The Application of Multicultural Education Values in Islamic Religious Learning at Karuna High School DIPA Palu, Central Sulawesi, Indonesia

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ABSTRACT: This paper aims to analyze the application of multicultural educational values in learning Islamic religious education at Karuna Dipa High School Palu. The researchers employed descriptive qualitative design where data collected through several techniques; observation, in-depth interviews, documentation, and triangulation. The data were then analyzed through data reduction, verification, and data display.

The results showed that the application of multicultural education values in learning Islamic religious education at Karuna Dipa High School in Palu City was carried out by 1). The value of tolerance as the basic element needed in social life to foster mutual understanding and respect for differences, not to deviate from the rules and norms that apply in schools, mutual respect, and respect for religious, ethnic, and linguistic differences in every action taken by others.2). The value of unity as the implementation of multicultural values by instilling multicultural understanding, thoughts, and attitudes, prioritizing collective integrity and sovereignty as citizens of the society and citizens of the nation with the spirit of intercultural plurality, prioritizing the integrity of the nation, creating a harmonious life among fellow citizens of a nation that has cultural diversity in an effort to realize national unity. 3). The value of justice is to provide equal opportunities to all communities to obtain the education, and to provide proportional treatment and attention to each community in the learning process without distinguishing between backgrounds so that each community has equal opportunities to achieve scientific, personal, and skill competencies.

KEYWORDS: Multicultural Education Values, Islamic Religious Learning

I. INTRODUCTION

Indonesia is a country rich in cultural diversity. This cultural pluralism is a necessity that is always found in every society wherever it is located. However, even though physically humans have been able to live together in a pluralistic society, socially-spiritually they have not understood the true meaning of living together with people who have cultural differences (Zakiyuddin Baidhawy, 2005). The diversity of cultures in people's lives makes them vulnerable to conflicts between religions and different cultures. This problem is one of the main causes of social conflict. Multiculturalism as a respect and appreciation for the forms of diversity and differences of ethnicity, religion, and other symbols of difference is important to be instilled in the world of education (M. Atho Mudzar, 2008). If a person has been equipped with mutual respect and appreciation for a different culture, then multicultural values will always influence the order of people's lives wherever they are.

Multicultural education is a solution that can influence the behavior of awareness about cultural diversity, human rights, and the reduction or elimination of various types of prejudice to build a just and advanced society (Choirul Mahfud, 2006). Therefore, it is very important to do multicultural education from an early age and is especially relevant to be applied in learning in educational institutions.

The context of multicultural education is an attitude of accepting the plurality of human cultural expressions in understanding the main message of religion. The main basis is explored by basing on Islamic teachings because the Islamic dimension is the basis of differentiation as well as the pressure point of the construction of Islamic education (Abu, A. 2019). The use of the word Islamic education is not intended to negate the teachings of other religions, or non-Islamic education, but rather to emphasize that Islam and Islamic education are very closely related to teachings that respect multi-cultural pluralism (Ngainum Naim, 2008) in accordance with the vision of Islamic education; the realization of people who are devoted, have a noble character and personality, are knowledgeable, skilled, and are able to actualize themselves in people's lives.

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Schools as one of the educational institutions that generally teach various kinds of subject matter, need to hold new teaching to develop Islamic education in accordance with its objectives, which are to increase the faith, appreciation, and experience of students about Islam, so that they become muslim human beings who believe and are pious to Allah SWT and have a noble character in personal and social life, as well as in the life of the people and the nation. (Abu, A. 2022).

This is the time for educators to gain a deep understanding of how important multicultural education is in learning Islamic religious education and must be sensitive to important issues which are emerging in the general public, in order to achieve maximum results (Makbul, M., & Miftahuddin, M. 2021).

Islamic education is also aimed at building all human dimensions, namely to build social, emotional, motoric, spiritual academic dimensions, so as to form human beings (Makbul, M., Ismail, I., Ismail, W., & Ahmad, L. O. I. 2021). In addition, educators must be able to teach their students about the importance of understanding various cultures from their development in society, especially about how to tolerate inter-religious communities. (Taufik, Muhammad, and Ardillah Abu 2020)

Multicultural education can be implemented not only through formal education but also in non-formal education. In formal education, multicultural education does not have to be specifically designed as a separate substance but can be integrated into the existing curriculum through teaching materials or textbooks. (Malla, Hamlan Andi Baso, Ardillah Abu, and Husni Mubarak, 2021)

