



INTERNALIZATION OF MULTICULTURAL VALUES IN THE LEARNING PROCESS OF ISLAMIC RELIGIOUS EDUCATION

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Abstract

This research aims to describe, analyze and interpret the multicultural values contained in the learning process of Islamic Religious Education. The internalization process of multicultural values in the learning process of Islamic Religious Education. The internalization model of multicultural values in the learning process of Islamic Religious Education at Muhammadiyah Vocational High School 1 Ngoro. This research used a qualitative type with Crasswell's realist ethnographic approach. Data collection techniques used participant observation techniques, in-depth interviews, and documentation. Informant determination technique used purposive sampling and snowball sampling techniques. Data analysis techniques used *J.Spreadly* analysis techniques, which perform four-step analysis: domain analysis, taxonomic analysis, component analysis, and cultural theme analysis. While the technique tests the validity of data using methods of triangulation of sources, methods, and theories. The results of this research are *the first*, multicultural values contained in the learning process of Islamic Religious Education at SMK Muhammadiyah 1 Ngoro are honest, disciplined, responsible, caring, polite, environmentally friendly, mutual cooperation, collaboration, peace-loving, responsive and pro-active. *The second*, The internalization process of multicultural values in the learning process of Islamic Religious Education at SMK Muhammadiyah 1 Ngoro Jombang through three different processes in the internalization of these values are processes through transparency; the teachers become models or examples for students. Through habituation, prayer at the beginning of lessons, habituation of congregational dhuha prayer, congregational dhuhur prayer, and congregational Friday prayers, clean and healthy living culture, 3S culture (Smile, Greetings, Salim). Cultivate a skilled and independent attitude through equality in association with democratic attitudes, attitudes of togetherness, attitudes of respect for differences and diversity in association. *The third*, the internalization model of multicultural values in the learning process of Islamic Religious Education in SMK Muhamadiyah 1 Ngoro Jombang based on data and analysis of researchers. The theoretical findings of this study are that Researchers named the Cross Culture and Religion Model. There are three forms, namely with the Islamic Religious Education Learning Process by including the K13 curriculum in subjects with multicultural values as in core competence and basic competence. With habit forming, consistent and programmatic learning: Consistent in moral development, language skills

and worship. Programmatically carry out coaching activities regularly and periodically. By the examples, the teacher's example in morals, manners, and good habits that are taught and familiarized with the real examples practiced by students in school until returning home.

Keywords: *Internalization of Values, Multicultural Values, Learning Process of Islamic Religious Education.*

A. Introduction

Internalization of multicultural values in the learning process of Islamic Religious Education which emphasizes diversity in equality, difference is an unavoidable fact which is then appreciated and respected in the same degree so that it does not consider elements of ethnicity, language, culture, religion, religious sects, Socio-economic students owned are more valuable than others.

SMK Muhammadiyah 1 Ngoro, Jombang Regency has an 'image' as a friendly or socially compact school. This is illustrated by the relationship between school members who are familiar and filled with a sense of kinship, promoting cooperation, independence, mutual respect, friendliness and respect for all of its citizens, which is reflected in the various interactions shown by school residents both internally and by school residents. other. Even though they have different ethnicities, languages, cultures, religions, religious sects, socio-economics, they still live in harmony and tolerance, walking hand in hand without any significant friction in this school.

SMK Muhammadiyah 1 Ngoro is a vocational school that has areas of expertise; Department of Light Vehicle Engineering, Department of Computer Network Engineering, Department of Motorcycle Engineering. There are at least 4 religions adopted by students in this school, namely Islam, Christianity, Catholicism and Hinduism. However, the learning process activities at SMK Muhammadiyah 1 Ngoro are carried out democratically, tolerant of diversity, culture, ethnicity, religion that exist in the life of the school community and are supported by a comfortable and pleasant school environment. Students in their daily interactions are tolerant of each other in accepting a difference, not discriminating, discriminating against friends, especially those with different beliefs, sometimes disputes occur but remain under control. (Int.01/10/10/2019).

The implementation of PAI learning process activities with the values contained in multicultural values have been implemented at SMK Muhammadiyah 1 Ngoro as well as other subjects. The implementation of the PAI learning process with the values contained in multiculturalism is internalized through PAI lessons and subjects other than PAI. Through internalizing the values contained in the multicultural values in the material.

SMK Muhammadiyah 1 Ngoro is located on JL Patimura No. 9, Dusun/Village: Brejel/Ngoro, Ngoro District, Jombang Regency. SMK Muhammadiyah 1 Ngoro is a private vocational school located in the province of East Java. Founded on July 16, 2001 under the auspices of Persyarikatan Muhammadiyah. This school uses Islam as the main guide for its religious education. Competency Skills include: Light vehicle engineering. Motorcycle engineering. Computer and Network Engineering. Community life in the school environment is full of intimacy, peace, mutual respect, and respect. This can be seen from the harmonious good relationship among educators, education staff and students; although they come from various ethnic, linguistic, cultural, religious, and socio-economic backgrounds. And it can be called a multicultural society in the school institution of SMK Muhamadiyah 1 Ngoro. This fact can be seen when the effective day of the learning process, it looks like a conducive school environment. (Ob./03/09/2019).

Although the majority of students in this school are Muslim, there are also students who are Christian, Catholic and Hindu. In everyday life, the learning process at this school also emphasizes tolerance and pluralism. The background is from different ethnic groups, languages, cultures, religions, religious sects, socio-economics of students, even if there are Islamic religious education lessons when someone other than Islam and wants to take part in learning in class is also welcome, however the teacher also does not impose related beliefs and religious teachings adopted by students. However, even though schools have not been able to facilitate teachers other than non-Muslims to strengthen their religious material, non-Muslims such as Protestant Christians, Catholic Christians, Hindus, can come to the priest, priest or pastor and so on. They strengthen students' religious education by contacting school involvement through information facilities, as well as informing them that there are students who attend school here. In religious activities students are also involved in welcoming religious holidays at school, especially the commemoration of Islamic holidays but not the rituals.

