

Multicultural Values in Learning Islamic Religious Education in Schools (Study of Efforts to Build Student Character at SMAN II Jombang)

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ABSTRACT

Indonesia is a nation and state consisting of diverse ethnic groups, cultures, customs, languages and religions. The concept of multicultural Islamic education contains the values of religious teachings which include aspects of aqidah, shari'ah and moral aspects that reflect the attitudes of good and tolerant Muslim humans in their daily lives. Learning is a system that aims to assist the learning process of students, which contains a series of events that are designed, arranged in such a way as to influence and support the internal learning process of students. Islamic Religious Education Learning is an effort to make students able to learn, need to learn, motivated to learn, willing to learn, and interested in continuing to study Islam, both for the sake of knowing how to practice the right religion and studying Islam as knowledge which resulted in some significant changes. relatively fixed in a person's behavior that is good in cognitive, affective, and psychomotor. So it can be concluded that multicultural values play an important role in learning Islamic religious education.

Keywords: *Multicultural Values, Learning, Islamic Religious Education.*

INTRODUCTION

Indonesia is the most diverse country, both in terms of socio-culture and geography. In other words, Indonesia is one of the largest multicultural countries in the world and they also adhere to various religions and beliefs. More specifically, when viewed from the perspective of the actions and insights of each individual who differs on various kinds of social, cultural, economic, political and other phenomena. So it is undeniable that they have diverse views. Multiculturalism is an ideology that emphasizes the equality and equality of local cultures without ignoring the rights and existence of existing cultures (Shobirin & Wafiroh, 2021). Multicultural education broadly includes all students regardless of ethnicity, race, culture, social strata, religion and gender (Syarifah & Roziqin, 2021). So that it will be able to lead students to become human beings who are tolerant and appreciate differences.

In general, education means efforts to grow and develop innate potential, both physically and spiritually (Ariska & Rohmah, 2020). Islamic religious education is a conscious and planned effort in preparing students to recognize, understand, appreciate, and believe in the teachings of Islam accompanied by guidance to respect adherents of other religions in relation to inter-religious harmony so that national unity and unity are realized. Islamic religious education (PAI) is a very important subject to be taught in public schools or in Islamic schools, because to teach generations of Muslims, an educational process is needed. Schools have an important role in instilling multicultural values in students from an early age. If from the beginning they have shared values of togetherness, tolerance, love of peace, and respect for differences, then these values will be reflected in their daily behavior because they are formed in their character and personality. If this is owned by the current generation, then life in the future can be predicted to be relatively peaceful and full of respect for each other can be realized.

METHOD

Data collection techniques are the most important step in research, because the main purpose of research is to obtain data. This research is a qualitative descriptive study using the methods of observation, interviews, questionnaires, and documentation. Data collection was carried out by

distributing online questionnaires to 33 respondents who were students of SMA Negeri II Jombang in class X-IPS and using interviews with PAI teachers, vice principals. In addition, the supporting data used by the researcher comes from articles, documents and news related to multicultural values in learning Islamic religious education in schools.

RESULT AND DISCUSSION

Result

Researchers carried out research from beginning to end at SMAN II Jombang through interviews, documentation, and observation, to obtain as much data as possible. Here the researcher as the research instrument is required to find and select the required data. Based on these data, then based on the answers to the questions given by the researcher to the informants through interviews conducted with related parties, namely: PAI teachers. In addition, this finding was also obtained from some of the documentation that researchers got during observations at SMAN II Jombang. In this finding answers from the formulation of the problem that has been compiled.

The multicultural values contained in PAI learning are no different and nothing special, all treatment is the same, because it creates a conducive PAI learning atmosphere because the learning materials teach mutual respect, tolerance and democracy to existing differences. The content of the multicultural curriculum is not explicitly explained in the syllabus and lesson plans, but multicultural education is integrated with PAI learning, not only PAI learning, but also integrated into Citizenship Education (Civics) subjects. The process of embedding it in PAI learning is the same as during lessons, but the difference is that there are hours of their own, so those who are Muslim gather in one room where only people from Islam and other religions such as Catholics, Kong hu chu and others shift to their respective classes respectively. And the method in PAI lessons is not just knowledge but there is habituation or habituation, then there is organization, so in the process of learning material how is there in the curriculum and there is an assessment, while habituation or habituation there are assignments to their respective teachers, whether it is assignments related to subjects or curriculum content, while in the form of organization or extracurricular, it is institutionalized through extracurricular activities for the youth of the Miftahul Abror mosque.

So it can be concluded that the attitude of tolerance has not only increased in terms of value but is also applied in daily activities in learning activities that take place in the classroom and has a positive impact on students' tolerance attitude. After receiving PAI learning, students have a mutual respect for differences. This can be seen from the attitudes and behavior of everyday students who respect each other and never question the differences among them. Then it will form a person into a person who respects differences, respects the beliefs or beliefs of others, is kind to everyone, and is able to live side by side with people of different ethnicity, religion, race, and culture. So that the application of multicultural values has a good impact on the process. learning at SMAN II Jombang.

Discussion

Description of SMA Negeri 2 Jombang.

