

## Implications of the Implementation of Multicultural-Based Islamic Education in SMA Negeri 4 and SMKN 1 Poso

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### ABSTRAK

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Schools as a place of education have the primary function of educating the nation's generation to be good leaders and citizens who are responsible for all problems that arise in the community, such as disputes, brawls, fights, riots or social conflicts caused by internal or external factors. The goal is for people to live in harmony, safety, peace and prosperity together in this world. Internal factors that sometimes trigger the emergence of social conflict problems include differences in ethnicity, religion, race, culture and tradition or social inequality. This study aims to reveal the implications of implementing multicultural-based Islamic education in high school-level educational institutions in Poso Regency. The type of research used is Field Research. The locus of this research is SMA Negeri 4 and SMKN 1 Poso, Poso Regency. Data collection techniques were observation, interviews and documentation, and the data were analyzed using data reduction, data presentation and conclusion drawing. The results show that teachers and schools must carry out their roles in building inclusive diversity and developing multicultural-based Islamic Religious Education materials. The Role of Teachers and Schools in Building Inclusive Diversity are: First, a teacher must be able to be democratic; Second, the teacher must have a high sense of concern for certain events; Third, the teacher must explain that the essence of religious teachings is to create peace and prosperity for all humankind; Fourth, teachers must be able to provide an understanding of the importance of dialogue and deliberation in solving various problems. The development of Multicultural-Based Islamic Education Materials includes: First, the Quran; Second, fiqh material; Third, moral material that focuses its study on good and bad behaviour towards Allah SWT, the messengers, fellow human beings, oneself, and the environment; Fourth, the SKI material is material that is based on historical facts, and realities that were practiced in the social interactions of the Prophet Muhammad SAW with the people of Medina. In conclusion, multicultural education is education that respects plurality and heterogeneity, as well as education that respects and upholds cultural, ethnic, traditional and religious diversity. This education has long been practiced by the Messenger of Allah when he was in Medina al-Munawwarah, so Muslim students or the Muslim community must also apply it wherever they are.

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## 1. Introduction

The desire of the Muslim community to maintain Islamic-based education, encourages scholars to open learning services for books of tafsir, hadis, fikih, kalam, tasawuf, balaghah, etc. (Zamakhsyari Dhofier, 2011 ; Azyumardi Azra, 2008 ; Azyumardi Azra, 2014). To study these books requires knowledge of linguistics and intellectual logic. Basic Islamic knowledge is increasingly cultivated among the people as the basis of Islamic traditionalism. The scholars accept students as students, which are ushered in by parents so as to create educational units in the community. The continuity of Islamic education over time became a pondok pesantren.

The Government of the Republic of Indonesia through the Ministry of Religious Affairs pursued a policy, establishing rules and recognition of the national education system on learning in traditional of pondok pesantren. Undang-Undang Republik Indonesia Nomor 18 Tahun 2019 Tentang Pesantren, at Pasal 1 number 1 said, Pondok Pesantren, Dayah, Surau, Meunasah, atau sebutan lain yang selanjutnya disebut Pesantren adalah lembaga yang berbasis masyarakat dan didirikan oleh perseorangan, yayasan, organisasi masyarakat Islam, dan/atau masyarakat yang menanamkan keimanan dan ketakwaan kepada Allah Swt, menyemaikan akhlak mulia serta memegang teguh ajaran Islam rahmatan lil'alamin yang tercermin dari sikap rendah hati, toleran, keseimbangan, moderat, dan nilai luhur bangsa Indonesia lainnya melalui pendidikan, dakwah Islam, keteladanan, dan pemberdayaan masyarakat dalam kerangka Negara Kesatuan Republik Indonesia. (Pondok Pesantren, Dayah, Surau, Meunasah, or another designation hereinafter referred to as Pesantren is a community-based institution and is founded by individuals, foundations, Islamic community organizations, and/or communities that instill faith and piety in Allah Swt, seeding noble morals and upholding the Islamic teachings of rahmatan lil'alamin which is reflected in the humble, tolerant, balanced, moderate, and other noble values of the Indonesian nation through education, Islamic proselytizing, exemplary, and community empowerment within the framework of the Unitary State of the Republic of Indonesia).

The peculiarities of pondok pesantren education that pursues Islamic literature, which is hereinafter commonly called the classic book or yellow book. The Yellow Book is an Arabic-language Islamic book or other language Islamic book that is a reference to Islamic scientific traditions in Pesantren (Undang-Undang Republik Indonesia Nomor 18 Tahun 2019 Tentang Pesantren, at Pasal 1 item number 2). The ability to be able to read and study the yellow books, requires technical and learning methods typical of each Islamic educational institution.

The classic books taught in pesantren can be classified into eight types of knowledge. 1. nahwu and sharf, 2. fiqh, 3. ushul fiqh, 4. hadis, 5. tafsir, 6. tauhid, 7. tasawuf and etics, 8. other branches such as tarikh dan balaghah. The books range from very short texts to texts consisting of volumes of thick volumes of hadith, tafsir, fiqh, ushul fiqh, and sufism. All of them can also be classified into three levels, namely basic books, middle-level books, and high-level books (Zamakhsyari Dhofier, 2011).

