



Multicultural Islamic Religious Education Learning For Muslim Minorities

(Case Study of Karangturi High School Semarang, Central Java, Indonesia)

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Abstract. Most of the students at Karangturi High School Semarang are ethnic Chinese, and the school's mission is to develop global entrepreneurs, as proven by the large number of successful Indonesian businesspeople who have graduated from it. Muslims make up a minority of the student body at this school. In this study, interactions within the learning of Islamic Religious Education at Karangturi High School are analyzed, described, and interpreted. This research methodology employs a case study approach and qualitative ways of gathering data through observation, discussion, and documentation. The findings demonstrated that learning involves multidirectional interaction patterns with democratic qualities through parents-child interaction pattern, friendship interaction pattern, nurturing interaction pattern, and culture interaction pattern. As a process of understanding (insight) for students whose ideas are conceptually sound, the model used in the learning interaction uses the right strategy of Islamic Religious Education teachers, habituation of activities, giving advice, enforcing discipline, and online learning. This is done without repeating what has already been studied.

Keywords: Islamic Multicultural Education, Senior High School, Muslim Minority

1 Introduction

Since its founding on July 29, 1929, Karangturi High School has served as one of the private educational institutions in Semarang, intending to develop international businesspeople [1]. It has been established that this school's alums have produced many prominent people in business in Indonesia, including Harjanto Halim, CEO of the Marimas Group, Hartono, the brother of the owner of the Djarum cigarette factory and Bank BCA, senior economist Kwik Kian Gie, Jaya Suprana, owner of the Indonesian Record Museum, and many others. Karangturi High School stands out for being a school where 97% of the pupils are of Chinese ancestry and only 3% are of Javanese,

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Sundanese, or European descent. Regarding the reality of ethnic diversity, this institution presents a multicultural image. In the academic year 2020–2021, there will be a total of 697 students, including 251 pupils in class X, 229 in class XI, and 217 in class XII. Of the 697 students, 46% of them are Christians, 40% are Catholics, 7% are Buddhists, 6.5% are Muslims, 0.5% are Confucians, and 0% are Hindus. 97% of the students in this school are Chinese, making them the most prevalent ethnic group there. The remaining 3% are from Javanese, Sundanese, and European breeds [1]

This school is conscious of the diversity of religious backgrounds and must ensure that everyone receives their religious instruction. As a result, Karangturi High School enables students from many religious backgrounds to receive religious instruction from religious teachers who possess a bachelor's degree in their specific field of religious education. The 56 professors there discussed the diversity of their religious backgrounds; there were 27 Muslims, 15 Christians, 11 Catholics, 2 Buddhists, and 1 Confucian [1].

According to previous research by Agus Yuliono on the culture of achievement at Karangturi High School, the institution has a lot of diversity and a history of accomplishments. Agus studied how to instil the school's spirit of excellence and its core values. The findings demonstrated that the cultural forms covered four areas: a balance between academic and non-academic development, character development through teachings, a culture of love for one's alma mater, and the significance of spiritual values [2]

Irham conducted a study on Islamic Religious Education (PAI) instruction at SMA Plus Pembangunan Jaya Bintaro, a multicultural school in South Tangerang, in the area of learning multicultural Islamic religious education. The study's findings demonstrate that PAI can inspire pupils to embrace moral diversity. PAI is used in the classroom to help students develop multiculturally aware attitudes and thought patterns. The curriculum's multicultural approach and the inclusive nature of the teachers are the two factors responsible for this [2]

In a study by Yosef comparing students from public high schools and students from high schools with a focus on religion, there was no discernible difference in student self-confidence in the presence of the range of variables. Some people rank highly on the moderate thought scale for both women and men [2]

The design of PAI teaching materials was viable and useful for learning, according to Khojir's research at a high school in Kalimantan on developing multiculturally themed teaching materials for PAI learning. Both extremely good findings from media specialists and positive criteria from the material validation results were obtained. The evaluations of all parts of the PAI teaching materials' design from the students ranged from satisfactory to very good. The study at Karangturi High School concentrated on how pupils interacted while studying multicultural Islamic religious education, which also instilled values [2]

2 Literature Review

2.1 Islamic Multicultural Education

UNESCO defines multicultural education in terms of the following recommendations: 1) education should increase the ability to recognize and accept the values that exist in personal, gender, community, and cultural diversity; 2) education should strengthen identity; and, 3) education should increase the ability to resolve conflicts peacefully [2]. Islamic education is physical and spiritual guidance towards forming the main personality according to Islamic standards. In further, the Islamic teaching has a meeting point with main principles of multiculturalism [1]

In the meanwhile, there is a convergence between multiculturalism's fundamental tenets and Islamic doctrine[1]. Tholchah Hasan defines multicultural Islamic education as instruction that prioritizes multiculturalism as one of the visions of education and features inclusive, egalitarian, democratic, and main humanist characters while maintaining a firm commitment to spiritual values and beliefs based on the Qur'an and As-Sunnah[2].