SMK Muhamadiyah 1 Ngoro also emphasizes on multicultural education, this can be seen from the variety of ethnic backgrounds, languages, cultures, religions, religious sects, socio-economic students and the location of the 01 Muhammadiyah Vocational High School even though it is under the auspices of the Jombang Muhammadiyah organization organization. but it is located within the Nahdliyin community and adjacent to the GKJW Church of the Ngoro Jombang Congregation. Around SMK Muhammadiyah 1 Ngoro, there are also schools under the auspices of the Nahdlatul Ulama (NU) organization in the Ngoro area, including MI Maarif, SMK Maarif Ngoro and Ormas wakhidiyah including SMP IT Attahdzib, SMK Ihsaniat Ponpes Attahdzib Rejoagung Ngoro Jombang. Although it is

located in an area that is surrounded by the majority of nahdliyin, the school is under the auspices of NU and is also a wakhidiyah school. SMK Muhammadiyah 1 Jombang strives to become an institution based on progressive Islam that still prioritizes tolerance and pluralism. (Ob./03/09/2019).

In the implementation of learning in our schools, especially Islamic Religious Education learning using the K.13 curriculum in this curriculum. Each learning uses a scientific approach to increase the creativity of students. Namely: Observing, Questioning, Trying, Reasoning, Creating. So that our students become more active and able to reflect on the teaching material from the teacher. (Int.05/05/10/2020).

The curriculum applied in the learning process until now uses the 2013 curriculum which is thick with multicultural values as in the core competencies and basic competencies of this curriculum also leads to the use of a curriculum that recognizes and respects cultural diversity. So that with the content of these values, learning Islamic Religious Education subjects is also a mandatory lesson at SMK Muhammadiyah 1 Ngoro, has a strategic position in realizing multicultural awareness to students. Islamic religious education subjects should be the central point in instilling multicultural values. (Int.02/10/10/2019).

SMK Muhammadiyah 1 Ngoro is trying to internalize the contents of the national curriculum (K13). Through a learning process that respects diversity and continues to strive to preserve the culture of the archipelago. This statement is proven by learning activities that are not only carried out in the classroom in the form of subjects, but also various habituation activities, and the development of attitudes and values contained in the curriculum through curricular and co-curricular and extracurricular activities including school events in the form of excitement. cultural activities that are packaged through school activities. (Int.01/10/10/2019).

In religious learning the teacher may not present/teach learning material exclusively, but the teacher must also introduce the existence of different religious beliefs/schools, especially those related to ubudiyah. And also have to introduce other different religions that exist and grow around the community. This is done to foster an attitude of tolerance towards differences in understanding and religion adhered to by students, considering that students' backgrounds come from Islam, Christianity, Catholicism, and Hinduism. From religious organizations Nahdlatul Ulama (NU), Muhammadiyah, Wakhidiyah.

From the description above, there are interesting and unique things from social phenomena that need to be researched, because they have a uniqueness that describes the

Internalization of Multicultural Values in the Learning Process of Islamic Religious Education in schools. The researcher focuses this research on the Internalization of Multicultural Values in the Learning Process of Islamic Religious Education at SMK Muhammadiyah 1 Ngoro, Jombang Regency. What multicultural values are contained in the learning process of Islamic Religious Education. How is the internalization process and then can find the model. This discussion refers to the relevance of the theories used as the basis for determining the next research steps to be analyzed from the perspective of multicultural Islamic education. Therefore, researchers are interested in conducting research at SMK Muhammadiyah 1 Ngoro, Jombang Regency. To facilitate and direct the research, the researcher chose the title of the research "INTERNALIZATION OF MULTICULTURAL VALUES IN THE LEARNING PROCESS OF ISLAMIC RELIGIOUS EDUCATION (Ethnographic Studies at Muhammadiyah Vocational High School 1 Ngoro Jombang Regency)"

This study uses a qualitative type with Crasswell's realist ethnographic approach. Data collection techniques with participant observation techniques, in-depth interviews, and documentation. The technique of determining the informants using purposive sampling and snowball sampling. The data analysis technique uses the J.Spreadly analysis technique, which performs an analysis with four steps, namely domain analysis, taxonomy analysis, componential analysis, and cultural theme analysis. While the technique of testing the validity of the data using triangulation techniques of sources, methods, and theories.

B. Discussion

1. Multicultural values contained in the Islamic Religious Education Learning Process at Muhammadiyah 1 Ngoro Jombang Vocational High School.

a. Honest

Honest values at SMK Muhammadiyah 1 Ngoro Jombang were formed with students being taught and instilling honest attitudes and traits in every student's daily activities both at school and outside of school. In line with Majid, (2011:10-11) who said that honest character is a manifestation of behavior that carried out in an effort to make himself a person who can always be trusted in words, actions, and work. Furthermore, according to Najib Sulhan in Zainal Aqib, (2012: 4), he argues that honest behavior is what is done based on reality, his heart and speech are the same, and what he says is true.

At SMK Muhammadiyah 1 Ngoro Jombang, students are taught and instilled honest attitudes and traits in every student's daily activities both at school and outside school. We as teachers try to educate our students to be honest, always teach students to always tell the truth as a form of imitating the nature of the Prophet. Sometimes we also check students' honesty, for example about who hasn't done picket, who hasn't done their homework and prayed together, before we check them one by one (Int.04/07/09/2020).

