

## The Urgency Of Learning Multicultural-Based Islamic Religious Education At Public Senior High School 1 Poso, Poso Regency

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### ABSTRACT

Indonesia is one of the countries with a wide range of diversity that cannot be denied and eliminated as one of the gifts from the almighty creator. The diversity in Indonesia includes culture, ethnicity, tradition, religion, and belief. Likewise, Poso Regency, which can be said to be a miniature of Indonesia. The diversity of people in Poso Regency reflects the diversity of Indonesia. The purpose of this research is to reveal the Urgency of Learning Multicultural-Based Islamic Religious Education in SMA Negeri 1 Poso, Poso Regency. The type of research used was Field Research with SMA Negeri 1 Poso as the locus. The data collection technique used was observation, interviews, and documentation. The data analysis technique was through data reduction, data presentation, and drawing conclusions. Multicultural-based Islamic Religious Education (PAI) learning is a learning process that respects all types of social, economic, religious, ethnic, and cultural backgrounds. It seeks to instill respect for dignity, freedom of thought, and expression in every student. Thus, students will be embedded in attitudes that encouraging them to develop more optimally. In order for this multicultural PAI learning to be appropriately implemented, the PAI teacher first makes a syllabus and Learning Implementation Plan (RPP) guided by the general education curriculum and the PAI curriculum in particular. Several supporting factors for multicultural-based Islamic Religious Education learning are: (a) the school climate and culture, (b) the school curriculum, (c) the teacher's role, and (d) the student's role. The factors that inhibit the implementation of multicultural-based PAI learning at SMA Negeri 1 Poso include (a) lack of facilities and infrastructure, (b) lack of preparation of learning materials, and (c) differences in students' religious understanding backgrounds. The success of multicultural-based PAI learning can be seen from the collaboration in every school activity that involves teachers and students.

### 1. Introduction

Indonesia is one of the countries with a wide range of diversity that cannot be denied and eliminated as one of the gifts from the almighty creator. The diversity in Indonesia includes culture, ethnicity, tradition, religion, and belief. Likewise, Poso

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Regency can be said to be a miniature of Indonesia. The diversity of people in Poso Regency reflects the diversity of Indonesia. Diversity must be a part of our lives to understand that people have the right to find a way of life according to their beliefs and culture. To understand it, religious education must be present to fortify, teach, and enlighten its adherents to be able to live in harmony and peace in the world by accepting all forms of difference as part of the sunnatullah.

The phenomenon shows that religious education in both public and religious schools is more exclusive, which means that religion is taught in a way that denies the right to life of other religions as if their religion is one absolute truth while other religions are wrong. Religious education should be used as a medium for developing universal morality in religions as well as developing inclusive and pluralist theology (Nursisto, 2008). In other words, religion should be the primary literature for an inclusive understanding of diversity, especially the Islamic religion, which has a vision as Islam rahmatan lil 'alamin. In connection with the above, educational institutions must be at the forefront of a multicultural society to teach peace and conflict resolution, as found in multicultural education. Moreover, Islamic Religious Education is one of the subjects that is required to bring peace to every student's conscience. The purpose of this study was to determine the Urgency of Multicultural-Based Learning of Islamic Religious Education at SMA Negeri 1 Poso, Poso Regency.

## **2. Literature Review**

### **2.1 Urgency**

Urgency, viewed from the Latin "*urgere*" (verb) means to push. When viewed in English, it is called "urgent" (adjective) and in Bahasa "*urgensi*" (noun). The term urgency refers to something that drives us and forces us to resolve things. Thus, it presupposes that there is a problem that must be acted upon immediately. Urgency means something that is part of or holds the main leadership or an important element (Abdurrahman, 2014).

Urgency is an urgent necessity. From this understanding, it can be said that urgency is a situation where people must prioritize something that really needs to be followed up immediately. Urgency is a level of importance and need that is selected and prioritized. Therefore, when making decisions and choices, people must be able to choose very urgent needs and prioritize their fulfillment among other needs or activities (Ernawati, 2021).

