إِلَيْهِمْ قَالَ ابْنُ عَبَّاسٍ يُرِيدُ بِالصِّلَةِ وَغَيْرِهَا إِنَّ اللَّهَ يُحِبُّ
الْمُقْسِطِينَ يُرِيدُ أَهْلَ الْبِرِّ وَالتَّوَّاصِلُ¹²

According to the description above, the content of Surah al Mumtahanah verse 8 explains that there should be no affection or alliances with an enemy party but good relations can be maintained with those who do not oppose the Muslims. There is no harm in dealing kindly and justly with those disbelievers, who may not be practically engaged in hostile

¹¹ Fatwa of the Majlis Ulama' Indonesia Number 3/MUNAS VII/MUI/7/2005 on July 28, 2005, regarding Joint Prayer

¹² Fakhruddin Ar Rozzi, Mafatikhul Ggoib, Tafsir Al Kabir, (Beirut : Darul Ikhyia, 1421) 521 3rd edition, Volume 29, p. 521

activities against Islam and the persecution of the Muslims. In several hadiths, the Prophet gave an illustration of how togetherness and unity among Muslims should be built with an attitude of mutual cooperation. Particularly, the hadith that describes: “Fellow Muslims are like one body in compassion, when any limb of it aches, the whole body ache”,¹³ and the hadith that describes: “A believer to another believer is like a building whose different parts enforce each other”.¹⁴ All of these indicate the importance of promoting an attitude of mutual cooperation.

Seventh: Friendship (Silaturrohmi) Value. Connecting kinship to fellow Muslims and to non-Muslims had become a tradition for students of St. Joseph Catholic Elementary School of Sukoreno. This culture had been widely developed in a society consisting of various beliefs. Moreover, this habit of gathering was carried out during celebrations of every major religious day followed by students. After school, they made visits to community places and shared in the joys of religious celebrations together. In regards to doing good and staying in touch with non-Muslims, al Quran has explained in Surah al Mumtahanan verse 8, that we are allowed to do good to people who do not oppose the Muslims.

Referring to the interpretation of the verse above, the contemporary commentator, Wahbah al-Zuhayli, explained in his commentary, *al-Tafsir al-Munir*, that in the verse previously mentioned, Allah allows Muslims to establish relationships with non-believers, particularly to maintain ties of kinship, take advantage of neighbors, obey promises and so forth. Non-Muslim groups, in Wahbah al-Zuhayli’s view, are disbelievers who make

¹³ الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْأَنْبِيَانِ يَشُدُّ بَعْضُهُ بَعْضًا Al-Bukhâri. “Kitâb al-Adab, Bâb Ta’âwan al-Mu’minîn Ba’dahum Ba’dan”, Al-Jâmi’Al-Shahîh. Jilid IV. (Cairo: Al-Maktabah Al-Salafiyah, 1400 H.), 96

(HR. Muslim) مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِهِمْ وَتَعَاظِفِهِمْ وَتَرْحَامِهِمْ، مَثَلُ الْجَسَدِ، إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى

truces to the believers which is commonly referred to as *ahl al-‘ahd*.¹⁵ Meanwhile, Ibn Jarir al-Tabari, 839-923 AD, in his commentary stated various opinions of scholars about the meaning of the word *alladhina lam yuqatilukum* which consisted of several opinions of friends and *tabi’in*, then concluded that the non-Muslim group is referred to as *Jam’u Asnafil Milal wal Adyan* which means all religions other than Islam (in accordance with the Indonesian translation).¹⁶

Regarding to the explanations, it is clearly defined that Islam allows Muslims to connect *ukhuwah* kinship to non-Muslims. Moreover, Muslims are required to mutually connect *ukhuwah* kinship and strengthen each other, as the Prophet’s description that “Fellow Muslims are like one body in compassion, when any limb of it aches, the whole body ache”.¹⁷ The Prophet also once described that “A believer to another believer is like a building whose different parts enforce each other”.¹⁸

In regards to the results of empirical data on the values of multicultural Islamic education and its relationship with theoretical studies sourced from al Quran, Hadith and the opinions of education experts, it may be inferred several concepts, including:

- [1] The roots of inclusive values that were encountered in the field consisted of “*tasamuh*” (tolerance), “*ta’awun*” (mutual cooperation), and “*tawazun*” (harmony). As the concept and view of Prof. Tolchah

¹⁵ Wahbah al-Zuhayli, al-Tafsir al-Munir , Juz 27 (Damascus: Dar al-Fikr, 1991), p. 70.

¹⁶ Ibnu Jarir At Tobari, Al-Tabari, Jami’ al-Bayan, Juz 12, p. 62.

