



IMPLEMENTATION OF MULTICULTURAL ISLAMIC EDUCATIONAL VALUES AT THE NAVY ACADEMY

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Abstract

Education and values of multiculturalism in Islam are an inseparable part of the development of values that live in society. No exception in Islamic religious education (PAI) for members of the naval military, multiculturalism is claimed to contain values that can act as the main glue in realizing integrity in people's lives. This research examines the implementation of multicultural Islamic education values in the Naval Academy (AAL), with a research focus (1) What are the values of multicultural Islamic education developed at the Naval Academy? (2) how is the process of implementing the values of multicultural Islamic education at the Naval Academy? and (3) What is the model for implementing the values of multicultural Islamic education at the Naval Academy? This research was conducted using a qualitative approach with a phenomenological type. The object of this research is devoted to the TK-III cadet education program for the 2016-2017 academic year. Several data collection techniques were used, namely in-depth interviews, participatory observation and documentation. The technique of checking the validity of the data used includes credibility, transferability, dependability, and confirmability. The data analysis of this research uses the Miles and Huberman model with three steps. The results showed three findings as follows. First, conceptually, the Naval Academy takes the view that the concept of brotherhood desired by Islam regarding the plurality of people is a concept of brotherhood or togetherness in multiculturalism. Second, the process of implementing multicultural Islamic values at the Navy Academy refers to the ISD (Instructional System Design) system in its development reflects top-down military-style values. Third, in terms of the implementation model, the Naval Academy implements contextualized learning experiences, with the main focus being on the value of flexibility in addressing multicultural values. These values are then developed into several, such as professionalism, etiquette, humanity, togetherness, honesty, tolerance and respect for differences.

Keywords: *Multicultural, Islamic Educational Values, The Navy Academy*

A. Introduction

The Naval Academy (AAL) education system is part of national education, so the educational process for AAL education adheres to the national as well as military education system. At AAL an education plan is developed from the Naval Headquarters (Mabesal) then implemented by AAL. Furthermore, reporting is carried out to Headquarters and Directorate General of Higher Education as supervisors of higher education to educate cadets. In contrast to education in general tertiary institutions, at the Naval Academy, cadets are prepared to become officers of the Indonesian National Armed Forces (TNI AL) who have a sapta marga spirit, have high physical abilities and are professionals in the marine dimension with knowledge and skills, and are able to develop individuals with good character. as a cadre of future TNI AL leaders.

At the Naval Academy, the Islamic Religious Education (PAI) curriculum was made by a team under the command of the Chief of Staff of the Indonesian Navy (KSAL). The Indonesian Navy as an instrument of the state must be able to protect all ethnic groups, races, cultures and religions throughout the country without discrimination. Therefore, it was proclaimed the planting of original multicultural values in the mentality of the cadets. Therefore, the AAL curriculum is actually an integrated curriculum with a multicultural dimension, considering that Naval Academy cadets are input from various backgrounds, races, religions and cultures originating from all over the territory of the Unitary State of the Republic of Indonesia (NKRI).

In the learning process that takes place at the Indonesian Navy Academy such as tolerance, solidarity, empathy, deliberation and openness are very much put forward. This can eliminate any prejudice that has the potential to give rise to conflict. This process starts from the elaboration of the syllabus that has been compiled in order to achieve the learning objectives expected by the Indonesian Navy Academy Institute which wants to create an attitude of mutual respect and respect for fellow Navy Academy cadets with all kinds of backgrounds in a harmonious atmosphere. Because they are soldiers who were formed with the spirit of Sapta Marga, have high opportunities and are professional in their field and are characterized as future leaders of the Indonesian Navy.

This research is focused on the Naval Academy as an educational institution that produces cadets who are competent and have a mentality that reflects the values of diversity in Indonesia. The military, as the official permit holder for the use of military equipment, plays a major role in maintaining national stability. Therefore, apart from being required to be proficient in various military-style intellectual and physical abilities, in a Muslim cadet it is also necessary to instill multicultural values originating from the Islamic religion as the basis of all their self-control. Therefore, this research is absolutely necessary to study the educational process that cadets undergo which represents basic values as their mentality control.

B. Discussion

1. Multicultural Islamic Values Developed at the Naval Academy (AAL)

The Naval Academy takes the view that the concept of brotherhood desired by Islam regarding the plurality of the people is a concept of brotherhood or togetherness in multiculturalism. Therefore, AAL emphasizes the importance of basic values in Islamic

teachings, which narrow down into three main concepts: (1) morality as attitude control; (2) tolerance in pluralism and (3) ukhuwah as a basic concept of human emancipation. The description of the main material of Islamic religious education in the previous chapter did seem trivial, but in fact, according to Imron Mustofa, it has covered the basic concepts in Islam which are accumulated in three main concepts, Islam, faith and ihsan. As is known, that the first gate to enter into the realm of Islam, faith and ihsan is through the recitation of the two sentences of shahada, which is a statement that someone has firmly followed the path of Islam. By M. Shaykh Aṭif al-Zayn in his work *al-Islām wa Idulujyāt al-Insān* the definition of shahada as the main criterion of Islam is emphasized by the statement that through shahada a Muslim is sure and ready to take all risks to use a point of view that is in accordance with the values exist in Islam. This point of view will then influence the mindset and lifestyle of individuals who have declared themselves. This means that the value of the creed is a basic value in the heart of a Muslim. Because one's faith also plays a role in managing all individual human activities, the declaration of faith is the initial form of an attitude of willingness.