### **2.2 Learning**

Learning is a process of interaction between students and educators and learning resources in a learning environment. Learning is assistance provided by educators so that the process of acquiring knowledge, mastering skills, and character, as well as forming attitudes and beliefs in students can occur. In other words, learning is a process to help students learn well. The learning process is experienced throughout the life of a human being and can apply anywhere and anytime. Learning has a similar meaning to teaching, although it has a different connotation. In the context of education, teachers teach so that students can learn and master the content of the lesson to achieve a certain objective (cognitive aspect), as well as influence changes in attitudes (affective aspects) and skills (psychomotor aspects) of a student. Teaching gives the impression that it is only the work of one party (the teacher). While learning also implies an interaction between teachers and students. Learning is a system that aims to help the student learning process, which contains a series of events that are designed, arranged in such a way as to influence and support the internal student learning process. The term learning has the essence of planning or design as an effort to teach students. That is why students not only interact with the teacher as a source of learning but may interact with all the learning resources used to achieve the desired learning objectives. In other words, learning as a system is a process of interaction carried out between students and educators in a particular learning environment with an arrangement, and there is feedback between the two (Ahdar Djamaluddin dan Wardana, 2019).

### **2.3 Islamic Religious Education**

Islamic Religious Education is all efforts to develop human nature and human resources towards the formation of perfect human beings in accordance with Islamic norms. Islamic education is physical and spiritual guidance based on Islamic religious laws. Based on the Al-Qur'an and As-Sunnah, the basis of Islamic education is comprehensive and prospective (Herman Zaini, 2015). Islamic Religious Education is a conscious, planned effort to prepare students to know, understand, live, 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 integrity can be realized (Abdul Majid dan Dian Andayani, 2006). Islamic Religious Education is a conscious effort made by educators in order to prepare students to believe in, understand and practice Islamic teachings through guidance and teaching or training activities that have been determined to achieve the goals set (Muhaimin, 2002).

## 2.4 Multicultural

Etymologically, the term multicultural education consists of two terms, education and multicultural. Education means the process of developing the attitudes and behavior of a person or group in an effort to mature through teaching, training, processes and ways of educating (Bukhari Umar, 2010). Etymologically, multicultural education is a process of developing all human potential that respects 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 definition has broad implications in education because education is understood as an endless or lifelong process. Therefore, multicultural education requires the highest respect for human dignity.

Multicultural education consists of two words, education and multicultural. Education means a conscious and planned effort given to students so that they can develop their potential to become valuable individuals for their religion, nation, and country. Multicultural means cultural diversity. Multicultural education is defined as the process of developing all human potential that respects plurality and heterogeneity as a consequence of cultural, ethnic, and religious diversity. This definition has broad implications in education because education is understood as an endless or lifelong process (Maslikhah, 2007). Kamanto Sunarto explained that multicultural education is usually interpreted as education for cultural diversity in society, it can also be interpreted as education that offers various models for cultural diversity in society, and sometimes it is also interpreted as education to foster the attitude of students to respect the cultural diversity of society. (Kamanto Sunarto, 2004).

There are some previous related literature that can be compared to this article :

1. A thesis by Moh. Padil (2018), entitled *Implementation of Educational Learning with a Multicultural Insight (Case Study of PAI Teachers at SMA Negeri 2 Palu)*. This study aims to describe the implementation of multicultural education-oriented learning, including the developed multicultural values, the implementation of multicultural-minded educational learning in everyday life, and its impact on students. This research used a case study approach. The data collection was observation, interview, and documentation. Technical data analysis uses an interactive analysis model, which includes data collection, data reduction, data presentation, and drawing conclusions. The conclusions of this study are: 1) learning planning emphasizes the integration of multicultural values: fairness, responsibility, religion, awareness of rights and obligations, equality, tolerance, respect for diversity, honesty, and discipline, which are contained in the Learning Program Plan (RPP); 2) Implementation of learning applies multicultural values in planning, but the most prominent is the value of togetherness and mutual respect regardless of differences; 3) Evaluation of results by applying an evaluation model with regard to multicultural values that are integrated in the cognitive, psychomotor, affective domains and P.A.K.S.A (Pray, Attitude, Knowledge, Skill, and Action).

