Framework for Managing Multicultural Based Islamic Education in Schools

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Abstract:

This study aims to analyze the management framework of multicultural-based Islamic religious education in elementary schools. This study uses a qualitative approach with a phenomenological approach. The locus of this research is SDN 1 Kota Bangun. To obtain data, the authors conducted interviews, observations, and documentation. Data reduction procedures, data presentation, and concluding analyzed the collected data. The study results show that the management of multicultural-based Islamic Religious Education learning must be carried out by planning, implementing and evaluating learning that is carried out in totality, integrated, involving all parties and is sustainable to provide optimal results. This research has implications for the importance of religious moderation education from an early age to anticipate students' exclusive and intolerant attitudes.

Keywords: *PAI Learning Management Management, Multiculturalism, Digitalization Era*

Abstrak:

Penelitian ini bertujuan untuk menganalisis tentang framework pengelolaan pembelajaran pendidikan agama Islam berbasis multikultural di sekolah dasar**.** Penelitian ini menggunakan pendekatan kualitatif dengan pendekatan fenomenologi. Lokus penelitian ini adalah SDN 1 Kota Bangun. Untuk memperoleh data, penulis melakukan wawancara, observasi, dokumentasi. Data yang terkumpul dianalisis dengan prosedur reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa pengelolaan pembelajaran Pendidikan Agama Islam berbasis multicultural harus dilakukan dengan perencanaan, pelaksanaan dan evaluasi pembelajaran yang dilaksanakan secara totalitas, terpadu, melibatkan semua pihak dan berkelanjutan, sehingga mampu memberikan hasil yang optimal. Penelitian ini memberikan implikasi tentang pentingnya pendidikan moderasi beragama sejak dini guna mengantisipasi sikap eksklusif dan sikap intoleran peserta didik.

Kata Kunci: *Manajemen Pengelolaan Pembelajaran PAI, Multikultural, Era Digitalisasi*

INTRODUCTION

Islamic Religious Education has so far been taught by denying the differences that exist in people's lives, especially by denying religious differences (Latif & Hafid, 2021; Muslimatun, 2022; Rahmat & Yahya, 2022). Such teachings will lead to exclusivism in students so that when they find differences outside themselves, they will feel uncomfortable and develop feelings of hostility, isolation and even destruction. Multicultural-based Islamic Religious Education promotes a democratic, inclusive, and tolerant attitude (Budiwiyatno, 2020; R. E. Muslimatun, 2022).

According to Sulahudin et al. (2021), the current process of Islamic religious education seems to be still trapped in teaching dogmatic cognitive domains, which are busy teaching knowledge of religious rules and laws with the discipline of fiqh as their orientation (Oriented Fiqh) so that fiqh is considered as religion itself. In addition, the learning of Islamic religious education still focuses a lot on the content or material content that must be transferred to students with arguments and dogmas that do not touch the realities of life and not on processes and methodologies (Rusli, 2019; Zubaedi et al., 2020; Azizah et al., 2022)

These educational challenges can at least be overcome by classroom management during the educational process at school. In general, this management aims to provide facilities for various learning activities in a social, emotional, and intellectual environment in the classroom (Hamedoğlu, 2019; Roqib, 2021; Nkundabakura et al., 2022). The facilities provided enable students to study and work to create a social atmosphere that provides satisfaction, discipline, intellectual and emotional development, attitudes and appreciation for students (Darman, 2018). Princess et al. (2022), Thoyibi et al. (2021), and Nkundabakura et al. 2022) confirm that management is the art and science of planning, organizing, compiling, directing, and controlling resources to achieve the goals that have been set.

Educational actors in schools (teachers, students, and educational staff) have diverse backgrounds. One aspect that is quite diverse is the cultural background; the nature of schooling is multicultural and plural, so the practice of managing education must be in harmony with these conditions. Specifically, we can mention that democracy, multiculturalism and inclusiveness are relevant to educational institutions (Firmansyah, 2022).

Besides that, in line with Hasanah et al. (2021) and Zamroni et al. (2020), their research said that multicultural, multiracial and multireligious societies have a great potential for conflict between groups, races, religions and ethnicities. Problems arising due to diversity (ethnicity, religion, race, customs and so on) have become inherent in various countries that are built on this diversity.

