

Implications of Multicultural Content of Islamic Religious Education on High School Students' Manners

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ABSTRACT

The purpose of this study is to describe, analyze and interpret the multicultural content of Islamic Religious Education; multicultural content implementation strategy of Islamic Religious Education; strategy of acculturation of multicultural content of Islamic Religious Education; and the implications of the multicultural content of Islamic Religious Education on students' multicultural behavior at SMA Negeri 4 Magelang. This research used a descriptive qualitative method with a case study strategy. The data collection procedure was carried out in natural settings; primary data sources and data collection techniques were collected through participant observation, in-depth interviews, and documentation. Meanwhile, data analysis was carried out in three stages; data reduction, data presentation, and data verification. The results showed that the content of multicultural values in the Islamic Religious Education books at SMAN 4 Magelang was found either implicitly, explicitly, textually, or contextually. Meanwhile, multicultural values that can be extracted from Islamic Religious Education materials included Religious Moderation, Equality, Democracy, Justice, and Tolerance (MB-KDKT). The strategy used to implement multicultural content of Islamic Religious Education is by adapting James A. Banks' theory of multicultural dimensions. The practice was displayed in the form of developing a learning culture that integrated intracurricular, co-curricular, and extracurricular learning activities. These procedures were carried out so they followed the learning guidelines of Islamic Religious Education published by the Ministry of Education and Culture. Meanwhile, the instilling of multicultural values referred to Thomas Lickona's moral domain theory which was packaged in the form of a home stay in communities' residential for a certain period of time. The implications of the implementation of multicultural content of Islamic Religious Education at SMAN 4 Magelang were in form of a formal formulation of students' multicultural manner and students' behavior that reflects moderate attitudes in religion, equality, democracy, justice, and tolerance in the learning process and other social interactions.

Keywords: *Multicultural Content of Islamic Religious Education, Cultivation, Multicultural Manner.*

1. INTRODUCTION

The creation of multicultural human beings is *sunmatullah* (the unchanged way of God). Thus, it must be accepted and perceived sagely. The purpose of creating multi-diverse human beings is for them to know

each other (*ta'aruf*) and create prosperity and peace on earth and this will be realized with His grace.

Since the inception of Indonesia and in kingdom or sultanate era, Indonesia, even when it was still in the period of kingdom or sultanate, its people were already pluralistic.

Therefore, it is commonly known that during the Majapahit kingdom, Mpu Tantular who lived in the 14th century through his book 'Sutasoma' had written a very well-known aphorism that Indonesia has adopted to this day, which is *Bhinneka Tunggal Ika*. *Bhinneka Tunggal Ika*, if investigated further, is found in *Kakawin Sutasoma* in *pupuh* (Javanese traditional poetry) 139 stanza 5.^[1]

Historically, *Bhinneka Tunggal Ika*, according to Buya A. Syafii Maarif, has contained a narrative of strong religious tolerance and harmony. *Bhinneka Tunggal Ika* is written in the book *Sutasoma* by Empu Tantular who adheres to *Tantrayana Buddhism*, which in the Majapahit era the most adherers were Hindus. Following that, Muh Yamin mentioned the motto in the Investigating Committee for Preparatory Work for Independence (BPUPKI) trial. In 1950, it was officially appended in the national coat of arms of Garuda. The inclusion of the motto *Bhinneka Tunggal Ika* and the use of the Garuda eagle as the emblem of the country was also openly accepted by the Islamic leaders. In fact, the Garuda eagle in Hindu belief is the vehicle of Lord Vishnu.^[2]

Thus, it is appropriate to summarize that the nature of the Indonesian is multicultural, innate. In contrast to several European countries whose multiculturalism is a result of compulsion due to relentless immigration from various parts of the world.^[3] Unfortunately, multiculturalism in this country was ever regarded "mismanaged" during the New Order.

