

The Role of Islamic Education with Insight of Multicultural Values to Realize Harmony Between Students in Diversity (Case Study at SMA Negeri 2 Sigi, Sigi Regency, Central Sulawesi)

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ABSTRACT

Indonesia is a pluralistic country consisting of various ethnic groups, religions and races, so it is vulnerable to frictions of differences that can ignite divisions in the social life of the nation and state. Based on this, inter-religious harmony in Indonesia needs to be cared for and maintained, this is based on the many cases of violence involving religious factors. The principles of tolerance in religious life will be implemented if a Muslim gives freedom to embrace religion according to his beliefs and beliefs. The number of social media that is currently developing can make it easier to communicate and convey information, so that the information currently developing on social media is sometimes without any filtering so that a lot of hoax or untruthful information can trigger public misunderstandings which consequently can lead to things that are not true. negative thing. Problems that are often found and occur in education circles in high school include: (1) Fights between students often occur in schools. (2) Bullying between students is still common, either by physical or non-physical contact. (3) There is still discrimination in schools in terms of race, ethnicity, language, culture and religion. (4) Forming gangs among students that have a negative impact on themselves, the school and the local environment. Basis This research was conducted using survey research methods, namely research that took samples from one population and used a questionnaire as the main data collection tool. The results of the study, SMA Negeri 2 Sigi is a multicultural school with so much diversity in it, because in this school various religions, races, ethnicities, cultures, gather here, with a harmonious atmosphere of kinship. SMA Negeri 2 Sigi is not only a school to study, or produce students who excel, but character building here is seriously carried out. Various trainings that continue to be intense and consistent for students, do not be surprised if the diversity here goes well, because all school components are involved in it and synergize with each other so that the existing process goes well, then SMA Negeri 2 Sigi consistently has good character and achieve achievements in various fields. All the achievements obtained are inseparable from the good cooperation of the school and the harmony of all elements of society.

Keywords : Islamic Education; Multicultural Values; Diversity.

INTRODUCTION

Indonesia is a pluralistic country consisting of various ethnic groups, religions and races, so it is very vulnerable to frictions of differences that can ignite divisions in the social life of the nation and state. Therefore, Pancasila as the basis of the Indonesian state can unite these differences, even though Indonesia is a multiethnic, plural-populated country, but is morally united in the Unitary State of the Republic of Indonesia (NKRI) with the motto "Bhineka Tunggal Ika" (Different but one). also) (M.Sahroni, 2009:18). This is in line with the opinion of

Aly, A (2011:14) which states that Indonesia is a multicultural country, a very suitable designation for Indonesia where there is a diversity of religions and beliefs, ethnic groups scattered on more than 17,356 islands, and the uniqueness of regional languages that occupy the largest number in the world. (more than 638 regional languages).

Seeing these conditions, every culture that grows and develops in Indonesia will have norms, rules or standards of behavior contained in social life. This will be the background for the emergence of various different views. As a result, Indonesian people are also prone to conflict and historically, Indonesian people have experienced various SARA (Ethnic, Religion, Race and Inter-Group) conflicts. Ethnic conflicts are often associated with religion so that they become sharp and lead to religious conflicts. In general, religion is always a factor that makes a conflict get the attention of many people and when religion is involved in a conflict, the conflict becomes sensitive. Religion is often used as a powerful factor to legitimize an action or an interest, pluralism between religious communities is a challenge faced in the global era in the lives of human beings who must understand each other in social life.

Article 29 paragraph 2 of the 1945 Constitution of the Unitary State of the Republic of Indonesia reads: (1) The state guarantees the independence of each resident to embrace their own religion and to worship according to their religion and beliefs. (2) The 1945 Constitution of the Unitary State of the Republic of Indonesia Article 28E and Article 28I: (3) Article 28E explains that everyone is free to embrace religion and worship according to his religion, choose education and teaching, choose work, choose citizenship, choose residence in the territory of the state and leave it, and have the right to return. (4) Article 28I explains that the right to life, the right not to be tortured, the right to freedom of thought and conscience, the right to religion, the right not to be enslaved, the right to be recognized as a person before the law, and the right not to be prosecuted on the basis of the law. retroactively applicable human rights which cannot be reduced under any circumstances. Based on the legal basis that has been stipulated in the law, every citizen has the right to embrace and choose a religion according to his belief.