2. A journal entitled *The Urgency of Learning Multicultural Islamic Religious Education*. This research explains that multicultural education is an important education to be implemented at Medina Vocational School, Bandung City. The method used is qualitative by using a multicultural education approach from Lawrence A. Blum. (1) Knowledge means confirming one's cultural identity, studying, and assessing one's cultural heritage. (2) Attitude means respecting and learning about cultures other than their own. (3) Instructional, which views different cultures as positive virtues to be appreciated and maintained. Blum's multicultural education approach is a concept that is compared to PAI as an educational strategy that can be applied in the learning curriculum in senior high schools or its equivalent. The results of his research are that learning multicultural education at Medina Vocational School, Bandung City is important because it is a means for students to instill a moderate and tolerant attitude. With a moderate and tolerant attitude, students can respect each other and respect the diverse backgrounds of other students. Therefore, these two attitudes can also be a means for students to resolve conflicts that occur among students.

## 3. Methodology

The research approach used is qualitative, which can direct researchers to obtain and produce descriptive data through spoken and written words from the object studied. As stated by Moleong, qualitative research aims to produce descriptive data, in the form of written and spoken words from the object under study (Moleong, 2012). The type of research is field research which aims to study intensively the background of the current situation and environmental interactions of a social unit, individuals, groups, institutions, or society. The technique of collecting data was observation, interviews, literature studies, documentation and field notes. The data sources used are primary and secondary: To obtain primary data, the authors conducted observations and interviews. The observations were conducted at SMA 1 Negeri Poso, while interviews were conducted with primary sources, including school principals, curriculum teachers, and PAI subject teachers. Meanwhile, to obtain secondary data, the authors quote from books that are relevant to the title of this study. Data analysis was carried out by examining all available data from the field.

## **4. Results and Discussion**

### **4.1 Results**

In order for an understanding of the urgency of multicultural-based Islamic education to have good and valuable implications and be applicable in students' everyday life, both in the school environment and the community environment, teachers and schools must play an active role in building inclusive diversity and developing multicultural-based material on Islamic Religious Education. PAI teachers and schools aim to carry out this idea so that students can understand the meaning, purpose, benefits, and position of multicultural education in Islam.

Multicultural-based PAI learning is a learning process that respects all types of social, economic, religious, ethnic, and cultural backgrounds. It seeks to instill respect for dignity, freedom of thought, and expression in every student, which will encourage them to develop more optimally. For this multicultural PAI learning to be appropriately implemented, the PAI teacher should make a syllabus and Learning Implementation Plan (RPP) guided by the general education curriculum and the Islamic Religious Education curriculum.

### **4.2 Discussion**

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

The role of the teacher in this regard includes: first, a teacher must be able to act democratically, both in his attitude and words which are not discriminatory. Second, teachers should have a high sense of concern for specific events related to religion. Third, teachers 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 discussions and deliberation in resolving various issues related to cultural, ethnic, and religious diversity.

Based on the statement above, besides school, teachers also play an essential role in building a pluralist and tolerant educational environment. The steps that can be taken are to build mutual understanding among students with different beliefs. Schools must play an active role in promoting inter-faith dialogue with the guidance of teachers in these educational institutions. This kind of inter-faith dialogue is an effective way to get used to having dialogue with adherents of different religions. Second, the most crucial thing in implementing multicultural education is the curriculum and textbooks used and implemented in the school concerned.