Through ideological standards, it is impossible for Muslims to separate professional responsibilities from the human values they believe in. The responsibility of a Muslim cadet is not only to strive to be able to present a military figure who is firm, responsible and ready to do anything without any restrictions on morality, but there is one limitation that must be considered in carrying out the entire range of duties he is assigned. Because a Muslim cadet must pay attention to social functions while at the same time always evaluating the relationship he has with his God.

Responding to this, M. Dawam Rahardjo in his work *Intellectual Intelligence and National Political Behavior* stated that a Muslim should naturally be willing and able to trace all possibilities in all the problems he faces. In this way he will be able to grasp the hidden nature of a reality and be able to determine the best response he should take. That way, a Muslim cadet will be able to place considerations that correlate with all socio-historical phenomena while maintaining basic values in Islam. Perhaps it is for this purpose that even though the mention of the subject matter of the lecture only mentions knowledge of the introduction of the religion of Islam, it only includes introduction, faith and Islam, but in the course objectives it is stated that the phrase is able to "understand sincerity and morals properly and correctly".

The essence of the desired values in the Islamic Religious Education course at the Naval Academy is a series of transfers of knowledge, values and abilities from teachers to young cadets. This identifies that Islamic religious education materials are expected to at

least be able to provide two main points. First, the educational process that correlates with all the physical and mental activities of a cadet. This process is expected to be able to present an individual who has good morals, able to live in the midst of heterogeneity of different societies, races, ethnicities and cultures, including religions. Second, this educational process is intended to understand the most basic basic values in Islam and all its derivatives. Through this second point, a cadet is expected to be able to have qualities that are not inferior when compared to other academics who are concerned with the world of true Islamic understanding. The two essences of values referred to above seem to be summed up into one expression, namely teaching cadets to be able to take the values of multiculturalism in Islam and apply them in the lives of individuals, the nation and the state. The following is an example of Islamic Religious Education RPS, at the Naval Academy RPS is referred to as the Teaching Program (PP).

In the PP it is stated that the objective of the Islamic Religious Education course is "to educate and equip cadets with Islamic Religion courses in order to have knowledge of the Islamic religion, so that they can apply it in daily life and official duties to carry out the duties of positions in units and have good morals." as a cadre of leaders of the Indonesian Navy in supporting the World Class Naval Academy". From the objectives of the Teaching Program (PP) it can be concluded several things:

First, in this context the competency indicators are the general goals to be achieved as a barometer of competency achievement lead to the development of human potential as a whole. The development of competency achievement indicators is directed at developing cognitive, affective and psychomotor aspects. , honest, tolerant and respect differences. Judging from the opinion of Robert E. Slavin, in his work Cooperative Learning, what is meant to be realized in the PP above is that cooperative learning is aimed at achieving three competencies or learning objectives, namely achieving academic achievement, tolerance and acceptance of diversity as well as developing mentality as well as social skills .

Learning activities are designed to provide learning experiences that involve mental and physical processes through interactions between cadets, or between them and the teaching team, the environment and other learning resources in order to achieve competence. The learning experience in question can be realized through the use of varied and cadet-centered learning approaches. The learning experience contains life skills that need to be mastered by each individual. It seems that it can be concluded that in the context of developing competency achievement indicators, the process of developing competency achievement indicators is directed at the development of cognitive, affective

and psychomotor aspects. The development of cognitive aspects is directed at understanding the substance of the material, while the development of affective and psychomotor aspects is aimed at internalizing values that are relevant in the context of Islam and multiculturalism such as mutual cooperation, tolerance, togetherness, honesty and respect for all differences.

Second, in the process of material elaboration, the teachers seemed to be trying a number of things, namely 1) getting the cadets to read and write in a variety of ways through certain meaningful assignments; 2) facilitating cadets through assignments and discussions to bring up new ideas both orally and in writing; 3) gives the opportunity to think, analyze, solve problems and act without fear; 4) facilitating cadets in cooperative and collaborative learning; 5) facilitating healthy competition for cadets to improve learning achievement; 6) facilitating cadets to make exploration reports which are carried out both orally and in writing, individually or in groups; 7) facilitating cadets to present individual and group work results; 8) facilitating students to carry out tournaments, festivals, and the resulting products; 9) facilitating cadets to carry out activities that foster their pride and self-confidence.