¹⁷ مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّيْرِ وَالْحُمَى

“Fellow Muslims are like one body in compassion, when any limb of it aches, the whole body ache”. (HR. Muslim).

¹⁸ الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا

“A believer to another believer is like a building whose different parts enforce each other.” [Shahih Muslim No.4684]

Hasan, it is considered as a positive indication in a plural society to live together, respect each other and accept the differences that exist between them in order to build togetherness in cultural life.¹⁹

- [2] The values of Islamic education developed at the two research loci were based on the principles of democracy, equality and justice, and were oriented towards the attitude of togetherness by developing an attitude of acknowledging, and appreciating cultural diversity, strengthening the theory of values of multicultural Islamic education initiated by Abdullah Aly²⁰ According to him, there are three points contained in the values of multicultural Islamic education. The three characteristics of multicultural education are: (1) multicultural Islamic education based on democracy, equality and justice; (2) multicultural Islamic education oriented to humanity, togetherness, and peace; (3) multicultural Islamic education which develops an attitude of acknowledging, accepting, and appreciating cultural diversity.
- [3] The multicultural values that were encountered and developed at the two research loci were generated from the results of the education process that was continuously carried out in shaping the character of students who were capable of realizing, acknowledging and appreciating differences (pluralism). This was urgently needed to be done because diversity is recognized as a necessity. Therefore, multicultural education was directed to shape the character of students who understand and practice multicultural values.

¹⁹ Muhammad Tholchah Hasan, *Pendidikan Multikultural sebagai Opsi Penanggulangan Radikalisme*, (Malang: Lembaga Penerbitan Universitas Islam Malang, 2016), p. 41

²⁰ Abdullah Aly, *Pendidikan Islam Multikultural di Pesantren, Telaah terhadap Kurikulum Pondok Pesantren Modern Islam Assalaam Surakarta* (Yogyakarta: Pustaka Pelajar, 2011), p.109

2. Implementation of Multicultural Islamic Education Values in PAI Learning

a) The basis for implementing multicultural values in PAI learning

All education providers at the level of policy, management, to implementers (teachers) with various levels, both macro and micro levels, refer to the national education goals stated in Article 3 of the National Education System Law, Number 20 of 2003, that is aimed: *at developing learners' potentials so that they become persons imbued with human values who are faithful and pious to one and only God; who possess morals and noble character; who are healthy, knowledgeable, competent, creative, independent; and as citizens, are democratic and responsible.*²¹ The purpose of national education as a reference for education providers in Indonesia is considered to be central. Consequently, all orientations of national education activities substantially refer to the goals of national education. The face of the Indonesian nation in the future may conceptually be reflected from the formulation of national education goals, because the formulation of national education goals has been stated in the article of legislation, which demands to be carried out by all elements of the Indonesian nation, specifically education providers.

Furthermore, the meaning implied in the formulation of the national education goals contains the values of multicultural education which should be translated by the educational unit into the vision, mission and goals of the institution. Consequently, it can be used as a basis for implementing learning in schools. Each educational institution must first define the vision of the institution which is commonly referred to as a realistic picture of the

²¹ Law No. 20 of 2003 on National Education System

future and intended to be realized within a certain period of time,²² and establish a mission as a form of elaboration of the vision that states operational steps or superior strategies to realize the vision of an institution,²³ as well as formulate the goals of educational institutions as ideals to be realized in the future and described in general and relative terms, without any limitations and time.²⁴

Therefore, the implementation of multicultural values in learning must be initiated by incorporating these values into the formulation of the school's vision, mission, and goals. This had been done by the two institutions that became the loci of this research. Moreover, multicultural educational institutions in principle are required to include multicultural values in every school activity as an effort to educate students to be capable of realizing, recognizing and appreciating differences (pluralism). Furthermore, from the vision, mission and goals of the school, strategic steps should be taken to achieve the vision that has been set, including steps in designing an appropriate curriculum that will be implemented in learning in which the contents of the institution's vision are reflected. By implementing those matters, it will be clearly seen how learning, which is the smallest part of national education, can be in line with the national education goals that have been stipulated in the law.

With regard to religious education in schools, the National Education System Law, Article 12 paragraph (1) stated that: every learner in an educational unit is entitled to receive religious education in accordance with

²² Imam Machali & Ara Hidayat, *The Hand Book Of Education Management*. 2nd Ed, p. 253-254

²³ Suyadi, *Manajemen PAUD: TPA-KB-TK/RA*, 1st ed. (Yogyakarta: Pustaka Pelajar, 2011), p. 44

²⁴ Barnawi & Muhammad Arifin. *Buku Pintar Mengelola Sekolah (Swasta)*, (Jogjakarta: Arr-Ruzz Media. 2012), p. 56

his/her religion, imparted by an educator who has the same religion.²⁵ Each school is obliged to provide space for students with different religions and ensure that no discrimination is carried out. Thus, the provision of religious lessons in schools must be carried out including Islamic religious education for Muslim students, and the provision of material and the implementation of learning must also be directed in accordance with the objectives of national education and adapted to the vision and mission of the school.