#### **4.2.2 Development of Multicultural-Based Islamic Religious Education Learning Materials**

To build inclusive diversity in schools, there are several Islamic religious education materials that can be developed with multicultural nuances, namely:

First, the Al-Qur'an material. In determining choice verses, other than verses about faith, it is also necessary to add verses that can provide comprehension and attitudes of interacting with people of different religions to instill tolerance and inclusiveness, such as : a) material related to the Qur'an's acknowledgment of the existence of plurality and an order to compete in doing goodness as described by Allah SWT in surah al-Baqarah verse 148. b) Material related to the Qur'an's acknowledgment 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 siyasah (governance) in which the concept of nationality is contained. It has been described in the time of the Prophet, his companions, and the caliphs after him.

Third, Akhlaq (morals) material. It focuses on good and bad behavior towards Allah SWT, the Prophet, fellow human beings, oneself, and the environment. It is vital to lay the foundations of nationalism here because the longevity of a nation depends on the people's morals. If a nation underestimates morals, the nation will become extinct. Al-Qur'an has told about the destruction of Luth's people due to the collapse of the moral foundations. In order for religious education with multicultural nuance to be effective, the role of the PAI teacher is indeed very decisive. Apart from that, developing varied teaching methods in the sense that they are not monotonous, and more importantly, teachers also need to set an example.

Fourth, History of Islamic Culture (SKI) material. The material originates from historical facts and realities and can be practiced following the social interactions the Prophet Muhammad SAW applies when building the Medina community. From

a historical point of view, the process of building Medina carried out by the Prophet Muhammad SAW shows the facts about the recognition and appreciation of the values of pluralism and tolerance.

Departing from the above, so that an understanding of pluralism and tolerance can be well instilled in students, From the explanations, in order that the understanding of pluralism and tolerance can be well instilled in students, it is necessary to add an explanation about the process of building Medina society 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 proves that the Prophet SAW succeeded in enforcing the values of justice, 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 is known as an extraordinary historical stepping stone. If examined more deeply, the text of the Constitution is very interesting because it contains impressive main ideas, even when viewed from a modern point of view. From the Constitution, the ideas of the world's modern outlook on life today were first formulated, such as religious freedom, the right of each group to regulate life according to their beliefs, the independence of economic relations between groups, and so on.

Nurcholish Madjid revealed that tolerance is a matter of teaching and the obligation to carry out these teachings. If tolerance results in good social relations between different groups, then the results must be understood as wisdom or benefits from the implementation of true teaching. The wisdom or benefit is of secondary value, while the primary is the true teaching itself. As a primary thing, tolerance must be implemented and realized in society. Only to certain groups or for oneself, the implementation of tolerance consequently may not produce anything pleasant (Nurcholish Madjid, 1999).

As described above, religious materials originating from religious messages and facts that arise in the environment constitute minimal content to provide an understanding of the diversity of human beings and to create a positive attitude in interacting with different groups. In the educational process, the material is adjusted to the level of education. It means that the reading sources and language used are adjusted to the intellectual level of students at each level of education. For the advanced education level, materials are selected that present historical facts and messages from the Qur'an that are more concrete and provide in-depth comparisons and reflections on the reality that is currently happening in today's society.

## 5. Conclusion

Multicultural-based PAI learning can run effectively when PAI teachers initially compile a syllabus and Learning Implementation Plan (RPP) guided by the education curriculum in general and the PAI curriculum in particular. PAI teachers must adjust the material based on the concept of multicultural education. In addition to the vital role of educational institutions and educational curricula, the role of the PAI teacher should be central so that multicultural PAI learning is carried out and well-instilled in students. Some of the supporting factors for multicultural PAI learning are (a) school climate and school culture, (b) school curriculum, (c) the role of the teacher, and (d) the role of students. The factors that inhibit the implementation of multicultural PAI learning at SMA Negeri 1 Poso include the following: (a) lack of facilities and infrastructure, (b) lack of preparation of learning materials, and (c) differences in students' religious understanding backgrounds. The success of multicultural PAI learning can be seen from the collaboration in every school activity that involves teachers and students.

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