Third, the presence of the Multiculturalism Islamic Religious Education course is expected to be able to bridge the problems faced by all Muslim cadets in responding to the paradoxes of life. The paradox in question includes the ideal condition a Muslim should behave (*das solen*) which often contradicts the reality of practices that occur in society (*das sein*). The emergence of spiritual mental development courses which were later revealed to be Islamic Religious Education with multiculturalism value is a response to the demands of society who want the presence of cadets who are able to see the reality of people's life and ideals in religion as two things that are mutually correlated and mutually reinforcing. This is important, because an attitude that is too arrogant and rigid will only give rise to a similar response, while an attitude that is too tolerant and open-up as wide as possible will put oneself at risk of losing the personality and identity of a Muslim cadet. This is because in Islamic teachings it is emphasized that education should cover all aspects of life. In the Al-Qur'an letter Luqman verses 1 to 34 it is explained that education must be able to bring awareness of human religious potential for his nature as a servant. More than that, he is also required to be able to give birth, manage and develop all forms of good insight, character, morality, behavior and mindset according to Islamic teachings. With this, it is hoped that a cadet will be able to mobilize and provide awareness to all aspects of the military, society and nation so that they are willing and able to do good in the context of worshipping God. Therefore, as a cadet formally he is a state asset that must

be able to provide excellent and faultless service to the nation and state. On the other hand, an informal cadet is also an ordinary human who will always live in society.

Therefore, he will not be able to avoid the individual, community, nation and state governance well in every opportunity. Rahman Assegaf in his work *Non-Violence Education, Typology of Case Conditions and Concepts* said that the development of the modern world often raises complex morality issues. The problem that most often arises is the existence of diametrical moral crosses. The most frequently encountered example is that the country's founding fathers taught the meaning of expensive independence, but some individuals who have power often take advantage of their positions for personal gain. On a smaller scale, teachers teach students to orderly traffic, but the reality is met by the students presented several unscrupulous drivers who drove cars recklessly. This small picture of the reality of society is the concept of the Naval Academy to be able to produce cadets who are able to be morally responsible and able to carry out their duties as servants of the state not only in the military world, but also covering all aspects of life.

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Apart from that, in responding to the plurality of society in Indonesia, the Indonesian Navy through its Naval Academy also seems to teach cadets to be able to interpret religious plurality correctly. In AAL it is clear that religious plurality is defined as a form of religious diversity. Religions in this world have many kinds or varieties, including Islam, Christianity, Hinduism and Buddhism. It's the same as being rich and poor, smart and stupid, good and bad, and so on, it's all sunnat of Allah.

From some of the explanations above it is clear that in the eyes of the Naval Academy, a cadet is a manifestation or miniature form of the Navy in the midst of society. As an individual he is not immune from mistakes that are very likely to occur. However, because he is a cadet, indirectly his presence in society will visualize the image of the Indonesian Navy. In this case, cadets experience pressure that may not be felt by individuals other than members of the military. Therefore, the presence of Islamic religious education courses is expected to be able to help a cadet in behaving properly and proportionally amidst the demands of society and his responsibilities as a member of the military.

2. The Process of Implementing Multicultural Islamic Values at the Naval Academy

The implementation of multicultural Islamic values is generally dominated in the course of Islamic Religious Education at the Naval Academy (AAL) which is included in the realm of the Mental Spiritual Development (Religion) course which is a sub-section of the personality development course (PMK). PMK is present in tandem with several other courses such as: Development of Mental Ideology (Pancasila); History of TNI and POLRI; Law on TNI and Polri; Military Engineering Knowledge; Basic Military Regulations; Physical Development; Multiple Exercises 1-2; History of the Nation's Struggle; Citizenship; Military Knowledge; Leadership; TNI General Administration and Personnel; Knowledge of Combat Techniques; Basic Military Knowledge; Knowledge of Military Doctrine; Organization and Duties; Physical Development; TNI's Tri Dharma Eka Karma Doctrine; Jalesveva Jayamahe Navy Doctrine; Naval Knowledge; Corps Knowledge; History of Naval Wars; Humanitarian Law and Human Rights; International Law of the Sea; Introduction to the Potmar; followerships; Leadership 1; Leadership 2; Introduction to Management; Indonesian; English 1 to 5; Diplomacy; and Physical Ability 1 to 7.

Looking at some of these courses, it seems that we need to evaluate them in terms of the four ideal values in a course criteria introduced by UNESCO. According to UNESCO, a course ideally must meet four ideal criteria which include: the criteria of learning to know,

to do, to be and to live together. First, learning to know, the free translation of the concept of learning to understand something. This concept identifies that one of the main missions that is encouraged in the learning process is the transformation of knowledge to students (cadets) in order to understand something. This process is expected to be able to run throughout the lives of students (long life education). Therefore, in this process the main value that is taught is how to learn, learn how to learn. How to learn is meant not only to know everything that can bring benefits, but also to be able to sort out which things do not produce benefits. The most frequently cited example of how to learn the learning process is teachers and lecturers. Personality development courses (PMK) seem to be prepared as a basis for forming the mentality as well as the psychological conditions of cadets. With this mentality it seems that the cadets have been prepared to become an inspiration who can whip up the spirit of planning, evaluating, developing as well as the process of fostering the Navy's organization to become even better.

