
Strategies Used by Islamic Religious Education Teachers to Instill Multicultural Values at Darut Taqwa Sooko Wringinanom Gresik, a Topranked Junior High School

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ABSTRACT

This study aims to analyze the strategies of Islamic Religious Education (PAI) teachers in instilling multicultural values at SMP Favorit Darut Taqwa Sooko Wringinanom Gresik. The background of this research is based on Indonesia's multicultural society and the importance of education in fostering tolerance, mutual respect, and harmonious living within diversity. This study employs a qualitative approach with a descriptive research type using a case study design. Data were collected through observation, interviews, and documentation, with primary sources including PAI teachers and students. The findings reveal that teachers implement multicultural values through structured lesson planning, dialogical teaching methods, discussions, role modeling, and habituation of inclusive attitudes in both curricular and extracurricular activities. Additionally, teachers integrate values such as respect, open-mindedness, and cooperation into the learning process. The implementation of these strategies has proven effective in shaping students' attitudes toward tolerance, respect for diversity, and social awareness in daily life. This research contributes to the development of multicultural-based Islamic education as an effort to build inclusive and harmonious student character in diverse societies.

Keywords: Islamic Religious Education; Multiculturalism; Teacher Strategy; Tolerance; Education

INTRODUCTION

Various kinds of customs with various races, ethnicities, religions and languages are the Indonesian nation. Indonesia is one of the largest multicultural countries in the world. The wealth and diversity of religions, ethnicities and cultures, is like a double-edged sword. On the one hand, this wealth is a treasure that should be preserved and provides nuances and dynamics for the nation, and can also be the starting point for disputes, vertical and horizontal conflicts (Maksum, 2004; Nata, 2002; Yaqin, 2005). The multidimensional crisis that began in mid-1997 and was marked by the destruction of the national economy, is difficult to explain in a mono-causal manner (Dawam, 2003; Liliweri, 2003; Najib et al., 2005). This diversity, whether recognized or not, raises many problems as we see today. The inability of individuals in Indonesia to accept differences has resulted in negative things (Azanuddin, 2010).

Understanding multiculturalism means accepting the diversity of cultural expressions that contain human values and beauty (Mahfud, 2006; Sada, 2004; Wijaya & Rusyan, 1994). For this reason, it is appropriate for the insight of multiculturalism to be grounded in our world of education. The insight of multiculturalism is very important, especially in fostering a sense of unity and unity of the nation in accordance with the spirit of independence of the Republic of Indonesia in 1945 as a milestone in the establishment of the Unitary State of the Republic of Indonesia (NKRI) (Lestari, 2012; Pariwisata, 2005; Supriadie, 2012). Thus, Indonesia, as strengthened by experts who have great attention to multi-ethnic education, actually makes multiculturalism a learning based on diversity of the majority, the dominance

of the majority culture, the legacy of the perception and management of *Bhinneka Tunggal Ika* that was not appropriate in the past is related to various aspects of the life of the Indonesian people today (Al-Fandi, 2011; Djamarah & Zaid, 2010; Tilaar, 2005).

The lack of a comprehensive multicultural understanding actually causes the moral degradation of the younger generation (Haditono, 2002; Hardini, 2012; Usman, 1996). The attitudes and behaviors that emerge are often unsympathetic, even in stark contrast to the noble cultural values of the ancestors. Attitudes such as togetherness, respect for others, and mutual cooperation are beginning to fade. The existence of arrogance due to the dominance of the majority culture has led to learning based on diversity and diversity, the dominance of the majority culture, the legacy of the perception and management of *Bhinneka Tunggal Ika* that was inappropriate in the past is related to various aspects of the life of Indonesian society today (Baidhawiy, 2005; Naim & Sauqi, 2011; Yin, 2018).

Multicultural education provides a glimmer of hope in overcoming the turmoil of society that has occurred lately considering that multicultural education is an education that always upholds values, beliefs, heterogeneity, plurality and diversity, whatever aspects in society (Majid, 2014; Ramayulis, 2010). The cultivation of multicultural values must be instilled at every level of education and must involve various social orders in shaping the character of students, especially in understanding and respecting each other between various tribes, so as to contribute to efforts to transform the values and character of local culture with a nationalist perspective .

Kamanto Sunarto's opinion, "Multicultural education is usually interpreted as education of cultural diversity in society, and sometimes it is also interpreted as education that offers a variety of models for cultural diversity in society, and sometimes it is also interpreted as education to foster students' attitudes to appreciate the cultural diversity of society".