As the Reformation era passed, the intellectual elite understood the need to rush the life of the nation

and state organize which was declining due to the various "mismanagement". For this reason, in 2000, about four hundred independent scientists, initiated by Prof. Nurcholish Madjid, Prof. Emil Salim, and others gathered in Bali to seek a solution to the total downturn of the Indonesian state. One of the recommendations made at the meeting was the importance of multicultural education.^[4]

According to Azyumardi Azra, in the Indonesian context incorporating pluralism, multicultural education is very strategic to be able to manage diversity creatively. Thus, conflicts arising as a result of social transformation and reform can be managed intellectually and become part of the enlightenment of the nation's life in the future. If the history of Indonesia is explored, the reality of social conflicts that occur often leads to violence so it threatens the unity and nation as a whole. The experience of war between the pre-independence kingdoms has taken a turn shaping strong tribal fanaticism. Meanwhile, the prevalence of social conflicts post-independence often provokes a political propensity and eventually the desire to be independent of the territorial of the unitary state. Whether it is acknowledged or otherwise, diversity frequently acts as the motivation of issues experienced by this country, such as collusion, corruption, nepotism, political enmity, poverty, violence, separatism, environmental destruction, and loss of humanity to respect the rights of others.^[5]

As a matter of fact, in 1965, the mass execution of the PKI followers (Indonesian Communist Party) was not the last conflict among the Indonesian people. Other

conflicts based on inter-group tensions had sporadically spread in several parts of Indonesia. Violence against the Chinese in Jakarta in 1998 and the Islam-Christian war in North Maluku in 1999-2003, did not only claim a saddening amount of victims but also destroyed thousands of people's property, 400 churches, and 30 mosques. The ethnic war between the Dayak and Madurese that occurred from 1931 to 2000 killed more than 2000 people.^[6]

The social conflicts that typify the ebb and flow of Indonesian unity should be a concern and be addressed by the ability of political management of this country so they do not evolve into forces that divide Indonesian unity. One of the strategies is multicultural education carried out in an actual, intelligent, and honest manner. Without multicultural education, it will remain a serious threat to the integrity and unity of the nation.

Education, in any form, should not squander multicultural dimensions, including religious and scientific education because the reality in life is multidimensional, principally. Likewise, humans are essentially multidimensional beings. Therefore, the approach to humans and to overcome existing human problems cannot be completed unless using a multidimensional approach containing multicultural education.^[7]

Multicultural education is education that provides equal rights and treatment for the plurality (differences) of students in terms of caste, ideology, skin color, ethnicity, race, religion, nation, language, culture, customs, beliefs, gender, physical, social-economics status, as well as intelligence and other differences. In

short, multicultural education is pluralism in the sense of students' plurality and heterogeneity.^[8]

2. MULTICULTURAL IN OTHER COUNTRIES

At the global level, multicultural education is not well established. In various countries around the world, multicultural education is still undergoing problems in order to achieve stability and harmony in a country. Many studies have been conducted that reflect this condition.

Gender issues, for instance, in Indonesia is now considered established since the legal basis is unambiguous and policies that favor gender equality have been widely implemented under the stipulation of Presidential Instruction No. 9 of 2000 on Gender Mainstreaming in National Development. In contrast, in Pakistan, Sabir Ali Asma Majeed's (2018) research entitled *Problems and Possibilities in Reconciling Islam and Gender Equality Policies in Pakistan*, reflects this matter.^[9]

In that study of problems and possibilities in reconciling Islam and gender equality policies in Pakistan, Sabir focuses on the issue of compatibility between the notions of 'gender equality' and the 'religion of Islam.' Through the article, Sabir Ali reveals the findings gender policies were established nearly the conciliation developed in the contemporary social scenario of Pakistan.

This research is qualitative and involved textual analysis of policy documents and written teachings of the *ulama*. Interview analysis revealed that the gender equality policy in Pakistan was intrinsically incompatible with the teachings and spirit of Islam. Therefore, several epistemic and practical possibilities for reconciling them were visible. The advice of

religious scholars was corroborated by the long tradition of Islamic history, but it was condemned and opposed by feminist groups in public office. In the same vein, feminist ideals lacked authenticity among religious scholars.