We embody the application of Honest values in the implementation of learning so that learning objectives can be achieved, related to multicultural values so that multicultural values are achieved. The emphasis is on providing materials or learning that are appropriate and complete, PAI teachers should also be able to provide role models, especially those related to the value of honesty. at school for example: Doing school assignments or exams without cheating. Don't lie to teachers or friends. Not taking friends' belongings so that teaching morality can be started from good habits at school (Int.03/03/09/2020). So according to the researcher, the honest value at SMK Muhammadiyah 1 Ngoro Jombang is a behavior that is based on the efforts of educators to make students and school members as people who can always be trusted in words, actions, and work, both towards themselves and other parties. Because honesty is a moral character that has positive and noble qualities.

b. Discipline

Discipline is the key to success, because discipline will grow a character who is firm in holding to principles, diligent in business and learning, never giving up in the truth, and being willing to sacrifice for the sake of religion and far from being desperate. This is in line with Mustari (2014:35-36). Discipline is an action that shows orderly behavior and obeys various rules and regulations.

Discipline that has been internalized at SMK Muhammadiyah 1 Ngoro Jombang as an example of students being taught and accustomed to going to school on time, in uniform according to school regulations, obeying school rules, praying on time, not being late for school, asking permission when leaving class, implementing picket duty, throw garbage in its place, must not make noise in class, sit neatly, behave politely, do school work properly and on time. Pay close attention to lessons, be polite and courteous to all school members. (Int.03/03/09/2020). Starting in the morning when students come to school, our students emphasize to go to school on time, students are cultured to get used to doing school assignments well and on time. Implement and obey school rules and regulations. This can be practiced by students not only when in

class, but starting from students coming to school until they return to their homes. (Int.02/02/09/2020). So according to the researcher the value of discipline at SMK Muhammadiyah 1 Ngoro Jombang is a form as an action that shows orderly behavior and obeys various rules and regulations at school. At a minimum, students have gotten used to being on time, getting used to obeying the rules and wearing clothes according to the provisions.

c. Responsibility

Mudjiono (2012:23) asserts that responsibility is an attitude related to promises or demands for rights, duties, obligations in accordance with the rules, values, norms, customs adopted by the community.

Responsibilities that have been internalized At SMK Muhammadiyah 1 Ngoro Jombang, students are taught to obey school rules, such as wearing uniforms and entering school on time, participating in learning activities in an orderly manner, wearing full uniforms, participating in flag ceremonies, respecting teachers. Maintaining the cleanliness of the school, such as disposing of garbage in its place and carrying out daily pickets according to the schedule, having an attitude of tolerance between students and not fighting with each other. (Int.04/07/09/2020). As school members, students are responsible for obeying every school rule that has been made. By obeying the rules, learning conditions at school will be safer and more comfortable. Our responsibilities as students at SMK Muhammadiyah 1 Ngoro are studying, doing assignments, listening to the teacher explain when in class, attending class, respecting every member of the school, keeping the school clean, and participating in every activity in the school. (Int.07/09/09/2020). According to the researcher, the value of responsibility at SMK Muhammadiyah 1 Ngoro Jombang has been realized by the way everyone has carried out their respective responsibilities, including students at this school. In this school, students must carry out their responsibilities as students, including participating in learning activities organized by the school. By participating in learning, students will become intelligent, broad-minded, experienced, noble, and independent human beings. For this reason, students must study diligently, diligently, and disciplined in order to fulfill their responsibilities.

d. Social care

The value of caring at SMK Muhammadiyah 1 Jombang, what we mean is caring for each other to help each other among friends in a positive way so that it can strengthen brotherhood, speed up the completion of work, and help each other the costs incurred are relatively small. help friends clean the class, help friends by lending

school notebooks to be copied and studied, help each other explain to friends the subjects that he does not understand. (Int. 13/15/09/2020). So according to the researcher, the value of caring is one of the characters that are needed by students at SMK Muhammadiyah 1 Jombang. In order to foster the value of caring in students through attitudes and actions that always want to give help to other people and communities in need.

Caring is a basic value and attitude to pay attention and act proactively to conditions or circumstances around us. Social care is an attitude of connectedness with humans in general, an empathy for helping others. This is in line with Wardhani (2010: 102), saying social care is "our interest or interest in helping others. Social care attitudes are attitudes and actions that always want to help other people and communities in need.

The value of caring can also be realized by an attitude of solidarity between friends. At SMK Muhammadiyah 1 Ngoro Jombang, our solidarity is very strong because we are like brothers, we are always united in every activity both at school and outside of school we respect each other, do not differentiate between groups or religious differences, between our solidarity we usually strengthen it by following extra-curricular scouts, arts and culture, the holy site of martial arts, sound art, music, banjari, folio sports, football, involved in recitation activities held on Islamic holidays or at the ramadhan lodge we hold iftar activities for non-Muslim students also help with activities. (Int.06/09/09/2020). So solidarity in Islam is emphasized. Islam is a noble religion with complete and perfect rules of life. Therefore, Islam emphasizes the solidarity of both fellow Muslims and the solidarity of mankind which is always listened to so that human life is prosperous, safe and peaceful.

Caring can also be realized with a self-sacrificing attitude. At SMK Muhammadiyah, everyone must be willing to make sacrifices, not only by students but also by all teachers. There are so many examples of self-sacrifice in the school environment, among others. All feel obliged to know all school rules / obey the rules at school. Willing to admit mistakes when making mistakes, likes to ask and forgive, Willing to take the time to help friends who are affected by disaster. Mutual respect and respect in order to create harmony at school and willing to help friends who are experiencing difficulties. (Int. 01/21/04/2020). So it can be concluded that self-sacrificing care is a form of social solidarity as a result of a sense of respect for others.

e. Polite.