Based on the reality in the field, inter-religious harmony in Indonesia needs to be cared for and maintained, this is based on the many cases of violence involving religious factors. The principles of tolerance in religious life will be implemented if a Muslim gives freedom to embrace religion according to his beliefs and carry out worship according to his beliefs. The number of social media that is currently developing can make it easier to communicate and convey information, so that the information currently developing on social media is sometimes without any filtering so that a lot of hoax or untruthful information can trigger public misunderstandings which consequently can lead to things that are not true. negative thing (Udoka 2016; Arnold, 2018). One of the factors that can prevent this is through education and making education an important tool for the development of a nation, automatically the quality of students ranging from (cognition, affection, to psychomotor) depends on the education they get.

The role of education, especially Islamic education in the process of character building that contains multicultural values is often considered an obstacle in supporting inter-religious harmony, this is due to two things; First, Islamic education is only carried out in a ritualistic manner, without thinking about the correlation between religious symbols and the reality that exists in society. Second, Islamic education ignores three basic components of education; Intellectual or cognitive, emotional or affective, and psychomotor (Yusuf, ed., 2008:24). In addition, according to An-Nahidl, N. A. (2010:146), there are four factors that cause the incompleteness of Islamic education in fostering the spirit of multiculturalism and plurality in students. First, the emphasis of education is only on the process of transferring religious knowledge rather than the process of transforming religious values and morals in students. Second, the attitude that religious education is only limited to the formal implementation of the curriculum. Third, the lack of emphasis on inculcating moral values that support inter-religious harmony. Fourth, the lack of attention to study other religions.

So far, the conflicts between religions that have occurred have been triggered by doctrinal differences that are maintained as absolute beliefs (Sumartana, 2001: 76-79), which are then supported by the factors behind them, including: 1) The exclusivity of leaders and adherents religion; 2) closed attitude and mutual suspicion; 3) Excessive attachment to religious symbols; 4) religion becomes a tool of legitimacy; 5) political, social and economic conditions (Sumartana, 2001:33-37). This is contrary to the mission of religion as a guide to human morality to find human values, raising awareness of how important and valuable the presence of other human beings, who have differences, and are unique, at this point Islamic education is at a confusing crossroads when experience a clash between strengthening doctrine or weakening solidarity, which then creates the impression of being away from the reality of the community (Zakiah Daradjat, 2001: 110).

Meanwhile, Islam as a dynamic, harmonious, tolerant religion as a source of universal humanity is buried by news headlines and slogans (some groups) that threaten the differences and diversity of existing human beings, such as cases of violence. what happened (Esposito, 2004:246). This is because Islamic teachings tend to be understood normatively which only contains a pile of rigid dogmas and tends to be formalist, between text and context, between normative and historical areas not being properly bridged, so it is too dry (Muqowwim, 2007:31-32). Therefore, there must always be an effort to contextualize the text through Islamic education with a multicultural perspective with a more comprehensive understanding of the dynamics of a pluralistic life, so as to be able to answer the problems that exist in society. This is the motivation of the author to examine the theme of Islamic education with the perspective of multicultural values to create harmony among students.

The value of diversity in Sigi Regency is getting wider because it can be said that all religions are included in it with various ethnic groups. The people who are scattered come from Javanese, Sundanese, Arabic, Chinese, and many others. This is the basis why Sigi Regency is referred to as a trans area of Central Sulawesi and in the local tradition, tolerance is actually the basis for people to live

in harmony with different religions and beliefs. There is a relationship between the world of education and the social conditions of society which aims to prepare students so that they are ready to face complex societal conditions with many differences, one of which is religious differences.