Even in the education setting, the multicultural approach has to struggle to be acceptable before the public and the state. In Canada, which was included in the early category of the emergence of multicultural education, a similar issue happened. Research by Faisal Mohamed Ali, Carl Bagley (2015) entitled *Islamic Education in a Multicultural Society: The Case of a Muslim School in Canada*, provides further information on this matter.^[10]

As a result of the case study research, they explore how private and prominent Canadian Muslim schools provided Islamic education while negotiating their place within a socially integrated and socially cohesive multicultural society. They found the way schools understood the particular challenges of negotiating the tension between their aspirations to preserve Islamic values and broader socio-political pressures to penetrate Canada's multicultural society. The study ultimately concluded that the nature of Canadian Islamic education provision and multicultural policies required modification and change.

Moreover, multicultural education in China displays worse cases. Research by Lihua Geng (2013) entitled *Reflection on Multicultural Education Under the Background of Globalization*, addresses this problem.^[11] According to Geng, multicultural education in China has a huge disparity between multicultural education in western countries in terms of educational model and national cultural background. The study

perceives that the theoretical system of multicultural education is inconsistent with the current social and economic development in China.

Therefore, Geng offers an improvement solution in the implementation of multicultural education in China to suit the prevailing conditions, namely: First, teachers must have a basic understanding of multicultural education because they are the main subject in multicultural teaching. Teachers who have a deeper understanding of the cultural and historical differences of all ethnic groups will have an idea of what multicultural education is and use a multicultural point of view in explaining any social contradiction and problem in reality. Thus, students can build multicultural awareness, understand and respect different cultures. Teachers without the idea of multicultural education will not be able to adapt teaching in diverse educational institutions. Teachers with a comprehensive understanding of multicultural education will easily adapt to the changing globalization.

Second, teachers are expected to be able to proffer to achieve cultural diversity in the learning process. To illustrate, the diversity of cultural factors is reflected in learning materials, in designing lesson plans, choosing appropriate learning methods, and using appropriate references.

Furthermore, the experience of a teacher in the Caribbean was underestimated by students due to different skin colors. The teacher was regarded as inferior to them. Edna Tan (2013) recounts the incident through an article entitled *Just Like My Nanny: Troubling Teacher's Social Identity in the Classroom*.^[12]

Students at the school initially underestimated the ability of the teacher from the Caribbean who taught in schools for white children. Even the teacher was appraised to have knowledge equivalent to their caregivers from the Caribbean. At first, the teacher lacked confidence in dealing with the students. Fortunately, two students always diligently listened and respected the teacher. Because of this genuine concern, the teacher paid huge attention to them by helping their learning difficulties.

This incident gained the attention of other students and all the students in the class happily accepted the teacher's presence regardless of different skin colors. Edna Tan reveals that being yourself works better than being someone else. The success of the teacher proves that social identity is not a merely fundamental problem in interacting with others. The story of fairly dramatic multiculturalism is well illustrated through this study.

In terms of understanding multicultural education, teachers and pre-service teachers abroad are alike to Indonesia, even more serious. It is the work of Yahya Han Erbas from Turkey entitled *Dimensions of Multicultural Education: Pedagogical Practices Knowledge of Graduate Students Towards Multicultural Education in Turkey*, describes it in detail.^[13]

This research attempted to examine the views and perceptions of teachers and pre-service teachers of postgraduate students at public universities about multicultural education and its dimensions in the Turkish context. Research questions were constructed to determine the level of their understanding that multicultural education can help pedagogical practice in the classroom.

For this test, it is plausible to conclude that the dimensions of multicultural education formulated by James Banks have shaped students' multicultural characters or practices related to their classrooms, curriculum, and schools. This research was conducted at Alpha University (pseudonym), located in the Marmara Region, Turkey. Data were collected from semi-structured interviews, written documents, focus group interviews, class observations, and field notes.