2.2 Interaction Patterns

Sanjaya (2005) cited Lindgren (1991) as saying there are different interaction patterns between teachers and students during learning, including one-way, two-way, and multi-way interaction patterns [1] The transfer of instructor knowledge to pupils constitutes the one-way interaction pattern in the context of instruction. In this approach, the teacher's role at school is similar to that of a parent feeding their child. Students are taught how to learn using the two-way interaction pattern of instruction. In this arrangement, the instructor is not only a source of information that students are fed. The interaction between teachers and students exhibits a pattern of multidirectional interaction where the essence of this interaction is not just the existence of action and reaction but also the existence of an interactive relationship between each individual, specifically between the teacher and students as well as between students as students.

If the potential for developing this interaction pattern can be seen from various perspectives, it may cause concern. For instance, M. Mualif (2021) divided the interaction patterns between teachers and students into three types based on their character: democratic interaction patterns, liberalist interaction patterns, and feudalist interaction patterns[1]. The exchanges between the teacher and the pupils, who are highly familiar with one another and engage in communicative interactions, reveal the democratic interaction pattern. Meanwhile, the presence of teachers who allow their students complete freedom demonstrates the liberal interaction pattern. The existence of one teacher who denies pupils the chance to participate in teaching and learning activities (KBM) thus illustrates the pattern of feudal interactions.

3 Research methods

In order to uncover issues or phenomena to be investigated [3], such as community life, history, behavior, organizational functionalization, social, religious, or kinship relationships; research on learning multicultural Islamic religious education Karangturi High School Semarang, a school with a multicultural nuance, is conducted using a type of qualitative research [3]

In this study, the researcher explains the study's backdrop, exhibits many points of view on the issue, and continuously revises the research questions in light of what the Karangturi High School Semarang data sources say, think, and do [3]. This research has an "emic perspective," which means that the information gathered at Karangturi High School is not dependent on what the researcher believes but rather on what the data source experiences, feels, and thinks [4] This qualitative research design uses case studies to preserve the comprehensive and significant aspects of the events that took place at the research sites where numerous sources of evidence were used [4]

4 Results and Discussion

It can be seen from the data on interaction patterns that there are in Multicultural Islamic Religious Education learning at Karangturi High School that there are multidirectional interaction patterns where students and teachers are not just actions and reactions, but rather there is an interactive relationship between each individual, specifically between the teacher and students as well as between students to students. Every person actively participates and has a part to perform. In this instance, the teacher only establishes circumstances and scenarios so that each student can actively learn. where there will be a teaching environment or active learning [1]. Based on field observations and interviews, it is known that the pattern of multidirectional interaction between teachers and students in Multicultural Islamic Religious Education learning at Karangturi High School has several characteristics, as illustrated by the following information:

4.1 Parent-Child Interaction Patterns

When learning PAI in class at Karangturi High School, students weren't the major players or objects; therefore, they didn't engage with each other as much as the PAI teacher did. The one-way communication style teachers and students use in PAI learning are comparable to parents who are constantly there for their kids. Another time, the pattern of closeness that characterizes parents and children also appears in other learning interactions, where students interact with the PAI teacher in interesting ways by expressing their thoughts that are replete with questions, as happened in class X Social, where there only two students and they were all female. According to the researcher, learning resembles venting or idea sharing because pupils appear unrestricted in their conversations with the teacher.

Based on data collected during sharing sessions, conversations, and pauses between parents and children participating in PAIM learning at Karangturi High School, as indicated in the chart below:

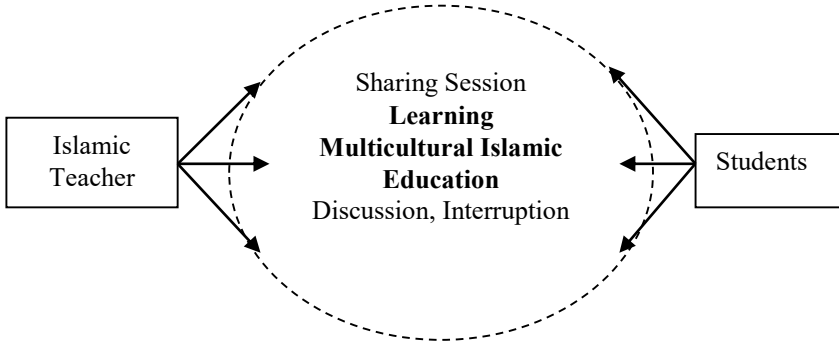


Fig. 1. The pattern of Parent-Child Interaction at Mutlicultural Islamic Education Learning

4.2 Friendship Interaction Patterns

In order to get students' attention when teaching PAI, teachers prefer to discuss a variety of topics in preparation, such as situations that are currently in the news, like the Covid pandemic, and then make connections between those difficulties and end-of-the-world scenarios, acts of worship, and health. Knowing what the students were interested in, the instructors also covered K-Pop, Indonesian concerts, single albums, and Korean trends during the session.