So many schools accept students from different cultural, ethnic, and religious backgrounds. One of them is the Senior High School (SMA) 2 Sigi, Sigi Regency, which is located in Dolo. SMA Negeri 2 Sigi is one of the public schools that has students from different backgrounds (culture, ethnicity, and religion). The attitude of the school that is open to various differences in the background of its students, automatically the foundation that must be built is an attitude of tolerance. With tolerance, a harmonious, peaceful, fun school will be created and can be a reference for other schools that are still intolerant. The following are the problems that the authors often find and occur in education circles in high school, including: (1) Fights between students often occur in schools. (2) Bullying between students is still common, either by physical or non-physical contact. (3) There is still discrimination in schools in terms of race, ethnicity, language, culture and religion. (4) Forming gangs among students that have a negative impact on themselves, the school and the local environment. This study aims to find out more about the role of religious education and multicultural education in SMA Negeri 2 Sigi and how the process of religious education is for students with different religious backgrounds. So that inter-religious harmony is achieved, besides that the results of this study are expected to be an example for other schools to overcome various problems that often occur in schools, especially juvenile delinquency.

METHOD

The basis of this research was carried out using survey research methods, namely research that took samples from one population and used a questionnaire as the main data collection tool (Singarimbun and Sofian Effendi, 2006:3). Whitney (in Nazir 2003:63), says that this descriptive method is a fact-finding with the right interpretation. Where this study aims to provide a transparent description of the role of Islamic education with the insight of multicultural values in realizing harmony between students in diversity.

In accordance with the title taken, the research location is the State High School 2 Sigi, Sigi Regency. This research is carried out for a maximum of 3 months, namely, from August to October 2021. Sugiyono (2001:55) states that the population is a generalization area consisting of objects/subjects that have certain quantities and characteristics determined by researchers to be studied and then draw conclusions. The population in this study is the entire academic community of SMA Negeri 2 Sigi, Sigi Regency, totaling 540 people. Sugiyono (2001:91) The sample is part of the number and characteristics possessed by the population. Then the sampling used is by purposive sampling, namely the technique of determining the sample with special considerations so that it is worthy of being a sample. So the samples taken were teachers and students in grades I, II and III as

many as 68 people from the 540 total academic community of SMA Negeri 1 Sigi, Sigi Regency.

Data collection techniques namely Observation (Observation), Observation in simple terms is the process of researchers in seeing the research situation (Sugiyono, 2008:68). The interview is a means of rechecking or proving the information or information previously obtained. The interview technique used in qualitative research is in-depth interviews. where the interviewer and informant are involved in a relatively long social life (Sutopo, 2006:72). Questionnaires or questionnaires are an indirect data collection technique (researchers do not directly ask and answer questions with respondents). The instrument or data collection tool is also called a questionnaire containing a number of questions that must be answered or responded to by the respondent (Sutopo, 2006:82). Respondents have the freedom to provide answers or responses according to their perceptions. Documentation According to Sugiyono (2008:83) document study is a complement to the use of observation and interview methods in qualitative research.

RESULT AND DISCUSSION

Multiculturalism

Multiculturalism can be interpreted as cultural diversity, although there are three other terms that are usually used to describe a society that has diversity, both religion, race, language and different cultures, namely plurality (plurality), diversity (diversity) and multicultural (multicultural). Basically, the three terms refer to the same thing, namely "non-uniformity", but conceptually there are differences between the three terms. Plurality represents the existence of pluralism, more than that, multiculturalism emphasizes that with all these differences they remain the same in the public sphere (Scott Lash and Mike Featherstone, 2002: 2-6). The concept of multiculturalism cannot be equated with the concept of ethnic diversity or ethnic culture that characterizes a plural society, because multiculturalism emphasizes cultural diversity in equality. Multiculturalism is an ideology that recognizes and glorifies differences in equality, both individually and culturally (Parsudi Suparlan, 2002: 1)

The idea of the concept of multicultural education became a global commitment as recommended by UNESCO in October 1994 in Geneva. There are at least four messages in the recommendation (A Effendi Sanusi, 2008: 2), namely:

1. Education should develop the ability to recognize and accept the values that exist in personal, gender, community and cultural diversity and develop the ability to communicate, share and cooperate with others.
2. Education should strengthen identity and encourage the convergence of ideas and solutions that strengthen peace, brotherhood and solidarity between individuals and society.
3. Education should increase the ability to resolve conflicts peacefully without violence.
4. Education should increase the development of peace in the minds of students, so

that they are able to build the qualities of tolerance, patience, willingness to share and maintain more firmly.