Based on the findings, the participants provided various examples of their pedagogical practices related to the dimensions of multicultural education that can be applied in schools. Some of these dimensions could be found in participants' understanding straightforwardly and could be explained through useful practical examples, albeit some dimensions lacked practical application. Alas, for teachers and pre-service teachers who graduated from the basic education program, the examples given were similar and generally came from identical courses. They experienced difficulty in providing detailed examples of issues related to multiculturalism and diversity relevant to different course content. This denotes that they had a weak understanding and creativity.

Meanwhile, multicultural education in Indonesia, especially in Islamic boarding schools, before foreign researchers has profound positive things. This is shown by the research of Muhammad Amri et al. (2017) entitled *The Implementation of Islamic Teaching in Multiculturalism Society: A Case Study at Pesantren Schools in Indonesia*.^[14]

Given the findings, the research reveals that the role of culture, ethnicity, race, belief, and religion is inseparable from individual and social interactions as well as communication which are often prompted by

conflicts of thought and interest, such as in the political, social, and educational fields.

The researcher also found that education policies, teaching methods, environment, stakeholder and teacher control, and evaluation in Islamic boarding schools were the driving factors in the success of Islamic teaching. A robust reward and punishment regulation applied by Islamic boarding schools by referring to *Salafi* manner is to train students to have prior awareness so as to behave well in a multicultural society.

In line with this fact, Donna Y Ford (2014) suggests through the article entitled, "*Why Education Must be Multicultural: Addressing a Few Misperceptions with Counterarguments*," and can be taken into consideration. ^[15] In the presentation, the study emphasizes that schools should provide students with a good understanding of multicultural education to help eliminate racial discrimination and increase racial harmony.

In this paper, Ford offers several solutions that schools can implement in multicultural education, including: a. existing curricula should be analyzed to ensure its accuracy and completeness. Curricula must be re-examined so that they can be reconstructed to support socio-cultural conditions which are prone to various problems. b. all fields of study and content must be presented in a multidisciplinary manner so that students are able to think critically about the material of the subject. c. schools must prepare efficient educational institutions, professional teacher development, and scholarships to foster a responsive cultural climate for students.

Based on the empirical reality as aforementioned, SMAN 4 Magelang is multicultural if

regarded from various aspects, seeks to implement and instill multicultural content through Islamic religious education learning and other activities. In this school, multicultural reality can be found in terms of teachers, teaching staff, as well as students and their guardians. Therefore, in vision and mission, the school brings about multicultural nuances. Furthermore, for educational purposes, multicultural is included textually.

Departing from the description of the problems above, the focus of this research is aimed at answering questions regarding the multicultural content of Islamic religious education; multicultural content implementation strategy of Islamic religious education; multicultural content culture strategy of Islamic religious education; and the implications of the implementation of multicultural content of Islamic religious education on the students' multicultural manner at SMA Negeri 4 Magelang.

3. RESEARCH METHOD

This study aimed to describe, analyze and interpret: multicultural content of Islamic religious education; multicultural content implementation strategy of Islamic religious education; acculturation strategy of multicultural content of Islamic religious education; and the implications of the implementation of multicultural content of Islamic religious education on students' multicultural manner at SMA Negeri 4 Magelang.

Given these objectives, thus, this research used a descriptive qualitative method with a case study strategy. A case study is a research strategy carried out through careful investigation of a program, event, activity, process, or group of individuals. The cases are limited by time and activity, and the researcher collects

complete information using various data collection procedures based on the schedule.^[16]

The data collection procedure was conducted in natural settings; primary data sources and data collection techniques focus more on participant observation, in-depth interviews, and documentation. Even so, the participant observation used is passive participation. Meanwhile, the data analysis was carried out in three stages; data reduction, data presentation, and conclusion drawing/data verification.