Based on the facts, Karuna Dipa High School Palu has included multicultural values in learning Islamic Religious Education. Attention to these multicultural values is due to the background of students who are diverse in religion, ethnicity, and culture and considering that Karuna Dipa school is a Buddhist Foundation, however, there are differences in the style of diversity in the Buddhist Foundation school environment. If this diversity is not managed properly in instilling multicultural values, there is a high potential for conflict to occur in the school environment. Based on the results of interviews with the vice-principal, he said the following:

"The Karuna Dipa Palu High School is a school that accepts differences, and also has an attitude of openness. In general, people do not know that this school accepts students from various religious backgrounds. They think this school is a Buddhist school. In addition, this school has a multicultural vision and mission."

Based on this background description, the researchers were interested in conducting research at Karuna Dipa High School Palu because of the tolerant attitudes and behavior, as well as harmony among people including students and teachers exemplified in this school. The core attention was drawn to the application of multicultural educational values in the learning of Islamic religious education.

II. RESEARCH METHOD

This research uses a qualitative design by describing the data and facts according to the research focus. It intends to understand what phenomena are experienced by research subjects such as behavior, perceptions of motivation, and actions holistically and descriptively in the form of words and language according to the natural context by utilizing various scientific methods. (Suharto, S., Abu, A., & Hamsah, M. 2021). The primary data obtained by the researchers were from informants who know the problem being studied. The research informants were the Islamic religious education teacher, Mrs. Nafi'ah, and the students who represented the sample from this research, while the secondary data were obtained from written sources at Karuna Dipa High School Palu (Ansar, A., Makbul, M., & Al Farizi, M. Y. 2021). Data were collected from observation, interviews, and documentation techniques. After the data collection process especially interviews were carried out, the data analysis then followed.

Data analysis or interpretation is the process of searching and organizing a systematic record of research findings through observation and interviews and others to increase the researcher's understanding of the focus being studied and make the findings available to others so they could edit, classify, reduce, and present. (Ansar, A., & Makbul, M. 2021).

Data analysis is a step to systematically search and organize data obtained from interviews, field notes, and documentation. In order to generate conclusions, data analysis was carried out by organizing data into categories, breaking it down into units, synthesizing, organizing it into patterns, and selecting the important ones which help not only them but also others to draw conclusions.

III. RESULT AND DISCUSSION

Based on the results of the data analysis using descriptive qualitative methods, the results of the research and discussion are described as follows:

Form the values of multicultural education at SMA Karuna DIPA Palu

1. The Value of Unity and Integrity *(Ukhuwah)*

In Islam, the terms equality and brotherhood are known as *ukhuwah*. There are three types of ukhuwah in human life, the first is ukhuwah Islamiyah (brotherhood of religion), and the second is ukhuwah wathaniyah (brotherhood of the nation), the third is ukhuwah basyariyah (brotherhood of fellow human beings). (Hosnan, M., Halim, A., & Gani, A. 2021). From the concept of ukhuwah, it can be concluded that every human being, regardless of ethnicity, religion, nation, and belief, is a brother. Because humans are brothers, every human being has the same rights. (Makbul, M., Bakar, A. A., & Parhani, A. 2021). This ukhuwah value

is a basic value instilled by teachers to students, with a strong foundation of this ukhuwah value then all values will be built properly, this is according to what was conveyed by Islamic Religious Education teachers.

> "So far, I have never had any friction between students and students or teachers and students about religion, they even understood it better. There was an incident at Sigi where the head of the foundation immediately called so that the children would not be provoked, but instead, the students answered ``yes, that's mostly politics."

Basically, religion is a grace given by God to his servants so it would be better if we always respect what God has given us and the differences that occur around us.

2. Value of Justice

The implementation of learning is carried out by Islamic Religious Education teachers directly and indirectly. It is directly carried out in learning by integrating a curriculum that contains the value of multicultural education learning, one of which is the value of justice and harmony (Yaya, Muh Yahya Al-Farizi, M. Makbul, and Risdah Faharuddin, 2021). Unity in diversity and democracy should be exemplified. It is indirectly carried out in learning through the attitudes of the teachers. In the beginning of Islamic Religious Education class, teachers provide options for non-Muslim students to remain in the classroom or leave to go to the library. It shows that Islamic Religious Education teachers act fairly well with non-Muslim religious teachers. Islamic Religious Education teachers still pay attention to students about their religious learning activities even though at different times, teachers do not distinguish between Muslim students.

