

IMPLEMENTATION OF MULTICULTURAL EDUCATION-BASED PAI LEARNING POLICY AT SMKN 4 CILEGON

Bahyati¹, B. Syafuri², Wasehudin³

^{1,2,3}Universitas Islam Negeri Sultan Maulana Hasanudin Banten, Indonesia

Email: bahyati14@gmail.com

Abstract: The aim of this research is to examine how multicultural education is incorporated into PAI learning in vocational schools. This research was conducted at SMKN 4 Cilegon City. The research method uses a qualitative approach. The first data collection method was interviews with school principals, PAI subject teachers and students. The second is documentation and observation. Data analysis techniques include data collection, data reduction, and drawing conclusions. The results of the author's research show that multicultural education in PAI learning: 1) Applying knowledge that upholds the principles of love, openness and respect for each other 2) Recognizing religious tolerance among all members of society in the context of multicultural education in school life.

Keywords: Implementation; Islamic Religious Education; Multicultural.

INTRODUCTION

The Indonesian nation is made up of several indigenous languages, customs and regional languages. This fact positively illustrates the diversity of the population. It is one of the few sustainable practices that Indonesian society can adopt. However, we must recognise that this plurality also increases the likelihood of conflicts that can undermine a peaceful and prosperous society. One particularly striking aspect is

how easy it is to see how generations of people are becoming less and less reliant on traditional knowledge in local languages due to advances in communication and information technology in this era of globalisation, potentially affecting entire nations and periods.

Education is one of the things that society considers important for human survival. Education has the power to inspire social change towards the formation of the desired social situation. The assumption is that improving the education system is one of the things that must be done in order to advance civilisation.

As part of that process, education should instil ideals related to multiculturalism, defined as the ability of a society within a national framework to recognise plurality, diversity and variation among many cultures, including those based on race, ethnicity and religion with attention to underrepresented populations.

Multicultural education can be formulated as a form of awareness about cultural diversity, human rights, and the reduction or elimination of various types of prejudice to build a fair and advanced society. Therefore, multicultural-based education is very important to be carried out from an early age, and of course must be implemented by educational institutions. Multicultural education is an attitude that accepts the plurality of human cultural expressions in understanding the main

message of religion, regardless of the main details. The main basis is explored by basing it on the teachings of Islam, because the Islamic dimension is the basis of differentiation as well as the emphasis of this educational construction. The use of the word Islamic education is not intended to emphasise the teachings of other religions, but rather to affirm that Islam and Islamic education are closely related to teachings that respect pluralism-multiculturalism. In accordance with the vision of Islamic education, namely the realisation of human beings who are devoted, noble, noble personality, knowledgeable, skilled and able to actualise themselves in community life.

In line with previous research written by Asyharul muala, it states that multicultural education has been implemented at MA al-Qodir with the existence of a boarding school whose students come from drug addicts for rehabilitation, this pesantren and MA Al-qodir accept various interfaith communities to mingle and interact, visits by 25 interfaith leaders from 17 developing countries. (Asyharul Muala, 2020)

Since multicultural education is a process of fostering a way of life that is honest, respectful and accepting of the cultural diversity that exists in a pluralistic society, it is imperative that it is taught. Multicultural education is expected to provide the country with the mental flexibility needed to face social challenges.

It can be used in any substance or style of education that recognises and discusses the observance of diversity. So the author formulates the *implementation of multicultural education in PAI learning at SMKN 4 Cilegon* as a discussion in this

article. With the hope that it can be a literature for teachers in other schools.

This research is a qualitative research which includes field research, using descriptive data in the form of written or spoken words from people and behaviour that can be observed. The research report presents the results of interview scripts and field notes on the implementation of multicultural-based Islamic Religious Education policies at SMK N 4 Cilegon.

Based on the purpose of this study, data collection methods were used as follows: 1) interview, 2) observation, and 3) documentation. The author conducted interviews about the focus of this research, namely the implementation of multicultural-based Islamic religious education policies. Field observations were conducted by collecting data about multicultural and learning activities in Islamic religious education. Documents collected to support the data in this research are school profile documents, student profile documents, and photos of school activities.