The value of politeness is highly emphasized by the teachers at SMK Muhammadiyah 1 Ngoro Jombang. This polite value views that every individual should have a friendly attitude that is shown to several people in front of him with a view to respect. According to Mustari (2014: 129) polite is a gentle and kind nature from the point of view of grammar and behavior of all people. This is in line with (Chaer in Zahid, 2015: 2), polite communication is very important in obtaining maximum knowledge. A person is said to be polite if in communicating he can (1) maintain the mood of the interlocutor, (2) reconcile feelings with the feelings of the interlocutor, (3) keep the speech acceptable to the interlocutor, (4) maintain the position of the interlocutor.

At SMK Muhammadiyah 1 Ngoro Jombang Polite attitude towards others is very important, because politeness is an important element in daily social life. By showing a polite attitude, a person can be appreciated and liked by his existence as a social being wherever he is. Courtesy is a commendable attitude that must be possessed by a person or student. The following are excerpts of interviews with students. Polite behavior in our school is highly emphasized by the teachers at school, this is usually done by getting used to giving greetings. When we pass the teacher, dress neatly, speak well, don't talk alone when the teacher teaches, raise your hand when asking and ask permission if you want to enter or exit (WA07/14/09/2020). Based on the interview, it can be seen that politeness is a natural behavior and value. Courtesy here can mean an attitude or behavior of an individual who respects and is friendly to the person who is interacting with him. Courtesy is a respect for others, either through one's attitudes, actions, or behavior.

Polite attitude must be instilled in students so that they have a good personality. This is where the role of a teacher to instill this attitude. In general and in a broad sense, a teacher is a person who teaches students or students, both in formal educational institutions and non-formal educational institutions, even in the family environment. That way the teacher is a very important role in the school environment, because the teacher who guides and teaches students becomes even better. The teacher's role as an educator in schools is very important for students, because students can behave and behave better than before with the guidance and direction of the teacher. The following is an excerpt from an interview with a teacher: The value of courtesy can be seen from the behavior of Respecting elders, saying thank you, being 3S (Greetings, Smiles, Greetings), asking permission when entering other people's

rooms or using other people's things and treating others how you want to be treated yourself. (W.A.04/07/09/2020). All these good attitudes cannot be separated from the role of a teacher at SMK Muhammadiyah 1 Ngoro Jombang in guiding students. One of the most important roles of the teacher is as a guide. The teacher must be able to guide students to have good manners in various ways that the teacher does, the polite attitude of the unit must be embedded and grow in students.

f. Environmentally friendly

Environmentally friendly is an action that always tries to prevent damage to the surrounding natural environment, develops efforts to repair the natural damage that has occurred. Environmentally friendly behavior is not destroying the environment, but maintaining and preserving the environment where human beings live. This is in line with Sumaatmadja (2001:56). Environmentally friendly is an effort to protect and manage the environment, to overcome environmental problems, and to support sustainable development. Instilling awareness and concern for the environment is obtained through educational activities, as a human basis for thinking and acting.

Environmentally friendly values have been internalized at SMK Muhammadiyah 1 Ngoro Jombang. Environmentally friendly is a school program that does not cause a negative impact on the surrounding environment or can be interpreted as something that does not damage the surrounding nature. Environmentally friendly is something that does not damage the environment or a program that does not have a bad impact or negative impact on the surrounding environment. Environmentally friendly attitude at SMK Muhammadiyah 1 Ngoro Jombang. It can be seen from the habit of students throwing garbage in its place, saving water use by using it as needed. Planting and caring for plants. (Int.03/03/09/2020). So, according to researchers in the cleanliness of the school environment, reforestation becomes something important as a form of environmentally friendly attitude with the aim of creating a "green school" which is to foster environmental awareness of school residents and make it happen through environmentally friendly behavior.

g. Mutual cooperation

Gotong royong is highly emphasized at SMK Muhammadiyah 1 Jombang. This sense of togetherness arises because of the selfless social attitude of each individual to lighten the burden that is being carried. Gotong royong is a social activity that is characteristic of the Indonesian people. Gotong royong is an activity that is carried out

together with the aim of helping voluntarily and voluntarily so that the activities carried out can run smoothly, easily and lightly. In line with Sudrajat (2014:14) says that "Gotong royong is a form of social solidarity, formed because of the assistance of other parties, for personal or group interests. Gotong royong is in accordance with Islamic teachings, Islam wants its people to love, cherish and share each other, it is very much in line with the principle of gotong royong.

Students and all school residents work hand in hand and work together whenever they receive an appeal to do community service together in order to cultivate a clean life both for themselves and the environment, improving environmental facilities and infrastructure around the school or just doing regular environmental cleaning. which is scheduled once a month. Everything is done on the basis of awareness without any coercion, because each individual is aware of the importance of maintaining the environment so that it looks comfortable (Int.03/03/09/2020). With the awareness of carrying out each activity in a cooperative way, everything that will be done can be done more easily and quickly and will certainly be smoother and move towards a more positive direction. Not only that, by applying the behavior of mutual cooperation, the relationship of brotherhood or friendship will be even closer.

h. Cooperation

Cooperation is the most important interaction because in essence humans cannot live alone without other people so they always need other people. This is in line with Atik Catur Budiati (2009:52). That cooperation is a joint effort between individuals or social groups to achieve common goals.