In this study, the subjects or sources of data included: the principal and vice-principal, as resource persons to describe the general description of the school and the implementation of the multicultural value development in school and habituation; Head of Administration, as resource person related to the condition of teachers, employees, and students; Islamic Religious Education teachers as resource persons for the implementation of multicultural education in Islamic religious education learning and its implications; Students, as the object of the multicultural education implementation in Islamic religious education learning at SMAN 4 Magelang.

The teachers, students, and other parties as the objects of this research were not limited and continued to expand until the research objectives were achieved. In this case, the researchers applied the snowball sampling technique, which is sampling data sources that are initially small in number but gradually expand.^[17]

4. RESEARCH RESULTS AND DISCUSSION

4.1 Glimpse of SMAN 4 Magelang

SMA Negeri 4 Magelang is on a transfer of status from the Public Teacher Education School (Sekolah Pendidikan Guru/SPG) of Magelang as stipulated in the Decree of the Indonesian Minister of Education and Culture Number: 0426/O/1991. Therefore, SMAN 4 Magelang graduated students in 1992-1993.

The visions of SMAN 4 Magelang are ^[18]: Excellence in achievement, character, culture, care for the environment, and global perspective based on faith and piety. Based on these visions, the missions and goals incorporate more concrete multicultural values. Point i or 9 of the school's goals clearly state that the school fosters understanding and the spirit of multiculturalism (equality in diversity). This is enforced because this school possesses a multicultural background, not created but innate since its inception.

The principal of the school can be other than men; women are allowed to serve, including at the time this research was conducted. There is an opportunity for women to be school principals, which is the reflection of multicultural values in policies enactment of leadership at SMAN 4 Magelang. Hence, in the learning process, multicultural spirit is deeply created in the school environment. Shortly, it is appropriate to consider that the school is suitable as a research site related to the implementation and implications of multicultural education.

4.2. Multicultural Implementation Strategy of Islamic Religious Education

The strategy for implementing multicultural content carried out by SMAN 4 Magelang according to the principal, Dra. Sri Sugiarningsih, M.Pd, adapts James A. Banks' theory of multicultural dimensions. The practice is packaged in form of developing a learning

culture that integrates intracurricular, co-curricular, and extracurricular learning activities. This is practiced so it corresponds to the Islamic religious education learning guidelines published by the Ministry of Education and Culture.^[19]

Referring to the guidelines issued by the Ministry of Education and Culture, Islamic religious education learning activities in SMAN 4 Magelang can be described as follows.^[20]

4.2.1 Intracurricular Activities

The purpose of intracurricular activities are activities carried out by the school that is organized, clear, and systematically scheduled as the main programs in order to educate students. Intracurricular activities are more likely carried out in-classroom, although it is not necessary and depends on the learning method. However, it can be ascertained that the number of teaching hours, especially Islamic Religious Education and Character Education is adjusted to the Regulation of the Indonesian Minister of Education and Culture Number 65 of 2013 on Standards of Process of Primary and Secondary Education.

4.2.2 Cocurricular Activities

It refers to activities that are very close to, support, and assist intra-curricular activities. These are designed outside the intracurricular schedule in the hope that students better understand and enrich the material in the intracurricular. Activities done cover assignments or homework or other activities related to intracurricular material that should be completed by students. Oftentimes, students visit museums and others so they have a robust

understanding of certain materials when learning in class.

4.2.3 Extracurricular activities

The extracurricular activities of Islamic religious education in the school are learning activities carried out outside of intracurricular periods, conducted inside or outside school to further expand knowledge, insight, abilities, and to improve as well as apply the values of knowledge and abilities that have been acquired through intracurricular activities as outlined in the standard competencies of religious subjects and noble character.^[21]

The definition of extracurricular according to the Regulation of the Minister of Religious Affairs Number 16 of 2010 on Management of Religious Education in Schools is an effort to strengthen and enrich values and norms as well as to develop the personality, talents, and interests of religious education students outside of intracurricular in forms of face-to-face or non-face-to-face.^[22]

Extracurricular activities aim to:^[23] a). Enrich and broaden the religious knowledge and insight of students; b). Encourage students to abide by their religion in daily life; c). Place religion as the basis of noble character in the life of personal, family, community, nation, and state; d). Build the mental attitude of students to act and behave honestly, trustworthy, disciplined, hardworking, independent, confident, competitive, and responsible; e). Create harmony among religious communities.