Multicultural has four meanings (models), namely Teaching about cultural diversity as an approach to cultural assimilation, Teaching about various approaches in social relations, Teaching to promote pluralism without differentiating social strata in society, Teaching about diversity reflection to increase pluralism and equality.

The strategy and role of teachers are important factors in implementing inclusive and moderate diversity values (as suggested by multicultural education) in schools. Teachers have an important role in multicultural education because they are one of the targets of this educational strategy. Having inclusive and moderate diversity, meaning that teachers have a harmonious, dialogical-persuasive, contextual, substantive and socially active understanding of diversity, if teachers have this paradigm, they will be able to teach and implement religious values in schools.

Islamic religious education with the idea of multicultural ideas is considered to be able to accommodate cultural equality that is able to reduce vertical and horizontal conflicts in a heterogeneous society where demands for recognition of the extension and uniqueness of cultures, groups, and ethnicities are very common. The estuary is the creation of a cultural system and an established social order in the life of the community that will become a pillar of peace of a nation. Therefore, an Islamic Religious Education teacher is expected to be able to understand, implement and instill multicultural values in his duties so that he or she is able to give birth to a civilization that is tolerant, democratic, tolerant, justice, harmonious and other human values. Thus, if you want to overcome all societal problems, it starts from

systemic and methodological arrangement in education, as one of the components of learning. To improve the reality of society, it is necessary to start from the multicultural learning process can be formed using multicultural-based learning. That is the learning process that leads more to an effort to appreciate differences among fellow humans so that calm and tranquility of the order of people's lives is realized.

In learning and teaching, some of the methods used should ideally be fariatory, both between teacher-centered techniques and techniques that involve students. Thus, it is hoped that it will be able to instill values in students will grow and develop their effective attitudes. One of the methods applied is to use a communicative model by making the aspect of differences as a pressure point. This method of dialogue is very effective, especially in the teaching and learning process which is a comparative study of religion and culture. Because with dialogue, it is possible for every community whose notabene has a different religious background to express their opinion argumentatively. In this process, it is hoped that it will be possible to have an attitude of borrowing and lending and getting to know each other between traditions from each religion embraced by each student. Forms of truth claims and safety claims can be minimized, even, if possible, they can be thrown away.

From the description above, it can be understood that schools are a small scale of society, one of the forms of education in society is formal education (school). This school is one of the means of understanding about instilling these multicultural values. Therefore, the education process in schools must also instill multicultural values. The assumptions above are urgently needed, including PAI teachers who act as mediators to motivate students' enthusiasm for learning. Because teachers are seen as people who know a lot about learning conditions and also learning problems faced by students. Creative teachers are always looking for ways to make the teaching and learning process achieve learning outcomes in accordance with the planned goals.

Wringinanom is a simple city that has just been expanded from Gresik Regency, and has developed in a social structure that does not only have local residents. But it has a multicultural society, because there are so many immigrants, both from students and students who attend high school. Seeing the cultural differences in the society with various different religions (Christianity, Catholicism, Protestant and Confucian Hu Cu Chinese), Bima is prone to feuds, because of the cultural differences of the community. To foster harmony between cultural differences in the local community (considering the cultural differences), it is necessary to have an understanding of the multicultural values that are fostered in the school environment, in order to create a society that respects, appreciates, understands and helps each other.

Darut Taqwa Favorite Junior High School, as one of the favorite schools and academic achievements, non-academic as well as schools under the auspices of the government, in which there is diversity and is very heterogeneous. So far, the school has been safe and there are no ethnic problems, the teaching and learning process is running smoothly. Through PAI learning and intracurricular and extracurricular learning. So one of the strategies of Islamic religious education teachers can be implemented. So in fact, the school can instill multicultural values in the school such as learning to live in differences, building mutual trust, maintaining mutual understanding, upholding mutual respect, openness in thinking, appreciation and interdependence.

The novelty of this research lies in several aspects. First, this study focuses on a top-ranked junior high school in a rural multicultural setting, providing a unique context not previously examined. Second, the research specifically analyzes the strategies of PAI teachers through three integrated stages: planning (integration of multicultural values into lesson plans), implementation (use of dialogical methods, group discussions, social case studies, and contextual approaches), and evaluation (assessment of cognitive, affective, and behavioral aspects).

The position of schools in the countryside, it is very necessary to develop religious programs in balancing the vulnerability of negative influences that have an impact on moral destruction, so school institutions play a very important role as a process of self-awareness of students.

