

INTERNALIZING THE VALUE OF MULTICULTURAL EDUCATION THROUGH ISLAMIC RELIGIOUS EDUCATION IN ELEMENTARY SCHOOL

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Abstract. Writing this article aims to analyze and describe the internalization of the values of Multicultural Education with PAI Learning in State Elementary School 1 Balun Village, Turi District, Lamongan Regency. This research was conducted at SDN 1 Pancasila Village Balun Turi Lamongan. This research was conducted using a qualitative method with a phenomenological study approach, and data collection through interviews, and documents. data analysis using the Miles and Huberman model, namely data reduction, data display, and conclusion verification. The results of this study Researchers found three forms of internalized values including the value of tolerance, the value of cooperation, and ukhuwah Basyariah and Wathoniah. Internal supporting factors: comprehensive educational curriculum and textbooks with multicultural content. The external supporting factor is the community that actively participates in providing an understanding of the importance of mutual respect between religious communities

Keywords. Multicultural Education; Islamic Religious Education; Elementary School

A. INTRODUCTION

Education, as a process of developing human resources for optimal social skills and personal development, provides a strong relationship between individuals with society and the surrounding cultural environment (Ibrahim, 2013) More than that (Driyakara 1980) Explaining education is a process of humanizing humans who need to try to understand themselves, others, nature, and the surrounding community. On this basis, education cannot be separated from the culture around it because its purpose is to hone taste, initiative, and work. Achieving these educational goals is a challenge because one of them is cultural differences (Ibrahim, 2013).

The need for education that can adapt and able to provide a tolerant attitude towards new cultures and other cultures is very important, in other words, education with a multicultural basis will be a solution to develop a human culture with strong character and character. With the arrival of multicultural education, it is hoped that every level of society feels recognized, valued, and treated democratically and appropriately despite various cultural differences (Baharun & Awwaliyah, 2017). Multicultural education aims to create a harmonious life in a multicultural society. What must be developed by multicultural education is an attitude of tolerance, mutual respect, recognition of everyone's rights and giving rights and freedoms, prioritizing dialogue, equality, and brotherhood (Koko Adya Winata, 2020).

Etymologically the term multicultural education consists of two terms, namely education and multicultural. Education means the process of developing the attitudes and behavior of a person or group to mature through teaching, training, processes, and ways of educating. And multicultural is defined as cultural diversity, and various politeness (Husniyatus Salamah Zainiyati, 2007). At the same time, the term "multicultural" can be understood as the reality of pluralism and diversity within a country or society. Or it can also be interpreted as "belief" in the fairness and acceptance of diversity (Baharun & Awwaliyah, 2017).

Quoted by Muhammad Kosim, 2017 Inclusive education and multiculturalism are solutions to multiculturalism, a development process that respects heterogeneity arising from cultural, racial, ethnic, and religious diversity, the existence of cultural diversity in Indonesia, so multicultural education is very urgent. This diversity will give birth to different cultures, making this country one of the largest multicultural countries in the world (Mumtahanah, 2020). Indonesia's cultural diversity is a historical and social fact that cannot be denied by anyone. This multicultural uniqueness has an impact on the mindset, behavior, and personal character of each individual because it is a living tradition in society and the region. The traditions formed will differ from one nation to another. Struggles between cultures provide opportunities for conflict when there is no mutual understanding and respect (Agustina & Bidaya, 2019; Ibrahim, 2013; Mumtahanah, 2020). The process of minimizing this conflict requires educational efforts with a multicultural perspective in the context of empowering a diverse and heterogeneous community so that they can understand and appreciate each other and develop a character that is open to differences.

Implementation of multicultural education is very important and urgent to be applied in schools (Ma`arif, 2019; Mumtahanah, 2020). One of the efforts that can be made to fight for multiculturalism is through multicultural education (Ibrahim, 2013). Mahiri said multicultural education is an understanding of the issues surrounding immigrant students and better ways to serve their learning and social needs (Nur Latifah, Marini, & Maksum, 2021) Originally in Balun the students were Muslim because there were immigrants who were Christian and Hindus, SDN Balun accepts students of other religions.

At SD Negeri 1 Balun Lamongan, a unique school, students follow three different religions, including Islam, Christianity, and Hinduism, and even though they have different religions, they carry out their daily learning side by side at school. Therefore, the village of Balun Turi Lamongan is known as the Pancasila village. The concept of multicultural values in these schools forms the disposition of students to respect each other between followers of different religions through Islamic religious education. Islamic religious education is essentially a process of passing on values, knowledge, and skills from generation to generation, which consists of two things: first, educating students to behave by Islamic values or morals, and second, educating students to learn Islamic teachings. in the form of knowledge about Islamic teachings (Qowaid; Lisa'diyah; Ma'rifatini; 2019). Therefore, the author wants to investigate further and analyze how to instill multicultural values in SD Negeri Balun Turi Lamongan.