If we relate the Multiculturalism Islamic Religious Education course to other subjects, then the presence of the Mental Ideology Development (Pancasila) and History of the TNI and Polri courses clearly confirms the mission of how to learn. Through these two courses, the founding fathers of educational materials at the Naval Academy seemed to want to implicitly state that every cadet/cadet is obligated by law to understand Pancasila values as the basis of state ideology. If these values are traced from the historical session, it will confirm that the TNI and Polri are actually present to fight for this as the principle of national and state life. In addition, Pancasila values are philosophically born from religious values that exist in society. Therefore, the true mentality of all cadets must understand that the soul that is born from religion will always be in harmony with the spirit of the struggle of the Indonesian nation.

More than that, if the mental (religious) formation curriculum is linked to Government Regulation (PP) Number 19 of 2005 which states that the teacher is the main actor in the learning process, then we will find that cadets must be able to take an example (uswah ḥasanah) from what presented by their predecessors, including their teachers. A follow-up impact, if the cadets increase their understanding of their seniors/predecessors who have struggled to seize and defend independence, then this will be able to motivate and inspire their development.

Second, learning to do, the process of learning to actualize (work) something that has been learned into concrete actions. It is widely understood that the initial stage of education is the process of understanding, what will the next problem be with this understanding and mentality after it is formed? This question doesn't seem easy to figure

out. Even so, if we look at the composition of other courses that accompany Multiculturalism Islamic Religious Education, Development of Mental Ideology (Pancasila); History of TNI and POLRI as well as Law on TNI and POLRI There are also other subjects such as Military Engineering Knowledge; Basic Military Regulations; Physical Development; Multiple Exercise 1; and History of the Nation's Struggle.

The next day, the four courses clearly illustrated what the Naval Academy really wants from its graduates.

The goal to be achieved by the Naval Academy is to produce successor cadres who are able to understand the techniques and regulations that must be mastered and understood by the entire Indonesian Navy corps. As successors they are required to be able to actualize all military techniques in a tangible form. This implementation must be placed at the time and place permitted by the implementation. The Indonesian Navy is a military soldier who certainly has its own code of ethics in carrying out its duties. Therefore, through these two courses they are equipped with basic knowledge of techniques and knowledge of basic military regulations, the goal is to be able to implement their functions and duties appropriately, quickly, effectively and efficiently.

In an educational process there is a principle related to the learning objectives of how to do, namely the principle of actualization skills (skills). These skills are divided into two, soft and hard skills. Soft in question is the skills of students who are closely correlated with their intellectual abilities and imagination. In the curriculum of the Naval Academy, soft skills are represented by several subjects, such as Citizenship; Military Knowledge; Humanitarian Law and Human Rights; International Law of the Sea; Knowledge of Military Doctrine; and Organization and Tasks. The presence of this course aims to equip cadets with some knowledge that they must master in practical life as members of the Indonesian Navy military. The presence of courses with a focus on improving the intellectual quality of cadets seems to remain a fundamental concern of the Naval Academy. In fact, in the process of selecting and accepting candidates for cadets, this element gets more attention than the other elements. Therefore, it is only natural that in the selection stage the prospective cadets are tested for a number of things that stimulate an attitude of awareness of values, a response to something, an attitude of respect and a number of other things including attitudes, values, communication skills and even feelings or wills.

Hard skills or skills that require physical abilities are one of the main focuses in education at the Naval Academy. Physical ability is a technical ability that is used by someone in carrying out their duties. For example, a member of the Indonesian Navy requires physical abilities related to resilience and teamwork in carrying out their duties,

therefore they are equipped with these abilities through the inclusion of Physical Development, Multiple Training and Physical Competence 1 to 7 courses in their teaching curriculum. In addition, there are also courses that combine soft skills and hard skills such as Combat Engineering Knowledge; Basic Military Knowledge; TNI's Tri Dharma Eka Karma Doctrine; Jalesveva Jayamahe Navy Doctrine; Naval Knowledge; Corps Knowledge and History of Naval Warfare. So the hard skills education carried out by the Naval Academy is basically an education system whose goal is not just to know but also to be able to even be skilled in implementing everything that has been learned into activities effectively and efficiently.

Third, learning to be, namely the educational process with the aim of producing complete and competent individuals in playing roles and responsibilities according to their duties and functions. The process of learning to be requires a person to be able to become another person as a whole and professionally. Within the Indonesian Navy, one of the courses that seems to be focused on learning to be includes leadership material; TNI General Administration and Personnel; followerships; Leadership 1-2; Introduction to Management; Indonesian; English 1 to 5; and Diplomacy. The entire course is expected to be able to produce a creative, broad-minded and responsible marine person. It is not surprising that in its implementation plan this course is more focused on the assignment teaching system. Learning to be is an attempt to give birth to a complete individual, therefore this also requires a deep understanding of needs, identity and other necessary demands.