Related to this problem, it is a challenge and experience for PAI teachers of Darut Taqwa's Favorite Junior High School in fostering multicultural values and the spirit of tolerance, togetherness, and brotherhood so that they can apply multicultural values in the school's educational institutions.

Based on the background that has been described, this research focuses on two main aspects, namely the process of instilling multicultural values found in SMP Favorit Darut Taqwa Sooko Wringinanom Gresik and the strategies and models used by Islamic Religious Education (PAI) teachers in instilling multicultural values through PAI learning in the school.

Based on this background, the identification of problems in this study includes two main things. First, how the values in the implementation of multicultural education are applied in SMP Favorit Darut Taqwa Sooko Wringinanom Gresik. Second, how are the strategies and models used by Islamic Religious Education teachers in instilling multicultural values in students in the school.

Based on the research focus that has been set, this research aims to make an academic and practical contribution to the development of multicultural-based Islamic education. In particular, this research aims to identify and implement the cultivation of multicultural values in SMP Favorit Darut Taqwa Sooko Wringinanom Gresik, as well as to describe and analyze the accuracy of the strategy and role of PAI teachers in developing multicultural values in the school environment.

This research is expected to provide benefits both theoretically and practically. Theoretically, the results of this research are expected to add to the scientific treasures and insights in the field of education, especially related to multicultural-based Islamic education, as well as make a positive contribution to the development of inclusive and diverse educational theories. Practically, this research is expected to be a reference for Islamic Religious Education teachers in designing and implementing learning strategies oriented to multicultural values. In addition, the results of this research are also expected to be the basis for the development of more effective multicultural education policies and practices at Darut Taqwa Favorite Junior High School and other educational institutions.

METHOD

This study used a qualitative approach to gain a deep understanding of the strategies employed by Islamic Religious Education (PAI) teachers in instilling multicultural values in students (Moleong, 2017; Sugiyono, 2019). This approach was chosen because it focused on

meaning, process, and social context rather than numerical data. Through this approach, the researchers were able to explore the planning, implementation, and evaluation of multicultural-based PAI learning comprehensively. The type of research used was descriptive qualitative with a case study design, which aimed to describe phenomena systematically and in depth within a specific context.

The presence of the researchers was based on the need to understand phenomena directly in a natural setting. This research emphasized a contextual and complex learning process; therefore, it required the involvement of researchers to obtain authentic data. With this approach, the researchers were able to capture the meanings and experiences of teachers in implementing multicultural values.

The research was conducted at Darut Taqwa Favorite Junior High School, located in Sooko Village, Wringinanom District, Gresik Regency. This location was chosen because it was situated in a rural environment with social characteristics that supported the study of the implementation of multicultural values in learning.

The research data were in the form of qualitative data obtained from interviews, observations, and documentation. The data included empirical information related to teachers' strategies in instilling multicultural values. Data sources were divided into primary data, obtained directly from informants such as teachers and students, and secondary data, derived from supporting documents and literature.

Data collection was carried out through three main techniques: observation, interviews, and documentation. Observation was conducted to directly examine learning activities and social interactions. Interviews were conducted in both structured and unstructured forms to gather in-depth information from informants. Documentation was used to complement the data in the form of notes, archives, and written evidence related to the implementation of multicultural values in schools.

Data analysis was conducted systematically through the processes of data reduction, data presentation, and conclusion drawing. Data reduction aimed to simplify and focus on relevant data. Data presentation was carried out to make the information easier to understand, while conclusions were drawn continuously throughout the research process based on empirical data.

The validity of the data was tested through several techniques: prolonged engagement, persistent observation, and triangulation. Prolonged engagement aimed to increase the reliability of the data, while persistent observation was conducted to understand the phenomenon in detail. Triangulation was carried out by comparing data from various sources and techniques to ensure the validity of the information obtained.

RESULTS AND DISCUSSION

The results of the study show that SMP Favorit Darut Taqwa Sooko Wringinanom Gresik is an educational institution that is located in a multicultural community environment, characterized by the diversity of students' backgrounds both from social, cultural, and religious aspects. Based on the results of observations, interviews, and documentation, social conditions in the school environment show a harmonious interaction between students. No significant conflicts were found related to differences in backgrounds, which shows that multicultural values have been applied quite effectively in daily school life. This conducive

school environment is an important factor in supporting the process of internalizing these values.