3. Tolerance Value

The factors behind the building of tolerance that thrive in Karuna Dipa High School Palu are as follows: first, the paradigm of students and educators at Karuna Dipa Palu High School in understanding their religious teachings is an inclusive paradigm. From this inclusive understanding, it is implied in sociocultural, socio-religious behavior that is tolerant in the midst of differences that exist at Karuna Dipa High School Palu. Second, pluralist political policy, a political policy that distributes its power (school apparatus) to all existing elements or groups, power does not only belong to the majority but is divided into roles with minorities so that an attitude of belonging to each other will be developed to build schools. Third, the tolerant socio-cultural tradition that thrives in the school environment. The tolerant socio-cultural tradition greatly influences the order of different religious tolerance at Karuna Dipa High School in Palu.

> "Even though it's a Buddhist foundation, the majority of the teachers are Muslim and even the principal is Muslim, so there's no difference."

This is also reinforced by a statement from a Karuna Dipa Palu High School student who stated:

> "Although many of my friends are of different religions, they are very tolerant."

The learning process actually pays attention to each individual student according to the capacity and capability of the students with intense learning because in fact all students have the same rights in receiving lessons.

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Islamic Religious Education is considered important for transforming multicultural values, so Karuna Dipa High School applies multicultural-based Islamic Religious Education learning in their compiled curriculum. It was also supported by the interview result conveyed by one of the Karuna Dipa High School students. They are living proof that the application of multicultural values at school was very good. It was found that the application of multicultural values at Karuna Dipa High School Palu had been carried out, both directly through learning, and indirectly through the teachers' positive attitude of multicultural values on how to behave well to those who are of different religion such as to greet each other. They also realize that multicultural values are exemplified when non-muslims students are given the freedom to continue learning Islamic Religious Education subjects or to leave class to go to the library.

Figure 1: PAI Learning Atmosphere at SMA Taruna DIPA

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The picture above is the result of observations that researchers have done. Researchers made observations during teaching and learning activities. In this observation, the researchers saw that the students' interest was good in learning Islamic Religious Education. The attitude of mutual respect can also be seen from the students.

1. Planning for Islamic Religious Education Learning based on Multiculturalism

Lesson plan is carried out systematically with the RPP (Learning Implementation Plan). The Core Competencies show the implementation of multicultural education values in the social aspect; developing honest, disciplined, responsible, caring (cooperation, tolerance, peace) behavior, being polite, responsive, and proactive, and showing attitudes as part of the solution to the problem. Various problems in interacting effectively with the social environment are a reflection of the nation in world relations. (Djufri, I., Wekke, I. S., Sainuddin, I. H., & Makbul, M. 2021). This has reflected that the concept of learning Islamic religious education has been directed so that students have a pluralistic spirit who are good at socializing in life and disciplined in daily life.

Islamic-based schools with non-Islamic-based schools are very different. In schools that are not based on Islam, there is diversity that must be respected, besides that religious teachers must be more careful and pay attention to the delivery of material when discussing the concept of God, creed, and religion. (Fitriah, F., Abu, A., Malli, R., & Getteng, A. R. 2022). This caution is carried out so that there are no conflicts and misunderstandings that are embedded in students. Based on this, it is very necessary to cultivate a multicultural understanding in the religious learning process. The Islamic religious education teacher at Karuna Dipa High School Palu when delivering material related to faith or worship used analogies related to everyday life. That invites students to think logically and invites students to see the existence of God from various points of view.

A multicultural society can provide a new idea in anticipating the occurrence of conflicts that can harm the social order of society due to a lack of understanding of diversity and its practical application in existing theories and experiences, eventually, people are trapped in detrimental things. (Abu, Ardillah, Ismail Suardi Wekke, and Sabil Mokodenseho, 2020). Multicultural education is a concept, idea, or philosophy as a series of beliefs and explanations that recognize and assess the importance of cultural and ethnic diversity in shaping lifestyles, social experiences, personal identities, and educational opportunities for individuals, groups, and countries. (Malla, Hamlan Andi Baso, Ardillah Abu, and Husni Mubarak, 2021)

Multicultural education can also respond to and anticipate the negative impacts of globalization that imposes homogenization and hegemony of patterns and lifestyles, so as to be able to provide a glimmer of hope in overcoming various societal turmoils that have occurred recently. Based on the belief and awareness of the differences, Karuna Dipa High School is convinced that it is very necessary to provide an understanding of multiculturalism to its students by instilling multicultural values in the learning process in the classroom, especially in Islamic Religious Education lessons.