So cooperation will arise if people realize that they have the same interests and at the same time have sufficient knowledge and self-awareness to fulfill these interests. Cultivating cooperation in this school can also be seen from the activities carried out by students at SMK Muhammadiyah 1 Jombang including; work together on group assignments. Cooperation to maintain the safety of the school environment and work together to make the name of the school proud by scoring achievements as an effort to realize the school's vision and mission. (W.A.04/07/09/2020). So according to the author, this sincere and voluntary cooperation when helping is also part of the practice of the value of the second principle of Pancasila which reads "Just and Civilized Humanity". Kindness and sincerity to help others in need are qualities that everyone must possess. This shows an attitude as part of the solution to various

national problems in interacting effectively with the social and natural environment and in placing oneself as a reflection of the nation in world relations.

i. Peace-loving

Peace-loving is the attitude, words, and actions that cause others to feel happy and secure in their presence. Syarif (2012: xi-xiii), in line with Djohar, (2006:11-12). Instilling the concept of peace education is an educational process that empowers children to be able to refrain from aggressive reactions that can lead to mass tantrums and violent behavior such as fighting or vandalism. The role of parents in planting peace-loving education is very important to maintain the mobility of teaching and learning so that it is not wasted. Creative ways to resolve conflicts usually require time, important stages, require patience, and emotional maturity in order to produce a win-win solution and peace.

At SMK Muhammadiyah 1 Ngoro Jombang between teachers, students, madrasa committee administrators and the surrounding community. The peace-loving kinship relationship between them is very close, a loving relationship grows between them. The value of affection also grows at school, before entering class all students are required to shake hands and kiss the teacher's hand (this was done before the covid19 pandemic) (Int.04/07/09/2020). The affection that has been in SMK Muhammadiyah 1 Ngoro Jombang can be formed because something is intertwined and related. Affection can be created because of the need for protection, comfort, or protection, the desire to maintain, care for, or lead, care and feel ownership or responsibility for something or someone.

At SMK Muhammadiyah 1 Ngoro Jombang this attitude of tolerance can be interpreted as an attitude of respect for others and also respect for others is very emphasized here, especially in actions including not choosing friends, respecting rights and opinions, helping friends who are experiencing calamities, visiting friends who being sick, and tolerant in the field of religion, not only siding with one religion, religious understanding but also introducing others according to the religion and beliefs of students. (Int. 08/22/09/2020). Someone who gets used to tolerance will try to position himself correctly so that a harmonious, harmonious, and prosperous environment is created.

j. Responsive and Pro-Active

Responsiveness is an awareness of the task that must be done seriously. The main characteristics of having a responsive attitude are: a. Awareness of the task that must be done with sincerity. b. Sharp sensitivity in the face of various things it faces c.

Understanding the meaning of responsibility that must be carried. Slameto, (2003:190). While proactive behavior is the behavior of taking the initiative to change the situation around for the better. Bateman and Crant (1993:14). According to Robbins (2001: 187), proactive personality is where some individuals actively take the initiative to improve their situation or create new initiatives while other individuals sit passively in dealing with various situations.

Responsive and Pro-Active values are needed by students of SMK Muhammadiyah 1 Jombang. Head, deputy kep. schools and teachers always remind students to always be Responsive and Pro-Active. To achieve educational goals, students need to equip themselves with responsive and proactive behavior, because someone who behaves responsively and proactively is a future-oriented, independent, and responsible person. Therefore, the inculcation of Responsive and Pro-Active behavior in students is very necessary. The development of Responsive and Pro-Active behavior can be done in several ways, including through group guidance services, students practice being able to plan, make the right decisions, do something immediately/not delayed and understand themselves, others and their environment in supporting the formation more effective behavior. (Int.02/02/09/2020). Responsive and Pro-Active Values are a specific form of motivated behavior, in which students take the initiative in improving current circumstances or creating new ones.

2. The Process of Internalizing Multicultural Values in the Learning Process of Islamic Religious Education at Muhammadiyah 1 Ngoro Vocational High School

a. Internalization of Multicultural Values in the Learning Process Through Example

As PAI teachers, it is clear that more or less we must be able to transfer what is in the Koran and hadith, we apply as much as possible, we convey it to children or students, because at our school, SMK Muhammadiyah 1 Ngoro Jombang happens to have students who are not only Muslim. like Christians, Catholics, and Hindus, when it's time for technical learning, I as a PAI teacher allow students of other religions to leave the class or take lessons, but the children are actually more fun to stay in class. (Int. 03/09/09/2020). In other words, the role model in PAI should not only be in the cognitive domain, in the form of moral knowledge, but must have a positive impact on the affective and psychomotor domains in the form of attitudes and behavior of students in everyday life. The form of exemplary given by the teacher is an example of noble character, for example being generous, being honest and fair, affectionate, polite appearance, polite in speech, creating a harmonious relationship between a teacher and other teachers and the relationship between the teacher and his students. ,

discipline in teaching and so on. By making the teacher as a model in behavior it will create a good life. (Int. 04/07/09/2020). So the example of a teacher as a learning method for PAI students at SMK Muhammadiyah 1 Ngoro Jombang is an example that is taught directly by the teachers and an example in the form of daily activities of teachers in the school and community environment. Exemplary should be interpreted in a broad sense, namely respecting the words, attitudes and behaviors inherent in educators (Aqib, 2011: 86). According to Untung, (2005: 160) exemplary in education is the most effective method among the existing methods in the form of children's moral, spiritual and social behavior.

b. Internalization of Multicultural Values in the Learning Process Through Habituation

The habituation process at Muhammadiyah Ngoro Vocational School can be seen from daily activities starting in the morning where the dhuha prayer is held. Non-Muslim students are invited to stay in class or can also wait in the school canteen because it is free, a consequence of the school because our school accepts non-Muslim students. but we have not been able to provide special teachers in the field of religious teacher studies for non-Muslims. And we have conveyed this from the beginning to the guardians of students that we have not been able to provide non-Muslim teachers, so like it or not for PAI lessons they do not participate and are not obliged to participate, including kemuhadiyah. They are purely for religious matters, they are purely from their own families. (Int. 04/07/09/2020). Based on the description above, it can be concluded that habituation is a process of activities carried out repeatedly which aims to make individuals become accustomed to behaving, behaving and thinking in accordance with the goals that have been set. The purpose of the habituation process in schools is to form students' attitudes and behavior that are relatively permanent because they are carried out repeatedly both in the learning process and outside the learning process. According to Aristotle, the primacy of life can be obtained not first through knowledge (reason), but through habitus, namely the habit of doing good. Because the habit creates the structure of life that makes it easier for someone to act. Through habitus, people do not have to struggle to reason, take distance or give meaning every time they want to act. (Saptono, 2011: 58).