Fourth, learning to live together is an education system that aims to instill in students a spirit of togetherness. In learning to live together, a cadet will be faced with several perspectives, ideas and problems that can spur him to be able to condition himself with various kinds of conditions around him, so that he can mingle and live side by side without a single problem. Presence of courses such as Indonesian, English 1 to 5 and Diplomacy reflects the importance of community life values in the perspective of the Naval Academy. The process of associating and blending in is an important element for members of the Indonesian Navy in carrying out their duties and functions. Apart from providing opportunities for members of the Indonesian Navy in their lives, this ability also plays a major role in carrying out their duties. Moreover, tasks correlate with issues of tolerance, ethnicity, race and religion.

From the explanation above, it can be concluded that the process of implementing multicultural Islamic values at the Naval Academy is a basic concern of the Naval Academy which wants to teach the importance of learning to believe and convince the almighty god.

Nonetheless, the four pillars as mentioned above also seem to be a form of actualization of goals in the Indonesian national education system which emphasizes that: Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by themselves, society, nation and country.

In the planned implementation process, the focus on learning to believe and convince the almighty God is contained in the PMK (Personality Development) course for Muslim cadets, this course is Multicultural Islamic Religious Education. The main focus is to synergize ethics and behavior based on the values of Belief in One Almighty God. Therefore, the learning objectives contained in the curriculum related to the Multiculturalism Islamic Religious Education course are mental-spiritual formation as a basic competency of AAL cadets. Philosophically, this style of implementation departs from classical education (perennialism and essentialism) whose orientation is centered on the past. He tries to maintain and pass on the cultural results that have been formed to the cadets. The top down values in the curriculum in the education environment are actually the realization of policies decided by the government in an effort to improve the quality of naval military education. Existing curriculum policies can be based on one curriculum model or based on a combination of each curriculum model as reflected in the philosophical foundation, objectives, materials, learning activities, teaching and up to evaluation. In addition, in general the contents of the current AAL curriculum can be grouped into general science and technology courses; professional science courses; and military courses, as well as physical education. At present, the quality standards in this group have been endeavored to conform to world-class standards in the relevant subjects. At the Naval Academy, as explained by M. Saichu and Major Abdul Kholil, they considered two main things.

First, the potential of the cadets who come from diverse economic and social backgrounds. In general, even though in the military world, cadets are familiar with the system that works, their backgrounds sometimes emerge and dominate daily activities. This often raises several problems. In this case, lecturers must be able to respond to these needs, although they still have to pay attention to the military values that exist in the navy. this process is absolutely necessary, according to Saichu and Kholil as a form of application as well as the development of universal values in the dimension of multiculturalism. The goal is clear, to form a climate of harmony both in class and in the military barracks that students live in.

Second, teachers generally have to pay more attention to the characteristics of certain regions with their respective cultures and customs. This diversity plays an important role in presenting considerations in the educational process, generally correlated with the process of formulating learning materials that will be delivered to cadets. However, this is also a special concern in determining non-academic policies.

In general, the lecturers, who are also part of the military, understand that the level of emotional, intellectual, social, physical and spiritual development of cadets is different from one another. Therefore, the learning method that is applied more often uses a top-down cooperative model. If cooperative learning is a learning paradigm that emphasizes the involvement of students to be actively involved in the construction of their knowledge, then in the case of the Naval Academy the involvement of students remains in the corridor of military-style education. In this series of learning processes the cadets are divided into several small groups, consisting of 6 to 10 people. These groups are common were selected from different backgrounds. Group heterogeneity is carried out as a form of multiculturalism training in establishing the ability to work together. Nonetheless, student achievement, gender, ethnicity, and several other elements contribute to the consideration of the preparation of study groups. In practice, the group explores an issue that is their task, then sharing and exchanging ideas about each other's customs in responding to this is carried out. This reciprocal process is expected to help cadets strengthen their social power and teamwork with each other in one group.

In formulating the Education Program (PP), the Naval Academy focuses its educational activities on five main objectives: 1) to act and behave as Sapta Marga warriors in every activity; 2) mastering scientific basics and skills in the scope of work of the marine corps according to procedures that apply properly and correctly; 3) apply the knowledge and skills of defense management of the marine dimension of the land aspect in accordance with procedures that apply properly and correctly; 4) carrying out personality development as a leader cadre in accordance with the norms that apply properly and correctly; and 5) maintaining physical fitness according to Binjas TNI/TNI AL standards. These five things are indicators of the achievement of basic competencies which are marked by measurable changes in behavior which include attitudes, knowledge and skills in each subject.

3. Model of Implementation of Multicultural Islamic Education Values at the Naval Academy

The first model for implementing the values of multicultural Islamic education at the Naval Academy is the structural integration model. This model is one of the

characteristics of the implementation of religious education in the military, namely carrying out religious activities on a "top down" basis. Orders/commands from superiors for activities that apply the values of multicultural Islamic education are carried out as applicable regulations or provisions. Several classifications of the implementation of activities in this case are as follows.