H.A.R.Tilaar stated that the education model needed in Indonesia must pay attention to six things (2002:185-190), namely:

1. Multicultural education must have the dimensions of "right to culture" and local identity.
2. Indonesian culture that has become, meaning that Indonesian culture is a weltanshaung that continues to be processed and is an integral part of the micro-culture process, it is necessary to optimize local culture along with an appreciation of national culture.
3. Normative multicultural education, namely an education model that strengthens national identity that continues to be without having to eliminate the existing local cultural identity.
4. Multicultural education is a social reconstruction, meaning that multicultural education should not be trapped in xenophobia, fanaticism and fundamentalism, whether ethnic, ethnic or religious.
5. Multicultural education is a pedagogy of empowerment and pedagogy of equity. Empowerment pedagogy means that a person is invited to get to know his own culture and then it is used to develop Indonesian culture within the framework of the Indonesian nation-state. In this effort, we need a pedagogic of equality between individuals, ethnic groups, religions and the various differences that exist.
6. Multicultural education aims to realize the vision of Indonesia's future as well as the nation's ethics. This education needs to be done to develop the ethical (moral) principles of Indonesian society which are understood by all the plural socio-cultural components.

Multiculturalism is still very relevant to be discussed along with the Reformation Era that is currently rolling in Indonesia. Reform expects a democratic society, recognizing that human dignity is the same, respecting the differences that exist in society. Given that the condition of Indonesian society is a heterogeneous society. This awareness of respect and tolerance for diversity and difference is based on dark events in the history of Indonesia. Looking at the historical background of Indonesia, compared to America, which has developed multiculturalism, there are differences. So in this case, Muslim Abdurrahman said, this nation was not built by immigrants, but from ethnic groups, but also not all ethnic groups of more than three hundred have the same place in the process of building the nation (Moeslim Abdurrahman, 2009:114)

Discussing the issue of multiculturalism is not only about moral tolerance and passive togetherness, but also the willingness to protect and recognize equality and a sense of brotherhood among human beings, regardless of differences in ethnic origins, beliefs, beliefs and religions. Multiculturalism views identities that are never singular. This can be exemplified in everyday life, in a person there is a national identity, as well as an Islamic identity. Multiculturalism in the view of anthropologists expressed by Moeslim Abdurrahman, Multiculturalism as the right

to obtain anthropological representation in the formation of the nation. Furthermore, according to Moeslim Abdurrahman, so far, Indonesia has not given any representation space at all to ethnic groups which historically do not have national figures. Moeslim Abdurrahman emphasized that the issue of multiculturalism is very important, because it is a part of identity abstraction that is extended for emancipation and not just accepting the fact of diversity based on natural considerations that in fact God made His creations diverse.

Types of multiculturalism, various understandings and trends in the development of concepts and practices of multiculturalism expressed by experts, made a character named Parekh distinguish five kinds of multiculturalism (Azra, 2007:18, summarizing Parekh's description):

1. Isolationist multiculturalism, refers to a society in which various cultural groups live autonomously and engage in minimal interaction with one another.
2. Accommodative multiculturalism, namely people who have a dominant culture that makes certain adjustments and accommodations for the cultural needs of minorities. These societies formulate and implement culturally sensitive laws, laws and regulations, and provide freedom to minorities to maintain and develop their culture. On the other hand, minorities do not challenge the dominant culture. Multiculturalism is applied in several European countries.
3. Autonomous multiculturalism, a plural society in which the main cultural groups seek to achieve equality with the dominant culture and desire an autonomous life within a political framework that is collectively acceptable. The concern of these cultural points is to defend their way of life, which has the same rights as the dominant group; they challenge dominant groups and seek to create a society in which all groups can exist as equal partners.
4. Critical or interactive multiculturalism, namely a plural society in which cultural groups are not too concerned with autonomous cultural life; but rather forms a collective creation that reflects and affirms their distinctive perspectives.
5. Cosmopolitan multiculturalism, seeks to completely remove cultural boundaries to create a society in which each individual is no longer bound to a particular culture and, on the contrary, is freely involved in intercultural experiments and at the same time develops their own cultural life.