A. Basic Competencies and Competency Achievement Indicators	
Basic Competencies	**Indicator**
1.2 Believing that religion teaches tolerance, harmony, and avoiding acts of violence.	• Believing that religion teaches tolerance, harmony, and avoiding acts of violence
2.2 Be tolerant, harmonious, and avoid acts of violence as an implementation of understanding Q.S. Yunus /10 : 40-41 dan Q.S. al-Maidah/5 : 32, as well as related Hadith	• Be tolerant, harmonious, and avoid acts of violence as an implementation of understanding Q.S. Yunus /10 : 40-41 dan Q.S. al-Maidah/5 : 32, as well as related Hadith

2. Implementation dan Approach

During the process of teaching and learning activities, the teacher always emphasizes the values of tolerance and the value of equality and provides an understanding that we are not the most right and the others are wrong. He appealed to students to be able to work with everyone, not in the realm of faith but how we interact with other people without affecting our culture and beliefs. In addition to using exemplary and habituation methods in the learning process of Islamic Religious Education, teachers also teach using historical, cultural, and a gender perspective approaches. By using these approaches, students are expected to be able to understand the material presented. The descriptions of these three approaches are as follows:

   a. Historical Approach

When teaching Islamic Religious Education material, the teacher explains while inviting students to review events or events that have happened before. The goal is that students have a concrete frame of mind which is then associated with the present or the future. For example, when explaining the development of science, it is related to what is now in the past.

   b. Cultural Approach

In the learning process of Islamic Religious Education, teachers always explain and provide understanding to students which are traditions and which are Islamic laws (Salim, A. 2014). In addition, the teacher also provides an understanding of

differences in habits such as reading Al-Fatihah without bismillah, performing Fajr prayer without qunut, and different opinions about tahlil. So the teacher does not only explain mahdah worship but also ghairu mahdah worship and religious teachings in a society that is still thick with tradition. (Alam, M. 2018). The application of this multicultural-based Islamic Religious Education at SMA Karuna Dipa Palu is hoped that students and all school members can respect each other and live side by side in harmony. The harmony is very visible when we see the way they socialize in and outside the classroom. When interacting inside and outside the classroom, they are very close and it is not even visibly clear which one is Muslim and non-Muslim, the only visible difference is from the uniforms they wear. The cultivation of multicultural values that are instilled in learning Islamic Religious Education and in socializing at school makes students able to treat each other well and can live side by side. (Umro, J. 2018). They realize that there are indeed differences in beliefs but that does not prevent them from interacting and doing good to those of different religions. They stay sociable, make good friends, and respect and value what others believe. So far, most students in Palu are afraid to make friends with people who are non-Muslims, so there is an attitude of antipathy. However, this is different from the students at Karuna Dipa Palu High School who are conveniently friendly to anyone without seeing religious background. So far, the attitude of tolerance has been very inherent in students and all school members. It can be considered as proof that there have never been problems or conflicts related to differences in religion, race, ethnicity, or others. At Karuna Dipa High School Palu, students and teachers, both Muslim and non-Muslim, are given the freedom to hold religious activities both inside and outside school.

CONCLUSION

From the results of the data and fact analysis, it can be concluded that empirically Karuna Dipa High School Palu has applied the values of multicultural education in learning Islamic religious education. The content and implementation of Islamic religious education learning are considered an important subject and are suitable for providing understanding and inculcating multicultural values in students. To support the implementation of multicultural education, the right method is needed by the teachers when explaining subject matter relevant to multicultural education. The selection of the right method greatly affects the understanding of students and the achievement of learning objectives. Teaching methods such as lecturing, discussing, question and answer, and also the exemplary method such as to give examples to students about good attitudes and actions, being tolerant, and being able to understand the personalities of others are proven effective. In addition to giving examples, the teacher also explains the personality, and morals of the Prophet Muhammad and his companions who can be imitated. the application of multicultural values at Karuna Dipa High School Palu has been carried out, both directly through learning and indirectly through examples practiced by teachers about multicultural values, behaving well to adherents of different religions, greeting each other through good and wise communication channels with fellow teachers and students of different religions and cultures. Students of different religions receive the freedom to choose to follow or not to follow Islamic religious subject matter in class. That is a practice of freedom of choice and opinion as a form of application of multicultural educational values at Karuna Dipa High School Palu, Central Sulawesi.

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