While the extracurricular objectives of Islamic Religious Education in schools encompass: a). Enrichment is to improve Islamic Religious Education material; b). Strengthening is increasing faith and piety; c). Habituation is namely the practice and civilization of religious teachings and noble character in daily life; d). Expansion is exploring the potential, talents, interests, skills, and abilities of students in a religious education setting.

In practice, various intracurricular, co-curricular, and extracurricular learning activities are covered as much as possible as an adaptation of James A Banks' five-dimension multicultural theory. Broadly speaking, the five dimensions of multiculturalism comprise: ^[24] a) dimension of content integration; b) dimension of knowledge construction; c) dimension of prejudice reduction; d) dimension of equitable pedagogy; e) dimension of empowering school culture and social structure.

According to James A. Banks, ^[25] the dimensions of multicultural education should be evidently defined and exerted so teachers can respond to multicultural education in an appropriate manner and bias can be diminished. Banks' observations and experiences ^[26] show that a teacher should not only understand that multicultural education is the integration of various issues into the curriculum but they must also know, understand and comprehend that multicultural education is a multidimensional concept.

The five dimensions of multicultural education at SMAN 4 Magelang are included in three

dimensions: conceptual dimension (textbooks), operational dimension (intracurricular, co-curricular), and internalization dimension (extracurricular).

a) The conceptual dimension corresponds to James A. Bank's intention in the first dimension theory, which is the dimension of content integration. The implementation strategy of this dimension is in form of a concept document or text. In this case, it is the multicultural content material contained in the Islamic religious education textbook used by SMAN 4 Magelang. In relation to this integration, the school can do, in this case, the Islamic religious education teachers are only to emphasize the subject or theme related to multicultural values. It is because the books used are compiled and published by the Ministry of Education and Culture team. The school accepts what is available but the teachers are authorized to carry out enrichment.

b) Meanwhile, the operational dimension implies the strategy applied by teachers or schools focusing on the learning process. The learning process conducted by the teachers should be able to bring students to construct their knowledge in order to understand the nature of multicultural values (second dimension). Furthermore, the teacher can apply it so situations that indicate the elimination of negative prejudice on other students with different cultural backgrounds (the third dimension) can be achieved. In fact, teachers can create a fair learning climate for multicultural students, including those with physical deficiencies (special needs) and are of

different gender, intelligence, and even social status (fourth dimension).

Thus, all students will feel that they have equal rights, fair and democratic treatment in the learning process. Therefore, the learning atmosphere will become comfortable and be familiar with harmonics in the hope that it will achieve optimal learning output.

The nuances of learning as described were practiced by teachers at SMAN 4 Magelang through intracurricular and co-curricular learnings, which mean through classroom learning and other supporting activities of the learning in the classroom or outside the classroom and in other forms.

- c) Concurrently, the internalization dimension is according to the fifth dimension of James A. Banks' theory. In this aspect, Banks refers to the dimensions of empowering school culture and social structure. This dimension is essential in empowering the culture of students who are brought to school from different backgrounds. In addition, it can be utilized to develop a social structure (school) that takes advantage of the diverse cultural potential of students as characteristics of the local school structure, i.e. regarding group practices, social climate, exercises, extracurricular participation, and staff appreciation in responding to various differences at school. Efforts done by the school to accomplish this strategy are performed through extracurricular activities, such as scouting, student council, *Rohis* (Islamic Extracurricular), and others.

The substance of this dimension or strategy is implemented and strengthened by SMAN 4 Magelang because this school

understands its assignment as a macroculture from the other microcultures that become the instrument. It implies that in terms of multicultural education SMAN 4 Magelang acts as a shared macroculture or culture and students with different multicultural backgrounds serve as a microculture or group culture. The multicultural students become microculture variants, in which they converge in an educational institution, in this case, SMAN 4 Magelang is as the macroculture.