Multiculturalism in Indonesia

Indonesia is the largest archipelagic country in the world with countless islands. The form of the archipelagic state is what produces the various cultures that exist in Indonesia. Starting from the island of Sumatra, it stretches to the island of Papua, producing various cultures from each region in Indonesia. The natural conditions and geographical location make Indonesia has an invaluable cultural wealth. It is an undeniable fact that the Indonesian state consists of various ethnic groups, cultures, religions, etc. so that Indonesian states can simply be called a "multicultural" society. Indonesia is one of the largest multicultural countries in the world. The truth of this statement can be seen from the sociocultural and geographical aspects that are so diverse and broad.

In terms of belief, the majority of Indonesian people are Muslim. The majority of the Indonesian population adheres to Islam, this does not mean that other religions are not recognized by the government. Several religions that exist and develop in Indonesia along the way are also recognized by the government such as Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. The diversity possessed by the Indonesian people, as previously mentioned, is a gift of cultural wealth that is not owned by other countries, however, on the other hand, it can be a source of conflict based on existing cultural differences.

The occurrence of inter-ethnic or inter-religious conflicts in recent times proves that as a nation with a wealth of culture, we have not been able to understand and interpret the diversity around us. The diversity that exists is often accused and used as an excuse as a cause of conflict. The rise of conflicts that occur due to differences in cultural backgrounds, it is necessary to look for specific strategies in solving these problems through various fields; social, political, cultural, economic and educational. In this regard, multicultural education offers an alternative through the application of educational strategies and concepts based on the use of diversity in society, especially in students such as ethnic diversity, culture, language, religion, social status, gender, ability, age. and race. And most importantly, this educational strategy not only aims to make it easier for students to understand the lessons they are learning, but also to increase their awareness so that they always behave in a humanist, pluralist and democratic manner.

Indonesian society is a society with a very complex level of diversity. Communities with such diversity are known as multicultural societies. If we recognize society as a group of people who have lived and worked together long enough so that they are able to organize themselves and think about themselves as a social unit with certain boundaries (Linton), then the concept of society when combined with multiculturalism has a very broad meaning. and a deep understanding is needed to be able to understand what a multicultural society really is. Multicultural can be interpreted as diversity or differences between one culture and another. So that a multicultural society can be interpreted as a group of people who live and live in a place that has its own culture and characteristics that are able to distinguish one society from another. Each society will produce its own culture which will be a characteristic for that society.

This is where the term multiculturalism comes from. There are many definitions of multiculturalism, including multiculturalism which is basically a world view - which can then be translated into various cultural policies - which emphasizes acceptance of the reality of diversity, plurality, and multiculturalism in people's lives. Multiculturalism can also be understood as a world view which is then manifested in "politics of recognition" (Azyumardi Azra, 2007:87). Lawrence Blum revealed that multiculturalism includes an understanding, appreciation, and assessment of one's culture, as well as respect and curiosity about other people's ethnic cultures. The various understandings of multiculturalism can be concluded that the essence of multiculturalism is about acceptance and appreciation of a culture, both one's own culture and the culture of others. Everyone is emphasized to respect each other and respect every culture that exists in society. Whatever the

form of a culture must be accepted by everyone without discriminating between one culture and another.

Multicultural education is a process of inculcating a respectful, sincere, and tolerant way of life towards cultural diversity that lives in the midst of a plural society. With multicultural education, it is hoped that there will be resilience and mental flexibility of the nation in facing social conflicts. In addition, what is also important is that multicultural education is intended so that all students with all their differences get an equal education. Building a society that understands and appreciates the differences that exist cannot be done instantly. There needs to be gradual and continuous action in instilling multicultural values in a person or individual. In this case, multicultural education is in fact something that is still "foreign" among the wider community. In fact, there are still many people who do not know and understand about multicultural education itself. Basically, multicultural education can not only be done in a formal school environment, but can be done anywhere. It is highly recommended to instill multicultural values as early as possible in Indonesian society. For example in education

Basically, the multiculturalism that is formed in Indonesia is the result of the diverse and broad socio-cultural and geographical conditions. According to geographical conditions, Indonesia has many islands where each island is inhabited by a group of people who form a society. From this society a culture is formed about the community itself. Of course this has an impact on the existence of very many and diverse cultures. In the concept of multiculturalism, there is a close relationship for the formation of a society based on *Bhinneka Tunggal Ika* and realizing a national culture that is unifying for the Indonesian nation. However, in its implementation there are still various obstacles that prevent the formation of multiculturalism in society.