Based on the facts, teachers at SDN 01 Kota Bangun have diversity in the learning process by integrating multicultural education. Characteristics of students at SDN 1 Kota Bangun have various characteristics possessed by students. In addition, problems often occur with students who often bully their friends, causing fights between them.

The link between education and multiculturalism is a solution to the reality of various cultures as a process of developing all potentials that respect plurality and heterogeneity as a consequence of cultural, ethnic, ethnic and streamlined or religious diversity (Danurahman et al., 2021). The role of multicultural education is vital to overcome or minimize the negative impacts of the 4.0 revolution era so that students will be wise in using social media and be careful not to let their words, writings and tweets have blasphemous and intolerant nuances (Winata, 2020). Therefore, management knowledge is needed to manage learning activities and community culture to achieve learning objectives optimally.

Appropriate management knowledge in classroom learning activities includes activities to plan, implement, and evaluate various learning activities carried out by teachers in class. Through learning management activities that are carried out well through integrating multiculturalism values, various problems and challenges in learning can be overcome easily, especially when linked to the development of science and technology.

Technology was created to facilitate human tasks in living their lives as well as social media is part of technology created according to their characteristics, which aim to facilitate people's social life, such as connecting and facilitating interaction between individuals, groups, groups, or those who have the same views. However, the presence of social media can also be used as an arena for debate and even a place for endless verbal abuse between users (Pustikayasa, 2021). Lombu & Haryanto (2022), in their research, said that education is the biggest challenge of this century. If we do not change how we educate and teach, we will experience the most significant difficulties in the next 30 years. Education and learning loaded with knowledge content by putting aside attitudes and skills will produce students who cannot compete with machines. These educators are carriers of inspiration for change, and educators' role is vital in the education ecosystem (Rana & Rana, 2020). Fundamental issues such as character building, discipline, building a spirit of nationalism, and shaping student morals can only be done by a teacher. The presence of machines/robots will never replace it with assisted intelligence; humans have a heart, while robots do not have it. The hearts of the teachers who fill the students' empty spaces become the expected beautiful paintings. The empty spaces are called morals and personality (Munir, 2017).

According to Ruloff et al. (2022), digital transformation is one of the most significant challenges for education in the 21st century by going beyond the integration of technology, which requires changes related to the school curriculum and the overall culture of teaching and learning, to prepare the next generation for the market. Different jobs and societies. Few would deny that digital culture creates pressure for change in publicly organized educational institutions for children and youth, including networked communication and the participatory culture evoked by technological tools in industrialized societies that has caused a cultural shift (Franciosi, 2012).

The strategy for managing education 4.0 so that human resources remain successful in the era of disruption includes preparing digital technology devices

for implementing the Teaching and Learning Process (PBM) by utilizing computer facilities owned by each educational institution. Most educational institutions have computers which are usually for Computer Based Exams. If the computer is insufficient, you can use a cellphone connected to the internet. Educational institutions only provide an adequate internet connection (Mujaeni, 2017).

For this process to run as expected, all parties must accept the multicultural concept, socialized and disseminated through educational institutions, and concepts that can be established as models for educational curricula at various levels of institutional education (Muizzuddin, 2021). Implementing multicultural education in Indonesia is considered relevant to the conditions of Indonesian society with cultural diversity and complexity. Recognition of the various cultures of the Indonesian people is the key to respecting cultural diversity (Lonto & Umbase, 2020).

Some research results show that multicultural learning has a massive role in creating a country's and society's stability. Therefore, this research is present to dissect society's reality in educational activities by integrating managerial nuances to create a multicultural education concept that is suitable for all educational institutions and the community. This research focuses on managing multicultural-based Islamic religious education learning in schools.

RESEARCH METHODS

The research method used in this article is qualitative research with a phenomenological approach. Researchers analyzed the phenomenon of changes that occur in the process of classroom management in building multicultural education in the digitalization era. The primary data sources in this study were eight people selected by purposive sampling, consisting of school principals, teachers and students at State Elementary School (SDN) 01 Kota Bangun, Sambas Regency, West Kalimantan. At the same time, secondary data sources include; books, research journals, magazines and websites related to this research data.