The purpose of the habituation process in schools is to form students' attitudes and behavior that are relatively permanent because they are carried out repeatedly both in the learning process and outside the learning process. According to Abdullah Nasih Ulwan, (2013: 383). Education with the habituation process is a very effective

way in forming faith, noble character, virtue of the soul and true Islamic ethics. The process of habituation is basically a repetition core. That is, what is accustomed is something that is done repeatedly and eventually becomes a habit. Learning habits is the process of forming new habits or improving existing habits. Learning habits, in addition to using orders, role models and special experiences, also uses punishments and rewards. The goal is that students acquire new attitudes and habits of action that are more appropriate and positive in the sense that they are in harmony with the needs of space and time (contextual). In addition, the correct and positive meaning above is in line with the prevailing moral norms and values, both religious and traditional and cultural (Muhibbin Syah, 2000: 123). The culture of spreading greetings, greetings, giving infaq or giving charity. This is in accordance with the mission of SMK Muhammadiyah 1 Ngoro: Carrying out religious activities for the Dhuha, Dhuhur and Friday prayers together at the education unit level. Cultivate the 3 S (Smile, Greetings, Salim). Carry out work related to Skilled Competence Skills. Cultivating an Independent Attitude. (Int. 03/03/09/2020). Anis Ibnatul (2013: 1) says that habituation is an activity that is carried out repeatedly so that something can become a habit. Habituation is everything that is done repeatedly to familiarize individuals in behaving, behaving, and thinking correctly. In the process of habituation, the core is experience, while what is accustomed is something that is practiced. According to Aristotle, the primacy of life can be obtained not first through knowledge (reason), but through habitus, namely the habit of doing good. Because the habit creates the structure of life that makes it easier for someone to act. Through habitus, people do not have to struggle to reason, take distance or give meaning every time they want to act (Saptono, 2011: 58).

c. Internalization of Multicultural Values in the Learning Process Through equality in association with a democratic attitude, an attitude of togetherness, an attitude of respect for differences and diversity in relationships.

Teaching students to recognize differences and respect them, can be a provision so that they have the ability to communicate, socialize, collaborate with many people, and have self-confidence. This is because the attitude of not respecting differences and diversity can occur in children, considering that Indonesia is a country full of diversity, so teaching with Equality, Humanity, respecting diversity is a strategic format to realize a multicultural model; In this school, although there are many students, the label of Muhammadiyah Vocational School is precisely that of Muhammadiyah Middle School graduates, only about 2% of the general population. So

many of the majority are not familiar with Muhammadiyah, so if we convey things that are different, we convey the two, if in Muhammadiyah like this, NU is like this and in other religious sects like this. The ending is related to differences, when we preach or deliver to very different or mixed audiences, then the main problem that we hold on to is the branch or branch problem, they will already know. (Int. 03/03/09/2020). In the concept of Islamic Religious Education, multiculturalism is based on the fact that humans were created by God differently from gender, ethnicity, skin color, culture and so on. But keep in mind that the noble in the sight of God is the person who is the best in deeds (pious). According to Umar Hasyim, tolerance is the giving of freedom to fellow human beings or to fellow citizens to practice their beliefs or regulate their lives and determine their respective fates, as long as in carrying out and determining their attitudes they do not violate and do not conflict with the basic requirements for the creation of order and peace. in society. Umar Hasyim, (1979:22). Tolerance between religious communities in Indonesia has been implicitly regulated based on Pancasila, especially the first precept, piety to God according to their respective religions and beliefs is absolute. All religions respect humans, therefore all religious people must also respect each other. Thus between different religious communities will be fostered harmony of life. Masykuri Abdullah, (2001:13).

3. The internalization model of multicultural values in the educational learning process

The model of internalizing multicultural values in the learning process of Islamic Religious Education at SMK Muhammadiyah 1 Ngoro Jombang is a cross-cultural and religious model (Cross Culture and Religion) which is constructed through a process of learning, habituation, and exemplary.

a. Learning process

In the process of learning Islamic Religious Education into the learning process of Islamic Education subjects. cultural diversity. So with the content of these values, learning Islamic Religious Education subjects is also a mandatory lesson at SMK Muhammadiyah 1 Ngoro, has a strategic position in realizing multicultural awareness to students. Islamic religious education subjects should be the central point in instilling multicultural values. Meanwhile, to formulate semester programs (Promes), Annual Programs, (Prota), which is an obligation for every educator at the beginning of the semester, at the beginning of the school year; The mechanism for making it is submitted through the MGMPS by considering the academic calendar that is officially issued by the school through the Deputy Head of Curriculum. (Int. 02/10/10/2019).

The learning process is an overall activity designed to teach students. In the education unit, the learning process is carried out interactively, inspiring, fun, challenging, motivating students to participate actively according to their talents, interests and physical and psychological development of students. Dedi Mulyasana, (2012:155).