Values of Islamic Education

Value is something abstract that is difficult to formulate into a satisfactory definition. Some experts formulate the notion of value from several perspectives, namely according to Chabib Thoha, value is an inherent trait in something (a belief system) that has been associated with a subject that gives meaning (humans who believe) (Thoha, 1996:18). Meanwhile, according to Purwadarminta (1999:677) translates values as traits (things) that are important or useful for humanity. Meanwhile, according to Gazalba quoted by Thoha, interpreting value as something that is abstract, it is ideal, value is not a concrete object, not a fact, not just a matter of right and wrong that requires empirical proof, but the appreciation of what is desired and not desired (Thoha, 1996:61). . From this description, value can be interpreted as something that is considered good, useful or important, used as a reference and symbolizing quality which is then given weight by both individuals and groups.

According to Ali Sarwan, the value of Islamic education is Islamic characteristics or characteristics possessed by the Islamic education system (Ali Sarwan, 2006:5). Rajab Dauri (2007:4) says the values of Islamic education are the characteristics or characteristics inherent in Islamic education. Meanwhile,

Ruqaiyah M (2006:12) argues that the values of Islamic education are in the determination consisting of perspectives, rules and norms that exist in Islamic education which are always related to faith, worship, sharia, and morals. The value of Islamic education is a characteristic, inherent nature consisting of the rules and perspectives adopted by the Islamic religion.

S. Trimo (1994:201) in Chalijah Hasan said: "Advances and technological developments that have succeeded in making the world smaller, have had a great influence on the norms and value systems of society, organizational human behavior, family structure, community mobility, policies and practices. government, and so on. Observing some of the symptoms that have occurred recently, the task of the teacher as an educator is to firmly instill the values of Islamic Religious Education in children so that the values taught to him become a belief that can fortify themselves from various negative excesses. There are three responsibilities of teachers in instilling Islamic values.

1. Value of Aqidah

The word aqidah comes from Arabic, namely aqada-yakidu, aqdan which means to collect or strengthen. From these words formed the word Aqidah. Then Endang Syafruddin (1990: 24) suggests aqidah is a belief in life in a distinctive sense, namely a pledge that starts from the heart. Syafruddin's opinion is in line with Nasaruddin Razak's opinion, namely in Islam aqidah is faith or belief. Aqidah is something that needs to be believed first before anything else. That belief should be complete and complete, not mixed with doubt, doubt and ambiguity.

In fostering these aqidah values have a tremendous influence on the child's personality, the child's personality will not be obtained apart from his parents. Coaching cannot be represented by a mature education system (Muhammad Nur, 1997: 108). So aqidah is a concept that believes in humans in all their actions and behavior and originates from that conception. Islamic creed is described through the pillars of faith and its various branches such as monotheism ulluhiyah or abstinence from shirk, Islamic creed is related to faith. Children at the age of 6 to 12 years must get strong aqidah coaching, because when children are adults they are not swayed by their environment. Planting a solid aqidah in the child will bring the child to a person who believes and is devoted to Allah SWT.

2. The Value of Worship

Worship is a form of action based on a sense of devotion to Allah SWT. Worship is also an Islamic religious obligation that cannot be separated from the aspect of faith. Faith is the foundation, while worship is a manifestation of that faith. According to Nurcholis Madjid (2005:57): From a linguistic point of view, "worship" (Arabic: 'worship, mufrad; ibadat, plural) means devotion (similar to the Arabic word 'abd which means servant or slave), namely devotion (from the word "servant". servant", abd) or self-servitude to Allah, the Almighty God. Therefore, in a broader sense, worship includes all human activities in life in this world, including daily "worldly" activities, if these activities are carried out with an inner attitude and intention of devotion and self-servitude to God, namely as a moral act.