METHODS

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RESULTS

1. Multicultural Education

Multicultural education is a concept, idea or philosophy as a set of beliefs and explanations that recognise and value the importance of cultural and ethnic diversity in shaping the lifestyles, social experiences, personal identities, educational opportunities of individuals, groups and countries. (Education & Counselling, n.d.)

In the Qur'an Surah Al-Hujurat verse 13 Allah says:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ
 وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ
 أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ
 خَبِيرٌ

Meaning: "O people! Indeed, We have created you from a man and a woman, then We made you into nations and tribes that you may know one another. Indeed, the noblest among you in the sight of Allah is the most pious. Indeed, Allah is All-knowing, All-seeing." (Rosmha Widiyani, 2021)

This verse explains that diversity is a gift from Allah SWT for mankind as a form of self-identification. With this diversity, it does not rule out the possibility of conflict. As a form of the government's role in multicultural education, the

government has issued Law No. 7/2012 on Social Conflict Handling. Law No. 7/2012 mandates the Ministries, Institutions, and Local Governments to handle social conflicts which include conflict prevention, conflict termination, and conflict recovery. This conflict management aims to create a safe, secure, peaceful, and prosperous community life; maintain peaceful and harmonious conditions in social relations; increase tolerance in community and state life; maintain the continuity of government functions; protect lives, property, and public facilities and infrastructure; provide protection and fulfilment of victims' rights; and restore the physical and mental conditions of the community and public facilities and infrastructure. (Wales, 2022)

Multicultural education in Indonesia was widely discussed in the late 20th century. In Indonesia, people from diverse and different ethnic backgrounds are moving to big cities, such as Jakarta, Bandung, Yogyakarta, Surabaya, Medan and Padang to find better jobs and continue their education. In addition to this, in the cities there are ethnic Chinese descendants scattered throughout Indonesia. These cities are centres of bureaucracy, industrialisation and higher education. The population is Muslim, Christian, Hindu, Buddhist, Congfuchu, and people who adhere to belief systems. Most Indonesians follow Islam, although there are still significant differences in religious practices. The language of instruction in schools is Indonesian, although students are still allowed to use local languages at the beginning of their schooling. Meanwhile, in the United States, multicultural education has emerged since the 1960s.

Multicultural education in the United States is linked to the 1960s social

and political movement for human rights. The history of colonisation in the United States has positioned white people, called Euro-Americans, as the majority population, and placed people of colour (especially black people) as the minority. White domination in politics, economics and education led to conflicts with people of colour who fought for equal rights as citizens of the United States. Furthermore, the flood of immigrants from Asia and other parts of the world to the United States added to the social and political tension in the country. This situation of increasing population has implications for the organisation of education, its curriculum and teaching approaches to treat learners equally and fairly.

This similarity in diversity is the reason that the concept of multicultural education applied in US schools may be relevant to Indonesia. (Toto Atoillah & Ferianto, 2023)

Multicultural education is an educational strategy that is applied to all types of subjects by using the cultural differences that exist in learners, such as differences in ethnicity, religion, language, gender, social class, race, ability and age to make the learning process more effective and easier. Since multicultural education has been incorporated into other subjects, there is no need to change the existing curriculum to instil its ideals. For students, the essence of multicultural education lies in teaching about democracy, humanism and pluralism. These are important for maintaining human values and are quite beneficial for their future life needs. From an early age, schools have an important responsibility in instilling the principles of intercultural education to students. If they

always uphold the principles of democracy, humanism and pluralism, these values will manifest in their daily actions and shape their personalities. (Ramiati, n.d.) If our young generation succeeds in this, life is likely to happen. So, the basic concept of multicultural education is an education that is a response to the growing diversity of the school population, as well as the demand for equal rights for every group. It can be interpreted that multicultural education is an education that includes all students without distinguishing groups, such as gender, ethnicity, race, culture, social strata, and religion. In essence, multicultural education is education that emphasises the process of cultivating a way of life that is respectful, sincere and tolerant of the diversity that exists in the midst of a society with a high level of plurality.

2. Implementation of Islamic Religious Education Based at SMKN 4 Cilegon

Islamic education from a multicultural perspective broadens one's perspective and offers new avenues of thought. It transcends national boundaries as well as cultural and religious mores, enabling one to view "humanity" as a family with different but shared values.