The multicultural values instilled in Favorite Darut Taqwa Junior High School include tolerance, mutual respect, cooperation, open-mindedness, and empathy and social concern. The value of tolerance is reflected in the attitude of students who are able to respect religious and cultural differences without discrimination. Mutual respect is seen in positive social interactions, both inside and outside the classroom. In addition, the value of cooperation and mutual cooperation is shown through group activities and extracurricular activities that involve all students regardless of their background. Open-thinking is also an important part of learning, where students are given the opportunity to express their opinions freely and responsibly. Meanwhile, the values of empathy and social concern are manifested through social activities that involve the active participation of students in helping others.

The strategy of Islamic Religious Education (PAI) teachers in instilling multicultural values is carried out through several stages that are integrated with each other. In the planning stage, teachers have integrated multicultural values into learning tools such as Learning Implementation Plans (RPP), so that the material delivered not only focuses on cognitive aspects, but also includes affective and social aspects. At the implementation stage, teachers use various learning methods such as group discussions, dialogue between students, social case studies, and contextual approaches that allow students to understand the reality of diversity directly. These methods have been proven to be able to increase student involvement in the learning process and foster an attitude of tolerance and appreciation for differences.

In addition, teacher role models are a very important factor in the process of instilling multicultural values. Teachers not only play the role of conveying material, but also as role models of behavior that show tolerance, inclusiveness, and respect for differences. Such teacher attitudes have a significant influence on the formation of students' character, because students tend to imitate the behavior shown by teachers. In addition, habituation is also an effective strategy in instilling multicultural values. Routine activities such as cross-background group work, joint religious activities, and social activities are a means to internalize these values in a sustainable manner. Evaluations carried out by teachers are not only limited to cognitive aspects, but also include assessments of students' attitudes and behaviors in daily life.

In its implementation, there are several factors that support the success of the PAI teachers' strategy in instilling multicultural values, including a conducive school environment, high teacher commitment, and support from the school in integrating these values into the curriculum. However, this study also found several obstacles, such as differences in student backgrounds that have the potential to cause miscommunication, limited understanding of some teachers about the concept of multicultural education, and lack of special training that supports the improvement of teachers' competence in this field.

The discussion of the results of this study shows that the strategies applied by PAI teachers are in accordance with the concept of multicultural education which emphasizes the process of internalizing values through cognitive, affective, and psychomotor aspects. Dialogical and participatory learning methods have proven to be effective in increasing students' understanding of diversity and fostering an attitude of tolerance. This is in line with

a constructivist approach that places students as active subjects in learning. In addition, the example of teachers and a supportive school culture are also key factors in the successful implementation of multicultural education.

Furthermore, the results of this study show that school culture has a strategic role as an effective learning medium in instilling multicultural values. Habituation that is carried out continuously is able to shape students' character in a sustainable and profound manner. The implications of this study show that multicultural education needs to be systematically integrated into the curriculum, as well as supported by improving teacher competence through continuous training. Thus, education not only functions as a means of knowledge transfer, but also as a medium for character formation that is able to create a harmonious social life in a pluralistic society.

Overall, the results of this study reinforce the findings of previous research that states that strategies such as discussion, example, and habituation are effective approaches in instilling multicultural values. However, this research has its own contribution because it is carried out in the context of religious-based schools in multicultural rural environments, thus providing a new perspective in the study of multicultural education in Indonesia.

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CONCLUSION

This study aims to analyze the strategies of Islamic Religious Education (PAI) teachers in instilling multicultural values in Favorite Darut Taqwa Sooko Wringinanom Gresik Junior High School. Based on the results of the research and discussion, it can be concluded that the cultivation of multicultural values in the school has been carried out effectively through the integration of the learning process, teacher example, and supportive school culture. The multicultural values developed include tolerance, mutual respect, open-mindedness, cooperation, and social concern, which are not only taught theoretically, but also internalized in the daily life practices of students. The PAI teacher's strategy in instilling these values is carried out through learning planning that is integrated into the teaching tool, the implementation of learning with varied and participatory methods such as discussions, dialogues, and case studies, and evaluations that include cognitive, affective, and behavioral aspects. In addition, teacher example and habituation through routine activities are key factors in shaping the character of tolerant and inclusive students. A conducive school environment and institutional support also strengthen the successful implementation of multicultural education. However, this study also found limitations, such as the uneven understanding of teachers about the concept of multicultural education and limited training that supports the improvement of teacher competence. Therefore, efforts are needed to strengthen through the development of sustainable training programs and the integration of multicultural values more systematically in the curriculum. Overall, this research contributes to the development of multicultural-based Islamic education studies, especially in the context of religious-based schools in heterogeneous communities. For further research, it is

recommended that a study be conducted with a broader approach and involve other variables to enrich understanding of the implementation of multicultural education at various levels of education.

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