Islamic spiritual guidance, the implementation of which is in the form of Islamic spiritual development at the Naval Academy, commemoration of Islamic holidays, guidance on pilgrimage rituals, zakat, infaq and sodaqoh, and muhasabah, mudzakaroh and Islamic boarding schools within the Naval Academy. Spiritual coaching is carried out once a month with a predetermined schedule. Commemoration of Islamic holidays, this activity is carried out every time it coincides with Islamic holidays, for example the commemoration of the Prophet's Maulud, Isra' Mi'raj, and other activities. For Hajj and Umrah rituals guidance activities are carried out if there are cadets who will carry out the worship.

Islamic spiritual counseling, the implementation of which is in the form of recitation activities in events, Ramadhan safari activities within the Naval Academy, carrying out counseling (problem solver) for cadets who have problems in family life. The development of religious life in the life of the TNI is meant to be able to have high religious beliefs, to consciously and fully obey all the instructions of the teachings of their religion, so that they become human beings who are pious, have noble character and can realize a harmonious life in society and are able to carry out duties with full devotion, when, where and under any circumstances

Islamic spiritual care, the implementation of which is in the form of spiritual/kifayah care activities for cadets and civil servants and their families within the Naval Academy, oaths and prayer activities, coaching converts to converts, carrying out training/practice of organizing corpses. And serve officials when needed. Spiritual treatment in the Naval Academy environment here is in the form of a ta'lim assembly in the dormitory environment, by carrying out regular recitations. For coaching against converts.

Islamic spiritual services, in practice, have a lot to do with administrative issues related to Islamic spirituality, for example the administration of departure for the Hajj and Umrah pilgrimages, cadets and civil servants who are about to get married, so they need to go to the Office of Religious Affairs. Then those related to the administration of marriage, divorce, divorce, and reconciliation.

The next model is the organic integration model. Judging from the description of the data in the previous chapter, it seems clear that the second model of implementing multicultural Islamic values, namely the model of organic integration through Islamic religion courses at the Naval Academy, is carried out using the ISD (Instructional System Design) system. As a training process as well as fulfilling the need for intellect and mentality, learning at the Naval Academy actualizes all courses or blocks of courses in the form of Lecture Program Units (SAP). SAP defined and developed by the Naval Academy Institute. In compiling the SAP, the AAL Institution forms a team of alumni cadets. In preparing this team, the team took into account the communication and involvement of the cadets, suitability with the developing information system and alignment between teaching materials, response and follow-up.

The planning model carried out by the AAL team includes determining learning places/classes, lecturer workload, availability of learning resources and management of learning activities. The number of cadets per class in each block or course is seen for its suitability with the characteristics of the course so as to create an interactive process between cadets and lecturers to achieve learning objectives. At the Naval Academy each class is occupied by at most twenty-five (25) cadets. In addition, AAL also known the term, instruction package. The instruction package in question is files or books and other references that are used in the learning process of cadets while still being controlled by a scoring system.

In practice, the standard assessment model at AAL is carried out in two forms, internal and external assessments. The achievement of internal assessment at AAL has started according to standards, namely carried out through the AAL internal quality assurance agency and the TNI AL level quality assurance agency. Internal assessment is carried out by an internal quality assurance agency in the form of containers, content, processes and educational outcomes. While the external assessment is carried out by the Higher Education Quality Assurance Agency, as well as com professional potential, such as Basic Safety Training, Advanced Fire Fighting, Fast Rescue Boat Training and Medical First Aid. In addition, for standard educational processes, the Naval Academy applies process standards such as ISO 9001:2000.

The internal assessment of AAL and TNI AL clearly refers to the implementation of AAL educational activities in accordance with the Indonesian Navy's Education Control Tool Structure (Katdaldik). In addition, an assessment was also carried out based on the mechanism of the AAL education system, as stipulated in the Implementation Guidelines

for the Chief of Staff of the Navy (Juklak Kasal) number Juklak/20N111/1997 dated 1 August 1997 concerning the AAL Education System.

Assessment of cadets' learning outcomes is carried out by referring to international standards of higher education, namely: a. assessment of attitudes and personality, mastery of knowledge and skills as well as physical fitness; b. participation and performance of cadets; as well as, and c. performance products of cadets in the form of written works, reports, or other work designs.

The form of reporting and assessing the learning achievements of cadets is carried out using evaluation techniques consisting of examination, observation, direct, individual and peer assessment and performance processes. At the Naval Academy to carry out the entire series of assessments, it can be carried out using one of the following forms of tests: written exams in the form of problems, administration of questionnaires, observation reports and cross checks. The entire process can be carried out by a single lecturer, the main course team in comprehensive exams and final assignments, assessments by involving cadets in personality aspects, as well as assessments by involving stakeholders in activities such as practical work or internships.