Multicultural Islamic religious education is a process of transformation and internalisation of the basic and ideal values of Islamic teachings that seek to actualise aspects of human differences and disparities in their broad context as a *grand design of God* that must be accepted wisely and gracefully amid the reality of plural-multicultural humanity in all its dimensions in order to create a just life order (mardhatillah). (Nyalla Aras, 2018)

Multicultural-based Islamic religious education is a comprehensive

effort in preventing conflicts between religions, preventing religious radicalism, while at the same time fostering the realisation of a positive appreciative attitude towards plurality in any dimension and perspective, because Islamic religious education has a vision and mission to realise religion on a more polite side, dialogical appreciative of plurality and caring for transformative communal life issues. (Education & Counselling, n.d.)

When trying to incorporate multicultural education into the classroom, it is important to recognise that ethnic and cultural diversity significantly affects the way students and society as a whole define themselves. Therefore, educational institutions should take an accepting and helpful stance towards students from different ethnic and cultural backgrounds. Teachers, staff, parents and the surrounding community should support and participate in the implementation of multicultural education in schools. Students can benefit in the long run from the successful implementation of multicultural education in schools if there is significant teamwork and cooperation among all parties involved. For schools to foster a welcoming and encouraging learning environment for students of different ethnic and racial origins, prejudice and intolerance must be eliminated. (Maemunah & Darmiyanti, 2023)

Based on the observation at SMK N 4 Cilegon, the implementation of Islamic Religious Education teaching and learning activities that the author conducted based on conversations with Islamic Education teachers found that the Islamic teaching programme at SMK N 4 Cilegon is implemented dutifully. All students should have the right to religious education;

however, during the learning process of the Islamic Education teacher, non-Muslim students are only given the choice to follow or not. Although this does not mean that they are obliged to follow it, if they do not follow it, students are encouraged to visit the library. This attitude is based on religious understanding, that in Islam there is no coercion in religion, so the policy to allow non-Muslim students in Islamic religious education is part of an attitude of tolerance in religion, and this is part of multicultural Islamic religious education.

Religious activities in schools are coordinated by student council administrators and religious education teachers, the vice principal for curriculum and the vice principal for student affairs. In these activities, the spirit of carrying out activities is good and successful because it builds an atmosphere of togetherness, equality and intimacy among students. The implementation of Qurban on Eid al-Adha that we carried out, students from Christian and Hindu religions also contributed to the implementation of these activities. In such an atmosphere, we also contribute to Christian and Hindu students in carrying out their religious activities, so that among students at SMK N 4 Cilegon a harmonious human relationship is built in an atmosphere of brotherhood.

Every learner obtains lessons in the field of religious studies in accordance with the religion they profess, and is taught by teachers who are of the same religion as the beliefs and religion of the learners. Thus, the human rights of learners to obtain religious teachings and implement religious teachings in accordance with their beliefs have been facilitated and organised properly in accordance with the mandate of the national education system law.

The timing of religious studies lessons has been carefully organised taking into account the number of religious adherents. Students of the majority religion are treated in accordance with applicable regulations. Similarly, students with a small number of adherents are facilitated by involving or cooperating with institutions within the religion concerned. For example, with the organisers of religious services or Sunday school, for non-Muslim students.

Based on the results of the interview, it can be explained that in the context of the multicultural spirit, the assessment aspect is carried out by giving greater weight to the aspects of attitude and action. This assessment process has been conveyed to both Muslim and non-Muslim students that the main aspect of graduation in Islamic Religious Education subjects is the aspect of attitude and acts of kindness carried out during the learning process. So for non-Muslim students, the assessment of Islamic Religious Education is seen from their attitudes and actions. According to the teacher, attitude or real action is the totality of a person's personality. While the ability to remember the subject matter is only the initial stage of humans knowing life, and usually does not yet have meaning in real life. Attitude assessment is considered more objective because it measures what is already clear.

At SMK N 4 Cilegon, the majority of students are Muslim, of course, students who are minorities need acceptance from Muslim students to facilitate interaction, students are able to balance this by not choosing friends of the same religion. However, they are also able to accept and mingle with others even though they are of different religions, which is a form of social

interaction in this school is associative (unifying).