On the other hand, PAI teachers also develop a close relationship with students to learn more about the people who will be educated through activities on social media sites like Instagram so that special moments of students can be known, as well as information about condolences or congratulations on a significant occasion. Religious [2]

Being active on social media significantly affects making friends with multicultural students, not just Muslims, in addition to the fact that multiculturalism is currently a part of the Islamic Religion curriculum.

Non-Muslim students also participate in the pattern of cordial engagement that PAI teachers exhibit with Muslim students. In the multicultural environment that exists at Karangturi High School, this engagement is carried out through social media activities, familiarity, joking, mutual regard, and reciprocal respect, as indicated in the following chart:

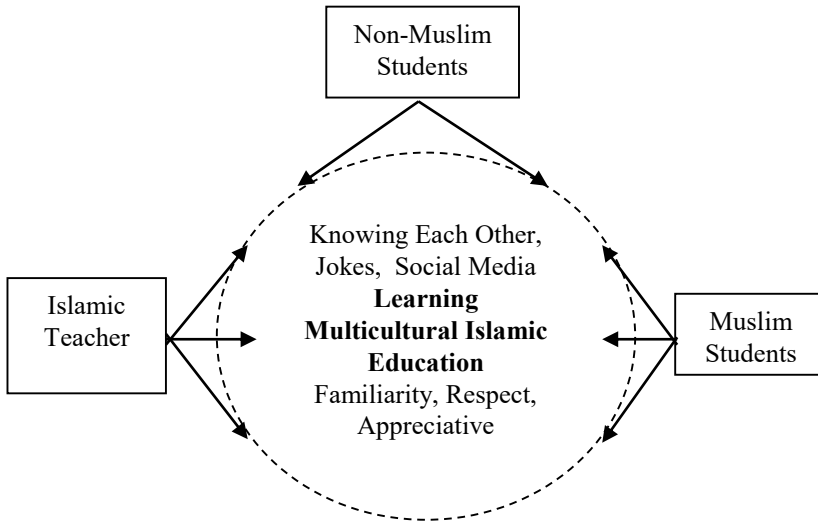


Fig. 2. The pattern of Friendship Interaction at Multicultural Islamic Education Learning

4.3 Parenting Interaction Patterns

Parenting interaction patterns are used through discovery learning, like in class XI Social Studies, where the teacher briefly discusses family law, how to support the wife, and what parental rights are before telling a short tale about one of the prophets. The teacher directs students to begin class with an ordered prayer and to explain the benefits of the prayers they read and memorize.

PAI teachers also use the parenting style in class XII Sains, where there is just one student, as part of the problem-based learning process through discussion. It's like taking private lessons because there's just one kid in the class who is so involved in the subject. First, enquire about the news. What's striking about this finding is that although the teacher responded casually to the students' urgent concerns, they still did not receive sufficient replies[1].

If parenting interaction patterns are observed, they include sharing sessions, question-and-answer lessons, prayer before and after learning, subject delivery, preaching invitations to worship, and giving students good advice when they do something that is deemed wrong or to point them in the right direction. For a graphic representation of the pattern, refer to the following chart:

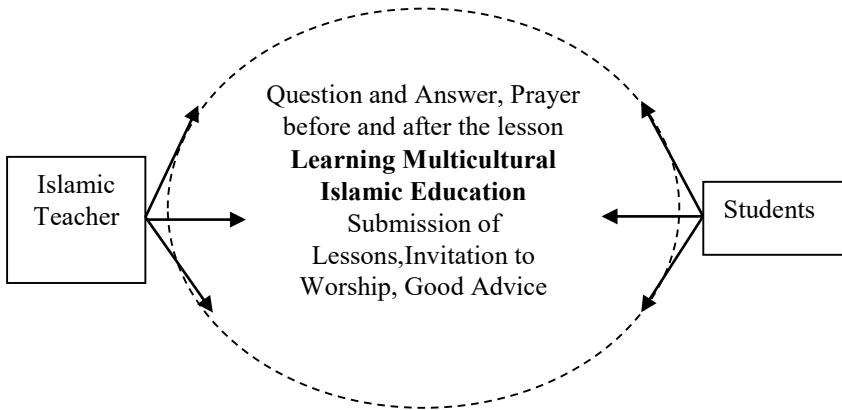


Fig. 3. The pattern of Nurturing Interaction at Mutlicultural Islamic Education Learning

4.4 Patterns of Cultural Interaction

Because non-Muslim students are included in the Multicultural Islamic Religious Education course at Karangturi High School, there is an intriguing pattern of cultural interaction. Because of their friendship with the PAI teacher, non-Muslim students in 2020 joined the dawn together at the PAI teacher's home during Ramadan. They also travelled to Syaikh Hasan Munadi's cemetery in the Nyatnyono rite, Semarang Regency (for Muslims), Klentheng (for Confucians), Vihara (for Buddhists), and cave maria (for Catholics) in Ambarawa. In 2020 during Ramadan, the PAI teacher accompanied them at one point. Students gained insight into the city's cultural developments through this religious trip.