B. METHODS

This research was conducted at SD Negeri 1 Balun Turi Lamongan. Using qualitative research is descriptive. Qualitative research is research that stems from inductive thinking patterns, which stem from participatory objective observations of a phenomenon (Suyitno, 2018). This research involves madrasa managers, teachers, and students in data collection, what is meant by data here is information collected by humans who are the object of research and observation, and document facts that are the focus of research. In qualitative research, data collection is natural in nature, with premier data sources, and data collection is mostly based on observation (Sugiyono, 2015). The data obtained in this study are 1) Premier data, is data obtained directly from the subject as a source of information sought. 2) Secondary data, is data obtained by researchers indirectly (through intermediary media obtained or recorded by other parties).

Data sources are something important in research, choosing the wrong data source will affect the research. In this study, the data sources are 1) Principal, 2) Deputy Head of Student Affairs, 3) Teacher. The model of this study uses the analysis of the Miles and Huberman model that the data analysis model is carried out interactively and is carried out continuously. Activities in data analysis are data reduction, data display, and validation verification (Sugiyono, 2015). The purpose of the analysis is to find out the meaning of the research and interpret the meaning of the thing being studied. The data obtained from the research will be analyzed and translated into words so that it is easily understood by others.

C. RESULT & DISCUSSION

1. Profile of SD Negeri Balun Turi Lamongan

Balun village is located in the Turi sub-district, Lamongan district, Balun is one of the ancient villages with various historical values, including the spread of Islam by Walisongo students which is still associated with the anniversary of Lamongan City. from the name "Mbah Alun", a figure who has contributed to the formation of Balun Village since the 1600s. In this village, there is a basic education institution, namely SDN 1 Balun which is located at RT 05 RW 03

The beginning establishment of SDN 1 Balun before 1967. Learning (Basic Level) in Balun Village is still in the form of classes that still do not occupy the same place, and the classes are separated. Learning is still taking place in Grades 1, 2, 3, and 4, and after Year 4 is Year 5 and 6, learning takes place outside Balun Village. It was only in 1967 that the learning process was carried out in the same location and the learning had started from grade 1 to grade 6. Then, precisely in 1967, SDN 1 Balun was established until now.

2. Forms of Multicultural Values of Islamic Religious Education

The learning process of integrating the values of multicultural education in the learning process of Islamic Religious Education is carried out as every teaching does, namely compiling learning tools, ranging from materials, media, learning techniques, learning methods, and evaluations carried out. Because the 2013 curriculum prioritizes the attitude of coaching students in every lesson.

HAR Tilaar recommends multicultural core values which in general are:

Democratic

Democracy in the context of education is the liberation of educators and humans from the structure and legal system that places humans as components. Democracy in education not only preserves past value systems but can also question and revise these value systems (Naim & Sauqi, 2011).

Pluralism

Quoted from Ngainun Naim 2011 Pluralism is the existence or tolerance of ethnic diversity or cultural groups in a society or country as well as diversity of beliefs or attitudes within a body, institution, and so on (Mumtahanah, 2020)

Humanism

Humanism means the dignity and value of every human being, all efforts to increase his natural abilities (physical and non-physical) fully, and can be interpreted as individual strengths or potentials to measure and achieve the divine realm and solve social problems.

According to this view, individuals are always in the process of perfecting themselves, seeing that humans are dignified, capable of self-determination, and with their strength able to develop themselves (Al -Fandi, 2011).

In the world of education in schools, multicultural values are described in the standard content of subjects and translated into SK-KD (standard competencies and basic competencies) that must be mastered by students. Then described in the form of learning activities, the SK-KD is a reference standard in the delivery of multicultural values. The indicators of multicultural values discussed earlier are learning to live with differences, building mutual trust, maintaining mutual understanding, maintaining mutual respect, open-mindedness, respect and interdependence, conflict resolution, and non-violent reconciliation. First, the recognition of the reality of social and cultural diversity. Second, recognize human dignity and human rights. Third, develop the responsibility of the international community, and fourth, develop the responsibility of mankind towards the earth.

As for concluding the form of multicultural values through Islamic religious education, they are as follows:

Tolerance Value

Tolerance (*tasâmuh*) is the main asset in dealing with diversity and difference (*yanawwu'iyah*) (Nuruddin Araniri, 2011). Tolerance can mean acceptance of religious freedom and legal protection for human rights and citizens. Tolerance is impossible to think about from a psychological and intellectual perspective in the hegemony of mutually exclusive theological systems (Zakiyuddin Baidhawiy, 2002). The Firm of Allah in the Quran: which means

Say, "O disbelievers, I do not worship what you worship. Nor are you worshippers of what I worship. Nor will I be a worshipper of what you worship. Nor will you be worshippers of what I worship. For you is your religion, and for me is my religion (Surah Al Kaafirun 109:1-5).