Considering this fact, strengthening extracurricular activities in this school is imperative. Through various activities, the message of empowering school culture and social structure as intended by Banks can be applied. It is because students can practice how to apply multicultural values such as religious moderation, equality, democracy, justice, and tolerance directly in extracurricular activities, with the help of teachers, especially Islamic religious education teachers.

4.3 Home Stay; The Instilling Strategy of Multicultural Values of Islamic Religious Education

As for civilizing the content of multicultural values, SMAN 4 Magelang, continued Sri Sugiyarningsih, refers to Thomas Lickona's moral domain theory which is packaged in the form of home stays in communities' residential for a certain period of time. Through such a strategy, it is expected that the multicultural content with its various values is manifested in students so that it reflects a multicultural civilized personality. Therefore, Islamic religious education learning is not limited to class or

intracurricular but also outside the classroom and outside class period.^[27]

Concurrently, this program is an effective medium for civilizing the multicultural values as students communicate with the community. Furthermore, they have to live with them for a few days and be able to adapt to the lifestyle of the community. Therefore, student acquire not only theoretical understandings but also direct learning obtained from their activities in unison with the community.

This strategy is in line with Thomas Lickona's theory of three moral domains, which in this study is the students' multicultural manners. The three scopes that should be undergone are: a. moral knowing, b. moral feeling, and c. moral action. These aspects do not function as separate parts but penetrate each other and influence each other in some way.^[28]

In relation to moral knowledge, students of SMAN 4 Magelang have received material class learning process through the implementation of multicultural content of Islamic religious education and other subjects. However, to gain a moral feeling and moral action, they must be equipped with direct interaction in practice. Students will have a solid perception of moral feeling when they have to elaborate with community members to make a living in the fields or to the market, be involved in youth meetings, participate in activities in worship places, and so on. Their sense of humility, empathy, and self-confidence will grow perfectly.

Through the provision of moral feeling, students are expected to be able to take moral action, which in this case is in the scope of multicultural manner. Upon returning from home stay activities,

students are expected to possess competence in order to practice their multicultural morals or manners. There will even be a will to do good deeds according to the multicultural manner and in the end a habit of doing so that reflects it will emerge.

From the above-mentioned explanation, it can be understood that students can apply Thomas Lickona's theory simultaneously with home stay activities. In fact, the theory will be immediately assimilated by students without them realizing it because they are directly and morally instilled from the society which at that time becomes the macrocultural and they, in this case, are the microcultural elements. Therefore, home stay activities need to be continuously updated in order to have better implications for the multicultural manner among students.

5. IMPLICATIONS OF PAI'S MULTICULTURAL CONTENT

With a fairly elaborative narration, the summary of this research can be drawn in the form of a formal formulation of multicultural manner. This signifies that the students' multicultural manners correspond with basic values of multicultural education, namely religious moderation, equality, democracy, justice, and tolerance (MB-KDKT). This formulation is a theoretical implication for the implementation of multicultural content of Islamic religious education on the Multicultural Manner of the students in SMAN 4 Magelang.

The elements of multicultural manners that are included in the MB-KDKT acronym, if we examine further, have already existed in the teachings of Islamic morality. Each of them has been described in detail and plainly. However, since this research is limited to multicultural manner which is specifically associated with Islamic religious education in high school, Islamic morality is not discussed in this study.

Meanwhile, the practical implications are in form of their daily attitudes and behaviors that reflect multicultural manner in the students' personalities, during classroom interactions, school environment as well as at home and in society. Substantially, it is the interaction in the learning process and social interaction. This is further reflected in the intrinsic religious orientation which is indicated by a sincere intention to seek the pleasure of Allah through high adherence to doctrine as well as good social attitudes and behavior. [29] Kindness is given to our fellow humans and nature, even animals, as fellow creatures created by Allah.