When non-Muslim students whose relatives or parents pass away, they might pay respects to the burial home and the pilgrimage of students with professors to Muslim students. To foster understanding, Muslim and non-Muslim students were also invited to enjoy the iftar menu at other times [1].

Other instances include greeting or saying goodbye to teachers according to a culture of politeness, as shown in classrooms where students always address the teacher as "salim." The PAI learning environment is established, beginning with the adab of kissing hands upon entering the classroom, which has become customary for Muslim pupils at Karangturi High School [2]. Muslim pupils returned to shaking hands or giving the PAI teacher a salute not just when they first entered the session but also when it was over, and they were about to depart. The graphic below illustrates the patterns of cultural interaction:

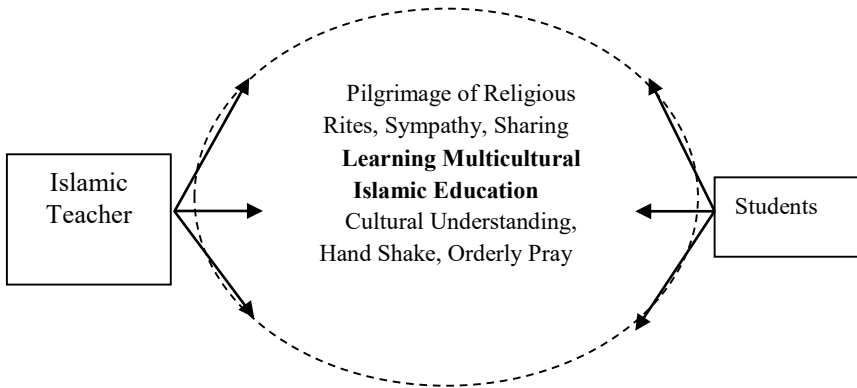


Fig. 4. The pattern of Cultural Interaction at Islamic Education Learning

An effort has been made to instil the value of multicultural Islamic education in the Indonesian setting as seen by the interaction patterns present in the study of multicultural Islamic religious education at SMA Karangturi. It may be necessary for the educational system to be able to declare its sacred nature as a Muslim and as an Indonesian who values and upholds his national identity. As a result, Indonesian Islam will have a distinctive Islamic style in which the connections between Islam, wathaniyah, and basyariyah come together to form a single entity known as rahmatan li al-alamin.[1]

5 Conclusion

Following the processing, analysis, and interpretation of data obtained from research on interaction patterns in multicultural Islamic religious education learning at SMA Karangturi Semarang, the following conclusions can be drawn:

In the learning interactions, the parent-child contact pattern has been an interaction that targets patterns resembling parents and children. Students as adopted children and teachers as adoptive parents. The interaction attempts to establish a learning atmosphere that will aid students in their studies. Teachers strive to provide pupils with the greatest experience possible, so they create an engaging setting. To establish a positive two-way relationship between the instructor and pupils, the teacher tries to be a good mentor with a wise and wise role. Sharing sessions between teachers and students, conversations, and instructional interruptions are some symbols included in this pattern.

Because the PAI teacher sees the students as friends, there is a pattern of cordial interaction that helps the students learn new things about Islam and feel secure in the version of Islam they follow. Due to the familiarity with PAI lecturers and the interaction of Muslim students with non-Muslim students, this relationship also encompasses non-Muslim students. The pattern in this amicable relationship involves getting to know one another, having fun, using social media, familiarity, respect for one another, and respect for another.

The PAI teacher pays close attention to each student regarding parenting relationships in Islamic religion classes. Teachers at PAI do a good job at democratic parenting, making learning enjoyable, dynamic, and influenced by teachers and students. Sharing sessions, question-and-answer lessons, prayer before and after learning, subject delivery, preaching invitations to worship, and sound advice are all examples of interaction through this parenting style.

Since the pattern of cultural interaction has evolved, consistency must be maintained. All parties involved in teaching PAI, teachers and students, must continually carry out the culture developed from the start. A method of learning infusing the ideals of multicultural Islamic religious education is the pattern of cultural interaction between PAI professors and students. Praying, preaching invitations to worship, participating in pilgrimages of religious rites, sharing, and using social media in an orderly manner are all examples of how Karangturi High School teachers put the pattern of cultural interaction in PAI learning into effect.

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