In social life, tolerance is understood as an expression of recognition and respect for human rights. Freedom of belief is the absence of coercion in religion, freedom of thought or opinion, freedom of assembly, etc. Tolerance is the ability to respect the basic characteristics, beliefs, and behaviors of others. In addition, tolerance can also be understood as the nature or attitude of respecting, letting, or allowing others to express opinions (opinions, opinions, beliefs, habits, behaviors, etc.) that are against us. Or in other words, the essence of tolerance is coexistence. Mutual respect between peace (peaceful coexistence) and diversity. However, it should be underlined here, religious tolerance is not interpreted as an attitude of accepting the teachings of other religions, such as in terms of belief. Rather, it is the embodiment of the religious attitude of adherents of one religion in social life with people who are not of the same religion

The development of the value of tolerance has been clearly illustrated through one of the missions of SD Negeri Balun, namely: Developing a tolerant attitude, and democracy and forming a character that is by the nation's personality. The Practice of Tolerance Value of SD Negeri Balun It is clear when there are activities that involve all elements of the school, such as teachers, students, parents, and other stakeholders. Such as acceptance of student transcripts. Grades go up, and students pass. It can be seen that the value of tolerance between students and parents will be honed.

This is in line with Casram (2016), who divides religious tolerance into two modes; the first one he says is passive religious tolerance, which means passive religious tolerance manifests itself in the ability to accept differences as facts and needs while the second mode of tolerance. is active religious tolerance, or tolerance, which is not only an attitude of accepting regional regulations but has reached the stage of integrating oneself into the differences and diversity of society (Fita Mustafida, 2020).

The implementation of the tolerance values of SD Negeri Balun also emphasizes how school members are open to religious issues, such as respecting different religious practices, providing opportunities to worship according to religious beliefs, and receiving direct instruction from religious teachers according to religious beliefs. to their respective religions. The application of this model is an attempt to shape the religious attitudes of religious adherents in social life between followers of different religions so that they can interact actively in facing life together and forge unity among fellow human beings. in various lives.

Cooperation Value

The value of cooperation at SD Negeri Balun can be seen in daily activities and other activities. The value of cooperation is instilled since the start of the new school year. Where students are taught to understand by looking at the surrounding environment (classmates with different religions) which is very real because they interact directly, the habit of helping each other starts from the simplest things, as well as various other activities to hone habits. cooperate with others and care for the environment.

To foster cooperation in SD Negeri Balun, principals, deputy principals, and teachers coordinate to develop syllabi and lesson plans for subjects that contain tolerant and multicultural education. Character building is also carried out by teachers like classroom teachers or male teachers.

According to Hurlock (2005), working together can improve children's ability to interact and adapt to the environment. According to Harlock, cooperation is a developmental task that must be achieved by elementary school students in carrying out social relations. (Fita Mustafida, 2020).

Rate Please Help

As social beings, humans cannot live alone even though they have everything. Materials are abundant so that at any time what he wants can easily be fulfilled, but he cannot live alone without the help of others and he may never feel happiness. So needing the help of others in a life process in the Qur'an it is said:

"And help one another in goodness and piety, and do not help one another in sin and aggression; and be careful of (your duty to) Allah; surely Allah is severe in requiting (evil) (Surah Al Maidah/5:2).

Based on the results of observations made by researchers, the value of helping each other has become a tradition within SDN 1 Balun Turi Lamongan, this is reflected in the daily activities inside and outside the school that are harmonious among fellow school members.

Value of Brotherhood (Ukhuwah Islamiyah, Basyariyah and Wathoniyah)

In the concept of ukhuwah Islamiyah, people feel that they are brothers to each other because they both embrace Islam. The intended Muslims could be anywhere. In the concept of ukhuwah Wataniyah, someone feels that they are brothers and sisters to each other because they are part of one nation, for example, the Indonesian nation. This model of ukhuwah is not limited by primordial barriers such as religion, ethnicity, gender, and so on. Meanwhile, in the concept of ukhuwah basyariyah, a person feels that they are brothers and sisters to each other because they are part of one human race that spreads all over the world. In this context, all human beings are equally created by God.

Almost the same as ukhuwah wathaniyah, ukhuwah basyariyah is also not limited by outer clothes and primordial barriers such as religion, ethnicity, race, language, gender, and so on. In my opinion, ukhuwah basyariyah is the highest level of ukhuwah and surpasses the other two ukhuwah: Islamiyah and wathaniyah. That is, after treading ukhuwah Islamiyah and ukhuwah wathaniyah, one should reach a higher, deeper, and more basic ukhuwah, namely ukhuwah basyariyah.