Students and teachers at SMK N 4 Cilegon cooperate with each other, especially for the progress of the school and put aside the religious differences between them. In the community service activities, students help each other to clean the school environment, non-Muslim students also do not mind helping to clean the mosque at the school.

On certain days there is a ceremony/ceremonial commemoration of religious holidays at school. Such as the commemoration of the Maulid of the Prophet Muhammad, Isra' Mi'raj, Easter, Nyepi and so on. The school facilitates all religions to conduct these ceremonies in a well-coordinated and fair school. At school, students and teachers respect each other when the holidays of each religion arrive. They congratulate each other. Likewise, Islamic Religion teachers at school also congratulate fellow teachers and students who are celebrating the holiday. As when there is a religious event at school, for example Isra' Mi'raj, non-Muslim students also participate in preparing the equipment needed in the event such as helping in arranging the concept of stage decoration, of course this reflects a good cooperation. Religious celebration activities at school as a medium to build togetherness and foster the spirit of praying for each other.

SMK N 4 Cilegon has adequate facilities for learning and religious activities according to each religion and belief; such as mushollah, library facilities and classrooms (Islamic and Non-Islamic). Supporting books that support students' knowledge of religious tolerance. Such as PAI package books, LKS, Al-Qur'an (for

Islam) Al- kitab (for non-Muslim religions).

Therefore, the solution of Islamic education applied to educational institutions is a necessary thing, so the implementation of Islamic religious education includes a multicultural perspective. Because it produces educational innovations based on morals, Islamic religious education must embrace multiculturalism as its vision and purpose both now and in the future, so that its application cannot be negotiated anymore.

3. Supporting and inhibiting factors for multicultural education

Multicultural learning, especially in achieving the internalisation of multicultural values in schools, will experience several influencing factors in its learning, both from supporting factors and inhibiting factors. The existence of these supporting and inhibiting factors comes from the existence of internal and external factors that influence such as, Internal Motivation Internal motivation is motivation that arises from oneself which is the strongest motivation because it cannot be influenced by the environment. Meanwhile, external motivation is motivation that arises from the environment. This motivation is not as strong as internal motivation because it must get a push from outside in order to arise. Supporting factors and inhibiting factors in achieving the practice of multicultural values are as follows:

The first supporting factor of success and success in the process of practicing multicultural values can be spearheaded by the existence of human

resources who are actively involved in participating and supporting each other. The resources involved in the cultivation of multicultural values include the principal, all teaching staff, especially teachers and students as the intended subjects. Through several methods in the learning process, an educator utilises all means and uses existing media, such as the discussion method so that each student can communicate with each other.(Sriyono et al., n.d.)

Secondly, the school background is general so that students who attend the school do not have to be Muslim. *Third,* the strategic location of the school in a rural environment. Rural environments usually have a strong culture, especially in terms of gotong royong. This is a strong supporting factor for student habituation in the environment because they are used to it. *Fourth, the* curriculum structure used refers to the national curriculum, in which the national curriculum has explained the objectives of education such as strengthening national character, including mutual cooperation, honesty, religion, tolerance, democracy and so on. These values also refer to the concept of multicultural education. *Fifth,* school rules and programmes of school activities, both extracurricular and other social activities. *Sixth,* the enthusiasm of the teachers in implementing the programme of activities launched by the school. So that this enthusiasm becomes a good example for students.

As for the inhibiting factors experienced in the practice of multicultural values, first, students still do not understand what multicultural means, the diversity of students felt in the school environment greatly affects the development of the mindset of students, therefore how is the

effort of an educator in providing knowledge to students that human life is recommended to socialise regardless of any aspect. Second, due to the many deviations that are often carried out by students such as mocking each other, sarcasm and a low sense of caring for each other because they are still considered not to understand social attitudes and togetherness in this life so that educators find it difficult to form and instil values. (Sriyono et al., n.d.).