The data collection technique is carried out by observing various educational and learning activities carried out by teachers inside and outside the classroom so that the information obtained is comprehensive. While the interviews were conducted in-depth interviews with informants in order to dig up in-depth information related to the themes studied. Researchers also use documentation to collect various information, data, and activities related to the research theme.

Milles & Huberman (2014) carried out the data analysis, which said that qualitative analysis activities consisted of three strands: data reduction, data presentation, and drawing conclusions or verification. Data analysis was carried out simultaneously during data collection until after data collection. Based on the qualitative analysis, researchers could draw research results based on existing data on managing multicultural-based Islamic religious education learning in the digitalization era.

RESULTS AND DISCUSSION

Planning for Management of Multicultural-Based Islamic Religious Education

Learning planning for digital-based multicultural Islamic education at SDN 01 Kota Bangun begins with preparing a multicultural-based learning plan. This activity begins with compiling rules in the class by paying attention to student identity and knowing the program of activities carried out every day after returning from school. This way, information related to the student's background will be obtained, making it easier for the teacher to develop different strategies. With a cultural approach, teachers are accustomed to carrying out learning planning activities based on ideas, values and rules, and habits based on the curriculum by the conditions and potential of the school in a practical, effective and efficient manner in the era of digitalization.

Susanti (2020) suggests that multicultural-based learning seeks to empower students to develop respect for people of different cultures, providing opportunities to work directly with people or groups of people of different ethnicities or races. Multicultural education also helps students recognize the accuracy of diverse cultural views, assists students in developing pride in their cultural heritage, and makes students aware that value conflicts often cause conflict between community groups. Multicultural education is organized to develop students' ability to view life from various cultural perspectives that are different from their culture and to have a positive attitude towards cultural, racial, and ethnic differences.

In addition, based on data in the field, it was found that the preparation of lesson plans according to the provisions contained in the curriculum took into account conditions, Indonesian culture, school potential, and student characteristics. This is important to achieve learning objectives in the learning process. In the process of preparing the teaching program, division of tasks. The discussion begins with determining the total number of study hours as a whole, followed by a temporary draft schedule; after consultation with the various parties concerned, a new fixed schedule is determined. The division of hours for PAI subjects based on the K13 curriculum is 2 hours x 35 minutes. The two multicultural values consisting of democratic values and justice values were found in the 2013 curriculum planning, especially at the SDN 01 Kota Bangun teacher council meeting.

The Learning Implementation Plan is a short-term plan for estimating or projecting what will be done in learning (Aquami, Zainuri, & Saepulloh, 2021). It can be drawn red thread that planning has the keyword "determination of activities to be carried out". This keyword identifies that planning is an activity to determine the future. Because the work specified in planning activities has not been carried out, to be able to make good plans, one must master the current situation.

Planning learning activities here is understood as activities carried out in the framework of implementing learning which consists of; developing competency achievement indicators, determining materials, determining learning strategies, and determining learning evaluation tools to be used. The parties in charge of planning these learning activities are the teachers. In the multicultural-based PAI learning plan for class VI SDN 1 Kota Bangun, referring

to the syllabus, the value of forgiving competency standard increases faith in Allah through understanding His nature in Asmaul Husna, the value of peace and tolerance competency standard understands the example of the Prophet Muhammad in fostering the people of the Medina period.

This is in line with the three characteristics of multicultural education, which are also contained in multicultural values from an Islamic perspective, namely: 1) *Al-Musawah, Al-Musawah,* and *Al-Adl* are by the principled characteristics of democracy, equality, and justice. 2) *Hablun min al-nas, al-ta'aruf, al ta'awun,* and *al-salam,* according to the characteristics oriented towards humanity, togetherness, and peace. 3) *Al-ta' addudiyat, al-tanawwu' al-tasamuh, al-rahmah, al-afw,* and *al-ihsan,* by developing an attitude of recognizing, accepting, and appreciating diversity (Abdullah Munir, 2010).

Multicultural awareness is hoped that it will reduce conflicts and signs of the nation's destruction. However, building awareness about multiculturalism is a challenging thing. It takes hard work and strong determination to make it happen. One solution is to present multiculturalism in schools through multicultural education.