At both research loci, several multicultural values had been raised in the school's Vision, Mission and Goals. The vision and mission of these schools should not be made out of the meaning implied in the goals of national education. If examined more deeply, in the formulation of the goals of national education as stated in article 3 of the law on the National Education System Number 20 of 2003, there are multicultural values that must be achieved, specifically: *at developing learners' potentials so that they become persons imbued with human values who are faithful and pious to one and only God; who possess morals and noble character; who are healthy, knowledgeable, competent, creative, independent; and as citizens, are democratic and responsible.*

b) Planning for the Implementation of Multicultural Islamic Education Values in PAI Learning

Learning is a process of interaction between students, educators, and learning resources in a learning environment,²⁶ while Islamic religious education learning is recognized as the entire process of learning Islamic Religious Education that is encountered in schools, including classroom learning, or the implementation of PAI learning in various religious

²⁵ National Education Standards (NES) and Law Number 20 of 2003 concerning the National Education System (Bandung: Fokusmedia, 2005), p. 101

²⁶ Government Regulation Number 13 of 2015 concerning the second amendment to government regulation number 19 of 2005 concerning National education standards.

activities programmed and carried out by PAI teachers. In an effort to implement PAI learning efficiently, a teacher requires careful planning and preparation, especially before carrying out the learning process. Planning is frequently interpreted as a process of compiling necessary activities to maximally achieve the desired goals. This is as stated by Abdul Majid that planning is the process of defining the steps to achieve the specified goals. The plan can be formulated with reference to the needs within a certain period of time depending on the intention of the planner, but the plans made must be carried out easily and accurately²⁷

At Pelita Hati Elementary School, the PAI learning tools had been completed before the semester learning begins, and had obtained the approval and signature of the principal, including the adjustment of learning changes from the face-to-face learning system to an online learning system due to the Covid-19 outbreak. PAI teachers had updated the lesson plans by adjusting the learning methods used and the use of learning media by synchronizing the conditions and situations as well as the availability of learning resources and media. Having regard to the implementation of multicultural values in PAI learning, teachers are highly required to interpret the meaning implied in the vision, mission of the school to then be broken down in the Core Competencies and Basic Competencies contained in the syllabus, and explained clearly in the lesson plans. Therefore, the multicultural value may be included in the PAI material integrally, specifically in the learning process starting from lesson planning, implementation and learning evaluation.

In planning the PAI learning process in the two research locations, the values of multicultural Islamic education were included in the Core

²⁷ Abdul Majid, *Perencanaan Pembelajaran*, (Bandung: Remaja Rosdakarya, 2005) p.

Competencies and Basic Competencies contained in the syllabus, and included in the lesson plans. Subsequently, the learning process was carried out using the 2013 curriculum by means of a scientific approach. Moreover, the assessment used at the two research locations was an authentic assessment. Furthermore, these multicultural values were practiced in various religious activities such as the celebrations of Eid al-Fitr, Eid al-Adha, birthday of the Prophet Muhammad SAW, Christmas, and also practiced in social activities such as social services.

c) PAI Learning Implementation

Several approaches to multicultural education that were practiced and implemented in PAI learning at the two research locations include: 1) Additive approach: incorporated materials, concepts, themes from the perspective of multicultural education on PAI learning without changing the structure. 2) Transformation approach: changed the basic assumptions of the curriculum and promoted students' basic competencies in viewing concepts, issues, themes, and problems from several ethnic and religious perspectives and points of view. 3) Social action approach: students took action related to concepts, issues, or problems studied in real activities, such as religious activities and social activities. Regarding to the explanation above, this multicultural education approach targets all students to study various cultures ("multicultural") including various religions to promote human rights (everyone has rights by nature as human beings to be treated humanely), the right to embrace religion according to belief, to respect differences (ethnic and cultural differences are not necessarily used as a parameter to measure other cultures, especially some people who consider themselves to be superior and others as inferior), and the right to be responsive and willing to be involved in overcoming the problem of equality (human equality regardless of different races, colors and cultures).