Abu A'alal (1994:10) explains the meaning of worship as follows: "Worship comes from the word Abd which means servant and slave. So the essence of worship is servitude. Meanwhile, in terms of terminology, worship is an effort to follow the laws and rules of Allah SWT in carrying out life according to his orders, starting from puberty until death.

It can be understood that worship is an Islamic teaching that cannot be separated from faith, because worship is a form of embodiment of faith. Thus the strength or weakness of one's worship is determined by the quality of his faith. The higher the value of worship owned, the higher one's faith will be. So worship is a mirror or real evidence of aqidah

Multicultural Values in Islamic Education Based on Several Researches

Abdul Kadir, Syamsu Nahar, Wahyuddin Nu (National Article, 2019) researching the values of multicultural education in learning Islamic religious education at SMA Negeri 18 Medan obtained research results that the values of multicultural education in PAI learning at SMA Negeri 18 Medan created an atmosphere conducive PAI learning because the learning materials teach mutual respect, tolerance and democracy to existing differences. So that the implementation of planting multicultural educational values in PAI learning at SMA Negeri 18 Medan by providing exemplary examples from teachers about mutual respect by not discriminating between one student and another. Then the method used by teachers in instilling multicultural values to students is by teaching in a polite language and never mentioning sensitive issues related to religious and ethnic differences. Multicultural education has a positive impact on student tolerance. After receiving PAI learning, students have a mutual respect for differences. This can be seen from the attitudes and behavior of everyday students who respect each other and never question the differences among them.

Meanwhile, according to Nurudin Araniri (2019, Article of the Study Program of Islamic Religious Education, Faculty of Islamic Religion, Majalengka University), researching multicultural values in Islamic religious education shows that Islamic education must have a multiculturalist concept of Islamic education. Because in the implementation of Islamic education there are still those who teach Islam textually without being accompanied by contextual studies, giving rise to erroneous understandings of Islam. Tolerance (tasâmuh) is the main asset in dealing with diversity and difference (yanawwu'iyah). Tolerance means acceptance of religious freedom and legal protection for human rights and citizens. Tolerance is something that is impossible to think about from a psychological and intellectual perspective in the hegemony of mutually exclusive theological systems.

This is confirmed again by the results of Mudarrisa's research (2016, Article for Doctoral Program at UIN Walisongo Semarang) which stated the results of research that Islamic education with a multicultural perspective was present to aim at: 1) eradicating "prejudice" prejudice, and at the same time to train and build students' character to be able to be democratic, humanist and pluralist; 2) build an inclusive understanding of student diversity so as to be able to eliminate social distance between students of different religions in order to create true brotherhood;

3) teach how to live in the midst of the pluralism of the nation; 4) provide protection from discrimination; 5) recognize and accommodate the individual freedoms of minority groups, such as speaking, grouping, practicing religion and so on which are rooted in the values of freedom, equality and democracy, so that minority cultural rights can be properly accommodated, which means that every student have the right to enter a certain culture, participate in the formation and shape of that culture. Based on the explanation above, it can be seen that multicultural values in Islamic education have a very close role.

Research Focus on Islamic Education With Insight Of Multicultural Values at SMA Negeri 2 Sigi

The role of Islamic religious education and multicultural education at SMA Negeri 2 Sigi has a very close relationship and is very important for the realization of inter-religious harmony. These two things are interrelated with each other in responding to various things, especially in addressing differences in religion, ethnicity, race and culture. Therefore, the values contained in Islamic religious education and multicultural education need to be collaborated and taught to students for the realization of harmony between students. In addition, it is also necessary to involve the social community around the school to help make this happen. So that students not only know what is taught by the teacher but are able to apply the values contained in Islamic and multicultural religious education, such as respect for one another (friends, society and older people) and can be applied in everyday life. and society.

Based on the results of the study, SMA Negeri 2 Sigi is a unique school with so much diversity, because in this school there are various religions, races, ethnicities, cultures, gathered here as a unit with a harmonious atmosphere of kinship. SMA Negeri 2 Sigi is not only a school to study, or print students who excel, but character building here is seriously carried out, one example is by participating in several extracurricular activities. Various intensive and consistent coaching are carried out to students, it is not surprising that the diversity here goes well and harmoniously, because all components of the school run well and have mutual respect and high tolerance, consistently SMA Negeri 2 Sigi has a good character. and achieved achievements in various fields. All the achievements obtained include good management from the school and harmony from all elements.