The five basic values that become the elements (formulations) of multicultural manners are; first, religious moderation is purely derived from the first principle of Pancasila. The other four are the essence of UNESCO's recommendations, which are following the basic philosophy of Indonesia, namely Pancasila.

The basic multicultural values in the form of religious moderation were deliberately explored, combined, and harmonized with the basic values of the UNESCO version of multicultural education because this research was conducted in an Indonesian school. However, the civilizing of multicultural education does not contradict the initial concept of multicultural education otherwise complements it.

In conclusion, multicultural manner is defined as students' manners that reflect the attitudes and actions of religious moderation, equality, democracy, justice, and tolerance (MB-KDKT). They apply these manners when interacting with their peers and teachers in the classroom, school environment as well as family and community.

What needs to be underlined is that multicultural manner cannot be interpreted as pluralism

and syncretism. This two ism (pluralism and syncretism) is contradictory with the purpose of multicultural manner. There is no intention to equate all religions because the aim is behavior in religion and not religion.

Similar to syncretism, it is clearly different from a multicultural manner because there is not the slightest effort or process of mixing various elements of flow or understanding within the framework of forming a different abstract to seek harmony and balance. Multicultural manner is limited to realizing positive interactions of students in a multicultural social sphere.

6. CONCLUSION

Based on the results of the research as described above, it can be concluded that the multicultural content of Islamic religious education implemented by SMAN 4 Magelang in learning includes values: Religious Moderation, Equality, Democracy, Justice, and Tolerance (MB-KDKT). These values refer to UNESCO's recommendations on Multicultural Education and are aligned with the Indonesian philosophy, namely Pancasila. These multicultural values in the Islamic religious education book for senior high school are implicitly and explicitly stated so that teachers must emphasize or enrich their own material that contains multicultural values. Even more, in the Islamic religious education book for senior high school published by the Ministry of Education and Culture, the term multicultural education could not be found.

The strategy adopted by SMAN 4 Magelang in implementing the content of these multicultural values is by adapting the theory of multicultural dimensions of James A. Banks. The practice is packaged in the form of developing a learning culture that integrates intracurricular, co-curricular, and extracurricular learning activities. This is done so that it is also in line

with the Islamic religious education learning guidelines published by the Ministry of Education and Culture.

To instill multicultural content, SMAN 4 Magelang emphasizes Thomas Lickona's recommendation through a theory of three moral domains, namely: moral knowing, moral feeling, and moral action as a reference because this theory has a point of contact with the multicultural dimension theory of James A. Banks, especially regarding the operational dimension which is in line with moral knowing. So, to compose Islamic religious education learning guidelines from the Ministry of Education and Culture and the recommendations of James A Banks and Thomas Lickona, SMAN 4 Magelang realized it in the form of Home Stay activities. These activities are expected to strengthen the implementation, internalization, and cultivation of multicultural content.

The implications of all these activities are manifested in the personality of the students of SMAN 4 Magelang who reflect multicultural behavior or manner. Their multicultural manner can be seen in the social order at school and is also reflected in the religious orientation of students, especially those who are Muslim, which intrinsically reflects multicultural religious behavior. Multicultural manner can simply be formulated as student behavior that reflects the practice of the values of Religious Moderation, Equality, Democracy, Justice, and Tolerance (MB-KDKT). Manner must become the personality of all students and even Indonesian people in an effort to maintain a harmonious, and peaceful order in Indonesia.

AUTHOR'S CONTRIBUTION

The recommendation from this research is that the Ministry of Education, Culture, Research, Technology and Higher Education, especially the *Pusat Perbukuan* (Central Book and Curriculum), should issue

special guidelines related to strategies for implementing multicultural content of Islamic religious education in senior high schools. Then the school, in this case, SMAN 4 Magelang, should organize special training for teachers regarding the implementation of multicultural content so that teachers have an equal understanding regarding it. Finally, it is expected that optimal implications for students can be achieved in the form of multicultural manner.

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