Democratic learning can be applied in implementing multicultural education, where teachers may utilize a variety of learning strategies, such as dialogue, simulation, role playing, observation, and case handling. Through dialogue, the teachers may discuss the contribution of various cultures and people from other religions in living together as a nation. In addition, the teachers may also discuss that all people from any culture are also using the work of other people from other cultures. Meanwhile, through simulation and role playing, students are facilitated to portray themselves as people with certain religions, cultures, and ethnicities in their daily interactions. In certain situations, joint projects and committees are needed to be held, involving various kinds of students from various religions, ethnicities, cultures, and languages. Furthermore, through observation and case handling, students and teachers are facilitated to stay a few days in a multicultural society. They are asked to observe social processes that occur between individuals and groups, as well as to mediate when conflicts are found between them.

By applying these learning strategies, students are assumed to have deep insight and understanding about the diversity in social life. Moreover, they will gain real experience to involve themselves in practicing the values of multicultural education in everyday life. The attitude and behavior of tolerance, sympathy, and empathy will then grow in each student. Thus, the learning process facilitated by the teacher is not only oriented to the cognitive domain, but also to the affective and psychomotor domains simultaneously.²⁸

d) Multicultural education practice

²⁸ Aly Abdullah, "Pendidikan Multikultural dalam Tinjauan Pedagogik"

After students obtained knowledge about the value of multicultural Islamic education through the classroom learning process, the moments of various religious celebrations were then used as learning means for students at the two research loci, by involving all students in celebrations of other religions. This may effectively provide a better understanding, and may train the formation of an attitude of tolerance and respect for existing differences. These religious activities were referred to as school programs that were routinely carried out as part of religious practice for multi-religious students at the school. Consequently, apart from being a school program and religious practice, these activities may also be used as a multicultural laboratory designed as a vehicle for multicultural learning for students, so that they have an attitude of tolerance and mutual respect for differences. Moreover, this attitude is significantly needed in the life of a multicultural society.

Practicum is an activity that aims to equip students to better understand theory and practice. According to Zainuddin, through practicum activities, several significant matters that may be obtained by students include 1). Practical activities may train skills of students, 2). Students are provided the opportunity to apply and integrate their knowledge and skills in practice, 3). Students are able to provide something scientifically or to conduct scientific inquiry, and 4). Students are able to appreciate the knowledge and skills of inquiry.²⁹ Practicum activities have certain advantages compared to other methods. Practicum activities are capable of providing students with opportunities to acquire knowledge of episodes, all real events that exist. Episode knowledge is a form of knowledge with high

²⁹ Susanti, Rahmi.2013. Pengaruh Penerapan Pembelajaran Berbasis Masalah pada Praktikum Fotosintesis dan Respirasi untuk Meningkatkan Kemampuan Generi Sains Mahasiswa Biologi FKIP Universitas Riau. Jurna Nasional. Palembang: Unpublished

retention and may be remembered over a long period of time and may be reused more easily³⁰ Practicum or experiment aims to provide opportunities for students to find their own learning concepts and develop a rational way of thinking.

In addition to religious activities, the practice of multicultural education at the two research loci was also carried out through social service. This activity was carried out twice a year, specifically at the same time as Christmas celebrations, and during the celebration of the birthday of the Prophet Muhammad SAW. This activity was carried out by collecting funds from students and the teacher council to be distributed to the poor in the area around the school, and distributed to social institutions around Jember.

B. Conclusion

Based on the results of data processing and analysis that had been carried out in this research in regards to the implementation of the values of multicultural Islamic education in PAI learning which had been elaborated in previous chapters, the researcher concludes several important points as follows:

First: The values of multicultural Islamic education that were encountered at Pelita Hati Elementary School of Jember and St. Joseph Catholic Elementary School of Sukoreno consisted of; the values of tolerance, mutual cooperation, justice, religion, diversity, togetherness, and friendship (*silaturrohmi*).

Second: The process of implementing the values of multicultural Islamic education in PAI learning is as follows: (1) Integrated multicultural values into the school's vision, mission and goals, incorporated

³⁰ Robert E, Slavin.2010. Cooperatif Learning Teori Riset dan Praktik. Bandung: Nusa Media

multicultural values in Core Competencies and Basic Competencies in the PAI Syllabus, and promoted PAI Learning Development Plans. (2) included materials, concepts and themes about multiculturalism (additive approach), promoted students' basic competencies in viewing materials, concepts and themes from various ethnic and religious perspectives (transformative approach), and required students to take action on materials, concepts and themes in the form of real activities such as religious activities and social activities (social action approach) (3) utilized various learning strategies such as dialogue, simulation and role playing (democratic learning method), applied directly the multicultural values in schools (exemplary method) and reminded each other of obligations and responsibilities (*mudzakaroh* method), (4) Practiced the multicultural values learning in religious and social activities held by the school.

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