In addition to its unique diversity, Islamic religious education with an insight into multicultural values is also a hallmark of SMA Negeri 2 Sigi. In this case, SMA Negeri 2 Sigi applies the values of religious education and multicultural education, not only specifically for students, but also for all those in the environment of SMA Negeri 2 Sigi. In addition, the role of the teacher/school provides opportunities for students to carry out their respective worship according to their religion. For example: on Friday, Muslims are welcome to worship, as is tolerance for other religions in their worship. Besides that, the values in multicultural education, according to the researcher, have been applied very well in SMA Negeri 2 Sigi, including: Teachers do not discriminate between rich and poor in obeying existing

regulations, anyone who violates these regulations, be it rich or poor the punishment is the same. The value of justice from this multicultural education is highly upheld at SMA Negeri 2 Sigi.

The role of Islamic education with the perspective of multicultural values at SMA Negeri 2 Sigi can be said to have been going well, because there are several factors that influence it, including:

1. Teachers are role models for their students and are supported by a good curriculum and learning
2. A supportive school environment
3. A teacher can be a good friend at school.

In addition, the role of religious education and multicultural education to create harmony among students at SMA Negeri 2 Sigi, in this case has been seen in the field, namely:

1. Students are tolerant from all environments at SMA Negeri 2 Sigi
2. There is no violence between students, both inside and outside of school
3. Uphold the attitude of mutual cooperation with each other
4. Be commendable to the teacher
5. Commitment to all school rules
6. Uphold the values of Pancasila.

The role and function of religious education itself is to form Indonesian people who believe and fear God Almighty and have noble character and are able to maintain peace and harmony, inter and inter-religious relations (PP Number 55 of 2007 Article 2 paragraph 1). So as to increase the diversity of students with their own religious beliefs and provide the possibility of openness to foster an attitude of tolerance towards other religions. In this context, of course, religious teaching taught in schools is required to always instill values of religious tolerance. In addition, educating children, young people, adults to become a true Muslim, have firm faith. It is important for a teacher or school to directly implement several actions to build a moderate understanding of diversity in schools to gain success for the realization of the noble goal, namely peace and brotherhood among people or communities who in reality have different religions and faiths.

CONCLUSION

Multiculturalism can be interpreted as cultural diversity, although there are three other terms that are usually used to describe a society that has diversity, both religion, race, language and different cultures, namely plurality (plurality), diversity (diversity) and multicultural (multicultural). Basically, the three terms refer to the same thing, namely "non-uniformity", but conceptually there are differences between the three terms. Plurality represents plurality, more than that,

multiculturalism emphasizes that with all these differences they remain the same in the public sphere.

In terms of belief, the majority of Indonesian people are Muslim. The majority of the Indonesian population adheres to Islam, this does not mean that other religions are not recognized by the government. Several religions that exist and develop in Indonesia along the way are also recognized by the government such as Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. The diversity possessed by the Indonesian people, as previously mentioned, is a gift of cultural wealth that is not owned by other countries, however, on the other hand, it can be a source of conflict based on existing cultural differences.

The concept of multicultural Islamic education contains the values of religious teachings which include aspects of *aqidah*, *shari'ah* and moral aspects that reflect the attitudes of good and tolerant Muslim humans in their daily lives. Tolerance is the main capital in dealing with diversity and differences, tolerance can mean acceptance of religious freedom and the protection of laws for human rights and citizens. Islamic education is a conscious and planned effort in preparing students to recognize, understand, appreciate, and believe in the teachings of Islam accompanied by guidance to respect adherents of other religions in relation to inter-religious harmony until the realization of national unity and unity.

Overall, the implementation of religious education and multicultural education has been going well at SMA Negeri 2 Sigi, especially in the daily activities of SMA Negeri 2 Sigi very much upholding the values of religious education and multicultural education, such as tolerance in worship, respect for each other, love each other. and provide the best service for students. There are several types of activities in the process of religious education and multicultural education, namely: group study and discussion, maintaining class cleanliness, drama festivals and general art performances.

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