To pour out the scores from each test experienced by cadets, the Naval Academy offers several forms of approach, such as the Performance Reference Assessment (PAK) and Norm Reference Assessment (PAN). PAK is a process of pouring values by paying attention to the level of learning achievement undertaken by cadets. PAK is done by comparing the value of one cadet with other cadets individually or in other groups as course participants. Even so, in the PAK assessment the Naval Academy has assessment criteria that contain a priority scale of assessment elements at the academy. The second approach is the Norm Reference Approach (PAN). PAN is actually a process that is not much different from PAK. Nevertheless, PAN aims to determine the rank of each cadet in the group of subjects taken.

The awarding of cadet grades is stated in the form of numbers and letters. The criteria used range from the letter "A" which indicates a very good score and "E" which represents a failed score. Just like other academies and higher education institutions, the Naval Academy also puts the assessment of its cadets into two assessment indexes. Semester Grade Point Average (IPS) which contains the assessment scores for each cadet each semester and the Cumulative Grade Point Average (GPA) which represents the cumulative score of each cadet during the educational process at the Naval Academy. In addition, the pass grade if the GPA is met is stated as follows: Rank with Praise for those

with GPA between 3.51 and 4.00; the Very Satisfying category for those with a GPA of 3.00 to 3.50; finally predicate Satisfactory with GPA 2.00-2.99.

In terms of its teaching model, it seems that the Naval Academy has implemented several learning models that are used in the framework of implementing multicultural Islamic values in the bodies of cadets. From the results of observations, researchers found several models, including:

Directive teaching. This technique is the simplest form, in which the teachers immediately provide answers to the cadet's problems which are a source of anxiety. This technique usually often runs in a group discussion or in consulting activities. From a psychological point of view, this model is quite simple. Therefore, it is not only teachers who can apply this technique but teachers, doctors, lawyers and so on in an effort to find out the truth about the situation of cadets. Even so, in AAL, if one of the cadets experiences a serious problem or situation, there will be a referral or referral to someone of a higher level, superior or other figure.

Eductive method (enlightenment method). This teaching model is almost the same as the client centered method in a psychiatric consultation, but the difference lies in the effort to find out every problem that is being experienced by cadets and to grow strength in the cadet's soul with dynamic potential through the appearance of reality that exists in the cadet's environment. Therefore, in this method, it shows the provision and clarification (enlightenment) of the psyche which is the place where problems arise. Here the teacher gives the widest possible chance

That's for cadets to reveal their condition. In this case it contains special freedom and is consultative in nature, henceforth the teacher will analyze what is felt in the cadet's soul. Seward Hiltner in his book has introduced this kind of consulting technique. He revealed that religious counseling is a turning the corner, namely religious counseling needs to turn the point of view of cadets who feel problematic to the source of the strength of inner conflict, then provide insight to explore why he feels the conflict. Then the cadets came to a new understanding of himself. This technique is based on the principles of dynamic psychology (the driving force in humans) such as passion and motivation.

Nondirective method, this technique originates from basic human conditions, for example humans have the right to determine their life direction, that humans have strong power in self-development, humans have the right to act with a subjective view of themselves and humans are responsible for their own actions. During the educational process a person reviews his attitudes and feelings to understand himself so that he can relate to existing conditions and understands the need for a change in perspective and

mindset. The initial change process was through assistance from the teacher with the cadets who expressed their problems and for smooth communication, the teacher had to help the cadets to be able to express them. The teacher tries to create such a situation by: first accepting the counselee as he is, because cadets come with different problems and characteristics, cadets should be given the freedom to express everything. Second, returning every thought and feeling expressed by the cadets so that the cadets can understand themselves well, then the teacher reveals that he understands the cadet's condition. Third, helping cadets by asking various questions and invitations to focus cadets on self-reflection. However, where the direction of thought is remains the responsibility of the cadets, so with this, cadets find ways and solutions that suit themselves.

From the expression above, it can be understood that the teacher does not fill in or give new suggestions in the thoughts of a cadet. But more open self-reflection to a cadet in a warm atmosphere. If you look at it, it might seem that the teacher cannot function according to the rules. However, this actually requires high teacher expertise because a teacher must be able to live deeply, capture the feelings of cadets and reflect them back within cadets.

In addition, in terms of its objectives, the model of implementing multicultural Islamic values applied at the Naval Academy tries to implement an expected sequence of competencies. In terms of the Semester Teaching Plan (RPS) in Islamic religious courses, it appears that they are arranged based on a hierarchy of scientific discipline concepts and/or the level of difficulty of Islamic religious subject matter. This developed aspect is elaborated by taking into account the cognitive, affective and psychomotor domains as well as the dimensions of multiculturalism that will be developed. The development of the dimensions of multiculturalism is not carried out by adding basic competencies, but is carried out by developing indicators of achieving basic competencies that have been stipulated in Permendiknas No. 22 of 2006 concerning Content Standards.