SMAN 2 Jombang was established in 1961 under the name SMA Negeri Jombang. This high school is located in two locations for class X and XII at STIKES while class XI is at SMAN 1 Jombang. Because it is the only secondary school in Jombang, the Minister of Cultural Education in accordance with SK no.0236/0/1973 decided to change its name to the Preparatory Development Middle School (SMPP). This SMPP is the best school, so the Jombang government built a new building which is now SMAN 2 Jombang. All students, class X, XI, and XII are in the same location. In SMPP there are 2 majors, namely general and facsimile. The general majors are further divided into three namely science, social studies and language. Students who are classified as smart, are directed to enter this department in the hope of continuing to a higher level. While the focal (skills) department is divided into 3, namely carpentry, electricity and workshops. Students who are less intelligent are directed to enter this department in the hope that after graduation they can immediately enter the community. But in reality, students at SMPP are competing to get into the general department, so that the focal department is empty of enthusiasts. Therefore, this SMPP uses the SMA curriculum.

In 1981, the government opened a new school called SMA because of the large number of prospective students enrolling in SMPP. This high school is located in SMA Negeri 1. The two schools are still related and are supervised by the Principal of SMPP, namely Mr. Wandu. In 1985, on November 23, to be exact, the name of SMPP was changed to SMA N 2. It was named SMA 2 because the SMA at

the time of SMPP was called SMA Negeri 1. Changing the name of the school was not as easy as changing the writing on paper. There is much to be done for the name of the school to be changed. For example, making official letterheads, school name boards, school stamps and making notification letters to agencies that are often associated with schools such as KPKN, Post offices, etc. That's why instead of changing the names of 2 schools, it's better if SMPP is changed.

Number 1 is about whether you respect your friends who are of different religions? The answer is that most of the students of SMAN II Jombang always learn to respect friends of different religions. The discussion of the question table number 2 is when your friends from different religions do their worship, you should respect them. The answer is that most of the students of SMAN II Jombang always respect differences when doing worship. The discussion of the table for question number 3 is respecting friends of different religions when worshipping. The answer is that most of the students of SMAN II Jombang always respect their friends from different religions when worshipping. The discussion of the question table number 4 is to respect differences of opinion while in class so that there is no debate between friends of different religions. The answer is that most of the students of SMAN II Jombang always respect differences of opinion while in class so that there is no debate between friends of different religions. The discussion of the question table number 5 is realizing the values of togetherness when in class. The answer is that most of the students of SMAN II Jombang always embody the values of togetherness when they are in class.

The discussion of the question table number 6 is whether tolerance is important to be applied in our daily lives. Most of the students of SMAN II Jombang always apply tolerance in their daily lives. The discussion of the question table number 7 is whether it is necessary and important to collaborate between religious communities in daily life. Most of the students of SMAN II Jombang always try to work together between religious communities in their daily lives. The discussion of the question table number 8 is whether religious harmony to establish friendship is very necessary and important. The answers of most of the students of SMAN II Jombang Always getting along with fellow religious people to establish friendship is very important. The discussion of the question table number 9 is Helping friends in completing additional assignments from school. Most of the students of SMAN II Jombang often help their friends in completing additional assignments from school. The discussion of the question table number 10 is to remind friends to worship even though they have different religions. Most of the students of SMAN II Jombang always reminded their friends to worship even though they had different religions. The discussion of the table for question number 11 is to apologize when you make a mistake. Most of the students of SMAN II Jombang always apologized when they made a mistake with their friends. The discussion of the question table number 12 is not to distinguish attitudes to friends even though they have different cultures or customs. Most of the students of SMAN II Jombang always did not differentiate their attitude towards other friends even though they had different cultures or customs. The discussion of the question table number 13 is Helping friends when friends get a disaster.

The answers of most of the students of SMAN II Jombang Always help their friends when they have a disaster. The discussion of the question table number 14 is Mingling with friends even though different religions, ethnicities or races. Most of the students of SMAN II Jombang always mingle with their friends, even though they have different religions, ethnicities, or races. The discussion of the question table number 15 is not mocking or offending the characteristics of friends who are of a different race with us. The answers of most of the students of SMAN II Jombang Always did not mock or offend the characteristics of their friends of different races. Based on the results of interviews with Islamic religious education teachers in fostering student tolerance through multicultural education, in their learning there is no specific approach but the approach only relies on aspects of each learning component and for non-Islamic students to go to their respective classes. -each according to his own religion to follow his religious lessons. And regarding the learning objectives of Islamic religious education teachers, before delivering the material, they convey the learning objectives first, so that what is desired from learning Islamic religious education is carried out properly.

CONCLUSION

The multicultural values contained in PAI subjects at SMAN 2 Jombang will shape a person into a person who respects differences, respects the beliefs or beliefs of others, is kind to everyone, and is able to live side by side with people of different ethnicity, religion, race, and culture. . And they are used to the differences in religion in their schools.

The implementation of multicultural-based character education in schools requires appropriate, effective, participatory strategies, and involves all citizens in the school. The accuracy of the selection of strategies will provide optimal results in forming students with character. Thus, efforts to develop character education models as a strategy for implementing multicultural-based character education are very important in schools with many differences.

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