DISCUSSION

Implementation of Pai Learning Policy Based on Multicultural Education at SMKN 4 Cilegon

1. Analysing potential multicultural factors

Analysis of factors that are considered important to consider in developing multicultural-based learning models, which include: (a) the demands of subject competencies that must be supplied to students in the form of knowledge, skills, and ethics or character; (b) the demands of learning and learning, especially focusing on making people learn and making learning a life process; (c) teacher competence in applying multicultural approaches. Teachers should use effective teaching methods, taking into account the cultural background references of their students. Teachers should first ask themselves whether they have displayed behaviours and attitudes that reflect a multicultural spirit; (d) analysis of the students' background conditions. Naturally, students already represent a multicultural learning society. Students' cultural background will influence their learning style. Religion, ethnicity, race/ethnicity and class as well as the economic background of parents, can become student stereotypes when responding to stimuli in the classroom, both in the form of learning

messages and other messages conveyed by friends in the classroom. Students can certainly have interesting choices about the cultural potential in their respective regions: (e) characteristics of multicultural learning materials. Analysis of potential materials relevant to multicultural-based learning includes: (1) respecting differences between friends (clothing styles, livelihoods, tribes, religions, ethnicities and cultures); (2) displaying behaviour based on the beliefs of their respective religious teachings; (3) awareness of society, nation and state; (4) building life on the basis of religious cooperation to create unity and integrity; (5) developing an attitude of kinship between ethnic groups and between nations; (6) regional (local) and national responsibility; (7) maintaining the honour of self and nation; (8) developing self, social and national discipline; (9) developing regional and national cultural awareness; (10) developing fair behaviour in life; (11) building harmony in life; (12) organising 'cultural projects' by understanding and socialising symbols of national identity, such as the Indonesian language, the Indonesia Raya song, the Red and White flag, the Garuda Pancasila state symbol, and even national culture that illustrates cultural peaks in the regions; and so on.

2. Establishing multicultural-based learning strategies

The choice of strategies used in developing multicultural-based learning includes: Cooperative Learning strategies, combined with Concept Attainment strategies and Value Analysis strategies; Social Investigation strategies. However, each learning strategy functionally has a

different emphasis. The Concept Attainment strategy is used to facilitate students in conducting local cultural exploration activities to find what cultural concepts are considered interesting to them from their respective regional cultures, and then explore the values contained in the culture of the region of origin.

Based on the four learning strategies above, multicultural-based learning patterns are carried out to increase students' self-awareness of the values of differences and diversity inherent in the lives of local students as a very potential factor in building a national perspective. The teacher concerned is always involved in every phase of learning activities, both in the activities of discussion and reflection of the initial findings, preparation of action plans, implementation of actions, observation in the implementation of actions, discussion and reflection on the results of the implementation of actions, and determination / preparation of the next action plan in achieving learning objectives.

Furthermore, the importance of multicultural-based learning in schools. The rationale for the importance of multicultural education, because this educational strategy is seen as having virtues, especially in: (1) providing a new breakthrough in learning that is able to increase empathy and reduce prejudice of students or students so as to create intercultural humans (citizens) who are able to resolve conflicts nonviolently; (2) applying approaches and learning strategies that have the potential to promote the process of social interaction and have a strong affection content; (3) the multicultural learning model helps teachers in managing the learning process to be

more efficient and effective, especially giving students the ability to build collaborative and have a high value commitment in the life of a pluralistic society; (4) contributes to the Indonesian nation in resolving and managing racial conflicts that arise in society by increasing empathy and reducing prejudice.

Through multicultural learning, learning subjects can achieve success in reducing prejudice and discrimination (Banks, 1996). Where school variables are formed where large racial and ethnic groups have equal experience and rights in the educational process. Learners are able to develop their skills in making wise decisions. They make decisions and do things that relate to the concepts, subject matters they learnt. They develop a better social vision and acquire knowledge and skills and construct them systematically and empathetically.

CONCLUSIONS

Multicultural education is a process of internalisation and the purpose of Islamic teachings that aims to accentuate the elements of diversity and inequality of humanity in the broadest sense is sunnatullah that must be acknowledged. Wisely and elegantly in the face of humanity's pluralism in all matters to realise a just system of life. Therefore, education is always focused on finding solutions to various problems, including the obstacles faced by the community, national and local, in an effort to improve the welfare of society. Multicultural education is implemented in PAI learning at SMKN 4 Cilegon by giving non-Muslim students the choice to participate or not in PAI learning activities. If they do not participate in PAI learning, students are encouraged to visit

the library. This is a form of tolerance in religious communities.

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