Perencanaan proses pembelajaran yang baik tentu akan berdampak pada proses pembelajaran yang baik pula. Oleh sebab itu, dalam penyusunan perencanaan dibutuhkan pedoman sehingga perencanaan proses pembelajaran berfungsi sebagaimana mestinya. Pelaksanaan proses pembelajaran menjadi komponen yang sangat penting dalam mewujudkan kualitas output pendidikan. Oleh karena itu, pelaksanaan proses pembelajaran harus dilaksanakan secara tepat ideal dan proporsional. M. Saekhan Munchit, (2008:109).

Thus, teachers must be able to implement theories related to learning theories into the actual learning reality. Internalizing multicultural values in the content of the national curriculum (K13), Syllabus in core competencies (KI 2). Through a learning process that respects diversity and continues to strive to preserve the culture of the archipelago (school events in celebration of cultural activities). Teachers are not allowed to present/teaching learning materials exclusively, but teachers also have to introduce differences in understanding/religious sects, especially those related to *ubudiyah*. And also have to introduce other different religions that exist and grow around the community. (Int.04/0709/2020). B. Suryosubroto (2002: 36), the teaching and learning process is the ongoing process of teaching and learning in the classroom which is the core of educational activities in schools so that the implementation of lessons is the interaction of teachers with students in order to convey learning materials to students and to achieve teaching goals. From the opinion above, it can be understood that the teaching and learning process requires interaction between students and teachers during the teaching and learning process. Meanwhile, to compile the semester program (Promes), the Annual Program (Prota), the beginning of the semester, the beginning of the school year with multicultural nuances, it is submitted through the MGMPs by considering the academic calendar that is officially issued by the school through the Curriculum Representative.

According to Slameto (2003: 97), in the teaching and learning process, teachers have the duty to encourage, guide, and provide learning facilities for students to achieve goals. Teachers have a responsibility to see everything that happens in the classroom to help the process of student development. Extracurricular activities are intended so that students can develop their personality, talents and abilities in various

fields outside the academic field. In addition to learning, it refers to the K.13 curriculum. SMK Muhammadiyah 1 Ngoro also provides learning skills that have multicultural values, for example they can develop through extra-curricular activities, Scouting, art, culture through activities at the Student Council. In terms of art, there is sound art, music, painting, Arabic calligraphy, reading and writing the Qur'an. For the art of Islamic-based music, including the Islamic band, Albanjari. For students who have self-defense talent, they are given a sacred tread martial arts lesson at SMK Muhammadiyah 1 Ngoro. The sports fields include soccer, futsal, volleyball. They are also given extracurricular driving skills. (Int. 02/02/09/2020). So the teaching and learning process is a process that contains a series of actions of teachers and students on the basis of reciprocal relationships. The influence of the teacher's role is very large in internalizing multicultural values. Where a teacher's belief in the potential and ability of all students to learn and achieve is an important thing. Aspects of the teacher's mental example or teacher have a major impact on the learning climate and student thinking created by the teacher. Teachers must be able to understand that the feelings and attitudes of students will appear and have a strong influence on the learning process.

b. Habits (Habit Forming)

The learning model is a framework that provides a systematic description for carrying out learning in order to help students learn in certain goals to be achieved. That is, the learning model is a general description but still has a specific purpose. Learning needs to be delivered in an interactive, fun, encouraging, full of encouragement, motivation and provide free space for students to develop their competencies to achieve goals. Of the various educational methods, the most frequently used method is habituation. This is as conveyed by Bu. Ismilatipah in an interview: Implementation of learning in order to achieve learning objectives, related to multicultural values so that multicultural values can be achieved. The emphasis is on providing appropriate and complete material or learning, PAI teachers should also be able to provide good role models to students, which must be the same as our behavior. When there are religious activities, non-Muslim students still try to respect each other. For example, praying Duhur, they usually wait in class to go home together and even if they want to go home first, they must have permission from the teacher and when they leave school because they pass through the mosque, the motorbike is not taken, they must be guided and the engine is turned off first, to teach morality. (Int.03/09/09/2020). The Innovative Learning Model in the 2013 curriculum,

habituation (Habit Forming) is a consistent and programmed learning model. Consistent in moral development, language skills and worship (habituations: congregational prayers, orderly and on time, language week, behave, and speak politely). Programmed to carry out routine and periodic coaching activities (habituations: planning, organizing, implementing, and evaluating activities). (Aris shoimin: 2014:83). Habituation is something that is deliberately done repeatedly so that something can become a habit. Furthermore, habituation is something that is deliberately done repeatedly so that something can become a person's habit. Because this habituation method is based on experience that is carried out continuously, according to Ahmad Tafsir this habituation method is very effective. Luqman Asududin (2014: 81), actually habituation has the core of experience, what is accustomed is something that is practiced. Habituation places humans as something special, which can save strength, because it will become an inherent and spontaneous habit, so that strength can be used for various activities in every job, and other activities. Habituation in education should start as early as possible. E.mulyasa, (2005:165). The habituation model is a method used by educators to familiarize students repeatedly so that it becomes a habit that is difficult to leave and will continue to carry over into their old age. In addition to PAI teachers, for example, mathematics teachers should also be able to master the science of the Qur'an, hadith, because science and social sciences have a correlation with the Qur'an and hadith. Even though teachers are productive and active in accompanying children to pray to the mosque, because PAI teachers are not all male, when there are no male teachers, students are also involved to become prayer priests. Including the call to prayer iqomah. Methods that can be applied appropriately so that they can internalize multicultural values appropriately include; Lectures, examples. Evaluation; writing, observation, oral practice. And we collaborate with other lessons that are partnered with PAI, for example, PKN, the lesson closest to the same pie, emphasizes morals even though the dimensions are different. For example, talking about diversity in diversity is also emphasized in PAI. (Int. 03/09/09/2020).

c. Exemplary model.