Mastery of classical books for students does not reduce the strength of ideology as an Indonesian nation. Keputusan Direktur Jenderal Pendidikan Islam Nomor 3543 Tahun 2018 Tentang Petunjuk Teknis Penyelenggaraan Pendidikan Kesetaraan Pada Pondok Pesantren Salafiyah, mandating the subjects of Pancasila and Citizenship Education, Mathematics, Indonesian, English, Natural Sciences, and Social Sciences. So even though students later became scholars, they did not deny matters related to the constitution, culture, and technology.

## 2. Literature Review

### 2.1. Implication and Implementation

Implications are the consequences resulting from the implementation of a policy or program that can be good or bad for the parties who are the targets of these activities (Amin Silalahi, 2005). Implications are everything that has been produced by the policy formulation process. In other words, implications are the consequences caused by the implementation of certain policies or activities (Irfan Islamy 2003). Implementation is led to activities, actions, or the existence of a mechanism of a

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system. Implementation is not just an activity but a planned activity to achieve the objectives (Usman and Nurdin, 2002). Implementation is also defined as an effort to expand activities that adjust the interaction process between goals and actions to achieve them and require an effective network of implementers and bureaucracy (Guntur Setiawan, 2004).

## **2.2. Islamic Education**

Islamic education is all efforts to develop human nature and human resources towards the formation of human beings in accordance with Islamic norms. Islamic education is physical and spiritual guidance based on Islamic religious laws, namely the Al-Qur'an and As-Sunnah, as the basis of comprehensive and prospective Islamic education (Herman Zaini, 2015). Islamic Religious Education is a conscious effort that is planned to prepare students to recognize, understand, appreciate, and believe in the teachings of Islam, accompanied by its guidance to respect adherents of other religions in relation to inter-religious harmony so that national unity can be realized (Abdul Majid and Dian Andayani, 2006). Islamic Religious Education is a conscious effort made by educators in order to prepare students to believe, understand and practice Islamic teachings through predetermined guidance, teaching or training activities to achieve predetermined goals (Muhaimin, 2002).

## **2.3. Multicultural**

Etymologically, the term multicultural education consists of two terms: education and multicultural. Education means the process of developing the attitudes and behaviour of a person or group in an effort to mature others through teaching, training, processes and ways of educating (Bukhari Umar, 2010). Etymologically, multicultural education is a process of developing all human potentials that respect plurality and heterogeneity as a consequence of cultural, ethnic and religious diversity (Msgnud, 2010). Multicultural is defined as cultural diversity and various politeness (Msgnud, 2010). This understanding has vast implications in education because education is an endless or lifelong process. Therefore, multicultural education requires the highest respect and appreciation for human dignity.

Education means a conscious and planned effort given to students to develop their potential and become useful individuals for their religion, nation and country, while Multicultural means cultural diversity. Multicultural education means the process of developing all human potential that respects its plurality and heterogeneity as a consequence of cultural, ethnic and religious diversity. This understanding has broad implications in education because education is an endless or lifelong process (Maslikhah, 2007). Kamanto Sunarto explained that multicultural education is usually defined as education for cultural diversity in society. It can also be interpreted as education that offers a variety of models for cultural diversity in society. Sometimes it is also interpreted as education to foster students' attitudes to appreciate the community's cultural diversity (Kamanto Sunarto, 2004).

## **3. Methodology**

The type of research used is Field Research, which means collecting data by conducting direct observations of the object under study in order to obtain the necessary data (Suharsimi Arikunto, 2003). The locus is SMA Negeri 4, and SMKN 1 Poso, Poso Regency. The locus or research location is the place where the research was conducted (Winarta Sujarweni, 2014). The data collection techniques used were observation, interviews and documentation. Observation is a method of collecting data through the human senses. Based on this statement, the human senses become the primary tool in conducting observations, interviews (the question and answer method between two or more people directly or with certain conversations), and documentation by taking official documents consisting of internal and external documents (Umar Sidiq and Moh. Miftachul Choiri, 2019; Hardani, et al., 2020; Rahmadi, 2011). The data were then analyzed through data reduction, data presentation and conclusion drawing. Data reduction is a form of analysis that sharpens, categorizes, directs, discards unnecessary and organizes data so that conclusions can be drawn. Data Presentation is an activity when a set of information is compiled, thus giving the possibility of drawing conclusions. The forms of presenting qualitative data are in the form of narrative text (in the form of field notes), matrices, graphs, networks and charts. Data verification, commonly called conclusions, is a qualitative data analysis technique in which the results of the analysis are used to take action (Ariesto Hadi Sutopo dan Adrianus Arief, 2010).

## **4. Result and Discussion**

### **4.1. Result**

In order that the implication of multicultural-based Islamic education to result in good and useful implications and can be applied in everyday life by students, both in the school environment and in the community, teachers and schools must carry out their role in building inclusive diversity and developing multicultural-based Islamic Religious Education materials. The purpose of teachers and schools to carry out this idea is that students can understand the meaning, purpose, benefits and position of multicultural education in Islam.