The development of cognitive aspects is directed at understanding the substance of the subject matter, while the development of affective and psychomotor aspects is directed at internalizing relevant values in the context of multiculturalism such as values of affection, togetherness, honesty, tolerance, respect for differences. Values like these are very important to develop in the context of a multicultural society in order to create an attitude of respect and respect for diversity in society and do not discriminate against someone based on ethnic, social, religious and racial backgrounds so as to create a harmonious society in the midst of diversity. This competency when viewed textually

leads to the development of the cognitive domain. With the authority and professional work of the teacher, this competency is developed through the identification of indicators that lead to the development of the affective domain in a multiculturalism perspective to reflect the da'wah values of the Medina period and apply the behavior of empathy, compassion, togetherness, respect for differences, willingness to sacrifice, tolerance, helping in daily life. The development of these values also does not ignore the achievement of the cognitive domain. As for the development of the cognitive domain in the indicators of this competency is explaining the meaning of faith and Islam in the style of the Apostle and its strategies. Thus the competencies developed through a number of indicators make students have competence in mastering the subject matter, as well as integral multicultural competence which is part of the competency of the Islamic religion course itself.

Judging from the content of the material conveyed in the style of the Naval Academy, it really cannot leave a top down impression. Indirectly this reflects that the teaching model in AAL follows the curriculum style of academic subjects. That is, what is taught at AAL regarding multicultural Islamic values comes from classical education whose orientation is the past. In terms of its function, this model aims to maintain and pass on cultural results, in this case the inherited culture is the military culture of a Muslim cadet. Those who are successful in the learning process in this model are those who master all or most of the educational material provided by the teacher.

Therefore, the teacher as the delivery of teaching material plays an important role. They must master all the knowledge contained in the curriculum. He must be an expert in the field of study he teaches. Furthermore, teachers are required not only to master educational material, but also to be a model for cadets. What is conveyed and the manner in which it is delivered must become part of the teacher's personality. Even so, this kind of teaching model does not mean only emphasizing the material presented, in its development it gradually pays attention to the learning process carried out by cadets. The learning process chosen is very dependent on what aspects are emphasized in the subject matter.

This is understandable because the Naval Academy is an extension of the military which functions as a unifying tool for the nation. It is not surprising that in the preparation of the scientific structure that is taught to students it is heavily colored by the principles of the military world. This view is in accordance with the statement which emphasizes that a course must be based on a fundamental understanding that can be obtained from the underlying principles and which give structure to a scientific discipline. Here, AAL clearly

presents a view in the world of education that a learning activity allows for generalizations. A knowledge can be used in other contexts than just what is learned and memorized. Therefore, it is often found in the observations of researchers, teachers try to stimulate the reasoning of cadets to connect the material presented with the problems faced in the reality of society.

In terms of teaching objectives, the model of implementing multicultural Islamic values at AAL wants to create a responsive attitude. Responsiveness in question is the desire to evoke mutual respect and belief in one's own abilities in providing a series of ways of working that allow cadets to be able to analyze social life in a simple way and react to it.

In the view of researchers, there are at least three models of approaches used in the implementation of multicultural Islamic values at the Naval Academy (AAL). First, the transfer of knowledge and morals. In this case, educated cadets are faced with several problems and are lured to be able to obtain and test facts and not just remember. Second, an integrative approach model. This model is an emerging response to the development of society which demands more comprehensive models of knowledge. Third, the fundamentalist model. This model is found in several problems in Islamic religion courses at AAL. This model emphasizes the ability to read, write, and solve problems.

From the description above, it can be understood that, in its efforts to implement multicultural Islamic values, the Naval Academy can be said to have played four streams of education. The four streams include, classic, personal, technology and interactionist. Nevertheless, in its efforts to implement multicultural Islamic values the Naval Academy seems to be dominated by the combined model criteria between academic subjects and military-style top down. In terms of material, the model curriculum for implementing multicultural Islamic values at AAL focuses more on the problems it faces in society.

C. Conclusion

Based on the data analysis and discussion that has been presented in the previous chapter, the following conclusions can be put forward. First, the values of multicultural Islamic education at the Naval Academy are narrowed down into three main concepts, namely (1) morality as attitude control; (2) tolerance in pluralism, and (3) ukhuwah as a basic concept of human emancipation. This is also based on the view of military education that the concept of brotherhood desired by Islam regarding the plurality of the people is a concept of brotherhood or togetherness in multiculturalism.

Second, the process of implementing multicultural Islamic values at the Indonesian Navy Academy refers to the ISD (Instructional System Design) system. The entire teaching method at the Naval Academy shows a direct effect (instructional effects) which is an instructional objective as well as an accompaniment effect (nurturant effects). In practice, the learning approaches at AAL vary, but in practice all of them are focused on the conditions and educational goals of the cadets. The focus of teaching activities at AAL lies on individual needs, contemporary relevance and equipping cadets for an uncertain future. The ISD system in its development reflects military-style top-down values.

Third, the implementation model of the Naval Academy's Multicultural Islamic religious education is implementing contextualized learning experiences, with the main focus being the value of flexibility in addressing multicultural values. These values are then developed into several, such as professionalism, etiquette, humanity, togetherness, honesty, tolerance and respect for differences.

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