In the spirit of ukhuwah basyariyah, people see other people as fellow human beings rather than religion, race, ethnicity, class, identity, and other robes. For example, we want to help someone in need, not because he is of the same religion, race, or country as us, but because he is a person in need and we must help regardless of religion and race. Such ukhuwah values are basic values instilled in students by teachers and have a solid value base. So, all grades will be built well, according to the head of SDN 1 Balun Turi Lamongan. Instilling the value of ukhuwah is very important because in Barun village there are several religious beliefs (Islam, Christianity, Hinduism). This brotherhood practice is manifested in school activities that involve all elements, including teachers, parents, or students.

3. Internalization of Multicultural Values Through Islamic Religious Education

Multicultural values have been established in the doctrines of Islamic teachings both in the Qur'an and Hadith, the socio-cultural history of Islam's journey also shows the implementation of multicultural values. (M. T. Hasan, 2016). Therefore, it is important to inculcate multicultural values in learning Islamic religious education to form multicultural knowledge, attitudes, and social skills. Efforts to instill multicultural values can be done through various efforts including through the learning process.

Internalization of Multicultural Values Through PAI Learning

The subject matter should be as Hassan said: can maximize the potential of students and their cultural environment so that students can learn better. This means that the understanding of the multicultural approach in the curriculum must be able to accommodate the cultural differences of students. (Choirul Mahfud, 2016). The internalization of multicultural values in learning is the activity of incorporating multicultural values into learning activities. The learning activity in question is a form of course delivery as a written document that serves as a guide in delivering education. Teaching and learning is a cultural process that takes place in a social context. Make teaching and learning more accessible and equally open to a wide range of students. Therefore, students should have a better understanding of culture including religion. Therefore, it means that learning in class is carried out by the teacher using lesson plans and manual materials

Syafiq A. Mughni explains the core of multicultural education learning, which is as follows. First, there is an active and participatory dialogue. That is, during the learning process, students must be accustomed to intensive and participatory dialogue so that students can develop knowledge freely and independently. Second, students are tolerant, between students and teachers and between teachers. This tolerance aims to cultivate mutual respect and respect for differences, whether differences of opinion or ideology are carried out by teachers or students. (Yaya Suryana. HA Rusdiana, 2015).

The learning approach of SD Negeri Balun is also aimed at character education. Enable students to have and develop life skills (life skills) to respect others, be open and honest, and be able to manage conflict based on the principles of peace or non-violent conflict (non-violent conflict)

Internalization of Multicultural Values Through Activities at SD Negeri Balun

Direct interactions across religions, cultures, races, and genders will enrich students' religious insight and reduce prejudice, stereotypes, and prejudices based on religious sentiments. They have the opportunity to explain to each other the distortion and manipulation of all the knowledge that grows and accumulates in their minds, which may be passed down from generation to generation. Activities are also used for direct multicultural interaction, socialization, and learning. Religious nuanced activities or activities that are generally followed by all students, such as:

First Flag Ceremony. The flag-raising ceremony is one of the events held every Monday at SDN 1 Balun Turi Lamongan before learning activities. One of the media for planting multicultural values can be done through a flag-raising ceremony. Therefore, the ceremony supervisor should convey to students the importance of harmony, tolerance, and mutual respect, so that the meaning of the ceremony can be conveyed not only as an activity that is limited to the formation of discipline but also to form pluralism and religious personality attitudes for students. Students at SDN 1 Balun Turi Lamongan

Second Extracurricular. Based on research conducted at SDN 1 Balun Turi Lamongan. Extracurricular activities are part of the student development program, including in the field of improving the quality of education. Extracurricular activities aim to improve school education, improve competency mastery and enrich student learning experiences through extracurricular activities.

The types of activities held are Scouting and reading and writing the Koran. In the activity, intensive guidance will be inserted so that students can carry out harmony with fellow religious people.

D. CONCLUSION

Based on the results of the research conducted at SDN 1 Balun Turi Lamongan, it can be concluded as follows: First, Internalization of PAI learning with a multicultural perspective. There are three forms of multicultural values that are internalized in Islamic religious education learning at SDN 1 Balun Turi Lamongan, the three forms of values are the value of tolerance, the value of cooperation, and ukhuwah Basyariah and Wathoniah. Second, the internalization of multicultural values in learning Islamic religious education at SDN 1 Balun Turi Lamongan has supporting and inhibiting factors. There are many supporting factors in this integration process, both internal and external. Supporting factors from within are a comprehensive educational curriculum and textbooks with multicultural content, while external factors are that the community actively participates in providing examples of the importance of mutual respect between religious communities. Meanwhile, the inhibiting factors are the lack of understanding of the contents of the textbooks and the lack of multicultural content in the lesson plans, so environmental factors dominate.

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