## **4.2. Discussion**

### **4.2.1. The Role of Teachers and Schools in Building Inclusive Diversity**

The teacher's role, in this case, includes: first, a teacher must be able to be democratic, both in his attitude and words that are not discriminatory. Second, teachers should have a high sense of concern for certain events related to religion. Third, the teacher should explain that the essence of religious teachings is to create peace and prosperity for all mankind, so bombings, military invasions, and all forms of violence are prohibited by religion. Fourth, teachers must be able to provide an understanding of the importance of dialogue and deliberation in resolving various issues related to cultural, ethnic and religious diversity.

Based on the above statement, apart from teachers, schools also play an essential role in building a pluralist and tolerant educational environment. The steps that can be taken are: first, to build a sense of mutual understanding between students who have different religions, schools must play an active role in promoting interfaith dialogue with the guidance of teachers in these educational institutions. This kind of interfaith dialogue is one of the effective ways to get used to dialogue with people of different religions. Second, the most important thing in implementing multicultural education is the curriculum and textbooks used and applied in the school concerned.

### **4.2.2. Development of Multicultural-Based Islamic Education Materials**

In an effort to build inclusive diversity in schools, several Islamic religious education materials can be developed with multicultural nuances, namely:

First, the Quran learning material. In determining the verse to be studied, in addition to verses about faith, it is also necessary to add verses that can provide understanding and inculcate attitudes when interacting with people of different religions so that from the beginning, a tolerant, inclusive attitude towards students has been embedded. They are: a) material related to the acknowledgement of the Qur'an about the existence of plurality and competing in kindness as described by Allah SWT in Surah al-Baqarah verse 148. b) Material related to the recognition of the existence of peace in inter-religious relations. Allah SWT explains this in His word, Surah al-Mumtahanah, verses 8-9.

Second, fiqh material. It can be expanded with the study of Fiqh Siyasa (governance). Fiqh Siyasa contains the concept of nationality, described at the time of the Prophet, companions and the caliphs afterwards.

Third, moral material. It focuses on good and bad behaviour towards Allah SWT, the messengers, fellow human beings, oneself, and the environment. It is vital to lay the foundations of nationality because the survival of a nation depends on morality. If a nation underestimates morality, the nation will be extinct. The Qur'an already tells about the destruction of the people of Luth due to the collapse of moral foundations. In order for religious education to have a multicultural nuance to be effective, the role of Islamic Education teachers is very decisive. Apart from that, developing varied teaching methods in the sense of not being monotonous, and more importantly, the teachers also need to set an example.

Fourth, the SKI material, which is based on historical facts and realities that were practiced in the social interactions of the Prophet Muhammad SAW with the people of Medina. From a historical point of view, the development process of Medina

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carried out by the Prophet Muhammad SAW found facts about the recognition and appreciation of the values of pluralism and tolerance.

To make understanding of pluralism and tolerance can be well embedded in students, it is necessary to add an explanation of the development process of the Medina community in the material "The State of Medina Society After Hijrah". This can be traced from the Medina charter. As one of the historical products of Muslims, the Medina Charter is proof that the Prophet SAW succeeded in enforcing the values of justice, the principle of equality, law enforcement, guaranteeing welfare for all citizens and protecting minority groups (Darwis Sadir, 2003). Based on information obtained from several experts on Islamic history, the Medina Charter was a very extraordinary historical stepping stone. If we look more closely, the constitution's text is very interesting because it contains impressive points of view from a modern point of view. The constitution was the first to include the ideas which now become the modern way of life in the world, such as; freedom of religion, the right of each group to regulate life according to their beliefs, freedom of economic relations between groups, and so on.

Nurcholish Madjid expressed that tolerance is a matter of teaching and the obligation to carry out these teachings. If tolerance results in good social relations between various groups, then the results must be seen as the benefit of implementing correct teaching. The wisdom or benefit is secondary in value, while the primary is the true teaching itself. As the primary, tolerance must be implemented and manifested in society, even though for certain groups or oneself, the implementation of tolerance may consequently not produce something pleasant (Nurcholish Madjid, 1999). As described above, religious materials sourced from religious messages and facts that occur in the environment are a minimal topic in order to provide an understanding of the diversity of mankind and to generate positive attitudes in interacting with different groups. In the educational process, the material is adjusted to the level of education. It means that the sources of reading and the language used are adjusted to the intellectual level of students at each level of education. For the advanced level, the material is chosen by presenting historical facts and messages from the Quran that are more concrete as well as providing in-depth comparisons and reflections on the reality that is happening in today's society.

## **5. Conclusion**

Multicultural education is a development process that seeks to improve something that already exists and develop all human potential, education that respects plurality and heterogeneity, and education that respects and upholds cultural, ethnic, traditional and religious diversity. The existence of Multicultural Education as an educational strategy is applied to all types of subjects by using the cultural differences that exist in students. The development of Multicultural-Based Islamic Education Materials can be done by providing an understanding of the diversity of mankind to bring up positive attitudes in interacting with different groups. In the educational process, the material is adjusted to the level of education.

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