The exemplary model here means "Exemplary" which means actions (goods and so on) that can be imitated or imitated. While exemplary means things that can be imitated or imitated. What is clear when conveying specifically that in Muhammadiyah is like this, children are asked where with nu al irsad hidayatullah, including Inu's child. We give an understanding of the world is a place of difference, if we are only one

kind even confused. If we look at the da'wah of Islam, Islam is like an arrow, sometimes we play a role at the end, sometimes at the base, it doesn't matter what matters is that we as Muslims can benefit the people around us. not felt when a person's personality is still fragile. so we like it or not, we still have to be guided by the Koran and Hadith. (Int. 03/09/09/2020). It was further explained that: being called an expert in the Qur'an, it is not only those who can memorize the Qur'an. Namely 1. people who memorize the Koran 2. People who want to diligently read 3 people who even though they memorize a little but apply the implied value. like it or not we have to improve ourselves. Honestly, with different backgrounds, children also have different religious spiritual experiences. This can be exemplified when I asked the question and I said that it was not related to the assessment of how to pray every day, whether it was five times, some not five, and one time at school. This is also influenced by the environment, for example, families who are active in prayer, religious parents, close to the mosque. (Int. 03/09/09/2020). Information from the principal provides an illustration that internalizing multicultural values can be internalized through imitation by habituation to students continuously, practiced by students not only when in class but starting from students coming to school until they return to their homes.

This is in line with what Ishlahunnissa '(2010: 42) stated, exemplary means the cultivation of morals, manners, and good habits that are taught and accustomed to by providing real examples. During the meeting with the parents, it was also conveyed that parents should stay at home for their children so that they can be role models for their sons and daughters. At school we have also tried to set an example, starting in the morning when students come to school, students are cultured to say hello, shake hands with educators. Then proceed with prayer together and continue with learning, as well as after the completion of learning must end with prayer and before going home at school it is also customary to pray in congregation dhuhur together, especially on Friday also held Friday prayers together and after all activities finished the students said goodbye first and shook hands with the teacher before going home from school (Int. 01/19/05/2020). And besides we provide an example for the school, we also give homework for students, for example, if it is not five times starting tomorrow/afternoon, try five times, whether you are solemn or not, at least you want to pray first. The level of specialness will be gradual. Don't worry, the teacher is still studying solemnly and after that, he is asked again after half or a month and he is told what the punishment is for those who don't pray. And there was an increase, which

was still one or two in the first semester, there were already five, because of the religious background of parents, even though they were not highly educated, but the issue of religion was emphasized. (Int.03/09/09/2020). Exemplary is an act of inculcating morals by respecting words, attitudes and behavior so that others can imitate.

C. Conclusion

Based on the research findings that have been obtained in this study, there were 10 findings of multicultural values contained in the process of internalizing multicultural values at SMK Muhammadiyah 1 Ngoro Jombang, namely; (1) honest, (2) disciplined, (3) responsible, (4) caring, (5) polite, (6) environmentally friendly, (7) mutual cooperation, (8) cooperation, (9) love of peace, (10) responsive and pro-active who confirm the Multicultural values of Tilaar, Tholchah Hasan, Abdullah Aly who state these values include: Democratic, Pluralist, Humanist, Social Attitude, At-Ta'aruf (Knowing each other), At-tasammuh (tolerance) , At-tawassuth (moderate), At-ta'awun (please help), Al-Tawazzun (harmony). 1) Honest Value (honest attitude, honest nature). 2) Discipline Value (disciplined attitude). 3) Value of Responsibility (attitude of responsibility). 4) Value of Caring (solidarity between friends, self-sacrifice). 5) Value of Courtesy (attitude of tolerance). 6) Environmentally Friendly Values (environmentally friendly attitude). 7) Mutual cooperation value (togetherness attitude, helping attitude), 8) Cooperation value (cooperation attitude). 9) The value of Peaceful Love (attitude of compassion, respect for differences. 10) Value of Responsiveness and Pro-Active (attitude of making the right decision).

The process of internalizing multicultural values in the learning process of Islamic Religious Education at SMK Muhammadiyah 1 Ngoro Jombang goes through three different processes in internalizing these values, namely the process through: 1) Exemplary, the teacher becomes a model or role model for students. 2) Through equality in association with a democratic attitude, an attitude of togetherness, an attitude of respect for differences and diversity in association.

The model of internalizing multicultural values in the learning process of Islamic Religious Education at SMK Muhammadiyah 1 Ngoro Jombang based on research data and analysis The theoretical findings of this study are that the internalization of multicultural values of PAI in SMK Muhammadiyah 1 Ngoro Jombang are: Cross-Cultural and Religion Models (Cross Culture and Religion) . There are three forms, namely: 1) With the PAI

learning process by incorporating the 2013 curriculum on subjects with multicultural values as in core competencies and basic competencies. 2) Habit forming is a consistent and programmed learning model. Consistent in moral development, language skills and worship (habituations: congregational prayers, orderly and on time, language week, behave, and speak politely). Programmed to carry out routine and periodic coaching activities (habituations: planning, organizing, implementing, and evaluating activities). The methods most often used include: habituation, implementation of learning by habituation in order to achieve learning objectives, in order to achieve multicultural values. 3) By Example. The exemplary model at SMK Muhammadiyah 1 Ngoro Jombang means "Exemplary", which means actions that can be imitated or imitated by habituation to students continuously, practiced by students. The teacher's example in morals, etiquette, and good habits taught and familiarized with real examples is practiced by students at school until they return home. The results and findings of this study provide a practical contribution for SMK Muhammadiyah 1 Ngoro Jombang and education observers related to multicultural education and the internalization of multicultural values in schools. Can be used as an illustration for implementing the PAI learning process, how SMK can internalize multicultural values in the learning process in schools, especially PAI learning, by following a series of processes that have been described in full and continuously in this study.

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