With multicultural education in schools, it is hoped that students' national character can be awakened from an early age. At a minimum, it can build awareness of the importance of mutual tolerance and respect for differences in ethnicity, religion, race, and culture in a multicultural Indonesian society (Awaru, 2017). Multicultural education is a method of increasing all individual abilities that respect and appreciate differences due to cultural diversity. This multicultural education is more towards cultural pluralism based on mutual respect (Salsabila et al., 2022).

Implementation of Multicultural-based Islamic Religious Education

From the findings of research that has been carried out that the implementation of multicultural-based Islamic education learning for students in grades V and VI of SDN 01 Kota Bangun is as follows: instilling democratic values, solidarity and togetherness, one of the ways used to instil democratic values is by giving assignments in groups at school with discussions students become more active because they are allowed to express arguments and always give awards to their friends.

By assigning both group assignments in class and at home, respecting the opinions of others, and realizing that their opinions are not always correct and that there are differences of opinion among them. In addition, the tasks given by the teacher are carried out according to their respective responsibilities and solved together. The teachers implementation of the learning process using Android to learn through YouTube about the customs of the archipelago in Indonesia. This will strengthen the introduction of archipelago culture in Indonesia.

Being in the digital era provides a change in lifestyle and culture of society to become completely digital. Discoveries that can facilitate human life but also cause new problems. These changes change the way and practice of education. The digital era demands that educational institutions use more digital media.

Multicultural education in Indonesia in the digital era has positive and negative impacts; it provides new opportunities and challenges. The digital era has changed the life of society, nations and states. In this digital era, humans prefer socializing on social media rather than real life. Humans use the internet more often, such as studying, shopping, and search for information (Salsabila et al., 2022).

Apart from that, SDN 01 Kota Bangun also held Islamic holiday commemorations (PHBI), such as commemorating the Prophet's Birthday, Isro' Mi'raj, Hijriyah New Year and others. By holding these activities, one of the goals is to foster an attitude of solidarity and togetherness between one another; instilling the value of compassion and forgiveness can be learned from one of the names of Allah SWT, which includes Al-Asmaul Husna is Alghaffar, which means Most Forgiving. Allah SWT, of course, will forgive human sins if humans who make mistakes and sins ask Allah SWT for forgiveness and truly repent. Such appreciation of the name of Allah SWT, Al-Ghaffar, can make a Muslim/Muslimah a forgiving person.

The goals of the multicultural education movement include at least four points, namely: a) helping individuals to understand themselves more deeply by reflecting on other cultural perspectives; b) equipping students with knowledge about ethnicity and other cultures and their own culture in the "majority" culture and across cultures; c) reduce racial, colour and cultural discrimination; d) help students master the basic skills of reading, writing and arithmetic (Pustikayasa, 2021).

Therefore, digital development bridges this multicultural reality. Digital platforms and multicultural principles offer a way to erode exclusivity, immunity and rigidity towards other groups (Budiantoro et al., 2021). This necessity is stated that there are no more cultural and territorial boundaries in the digital (technology) era as it is now.

The idea of multiculturalism is considered to be able to accommodate cultural equality, which can reduce vertical and horizontal conflicts in heterogeneous societies where demands for recognition of the existence and uniqueness of culture, religion or belief, and ethnicity are widespread. The result of this paradigm is the creation of an established cultural system and social order in social life, which is a pillar of national peace. From this view of multiculturalism, the basis for this discourse must be rolled out in the realm of education, which is called multicultural education (Effendi, 2019).

This is confirmed in the research by Smith et al. (2001), who say that the way teachers incorporate technology into classroom practice differs in several social identity group characteristics, notably race, language, socioeconomic status, gender, and disability. Students of colour, students who speak English as a second language, working-class students, female students, and students with disabilities are most often encouraged to use computers and the Internet in what is commonly referred to as "skills and training in instilling multicultural educational values.

Evaluation of Multicultural-based Islamic Religious Education

According to Jane R. Mercer, two types of achievement tests can be used to evaluate multicultural education: tests of academic and non-academic aspects. In the academic aspect, this achievement test model can be practised using case studies and problem-solving techniques. In practice, this technique can be applied using educators providing reading texts that contain various cases related to issues of multiculturalism, whether in the form of events, situations, or conflicts between different groups.

The results of the research found that the teacher gave the task of searching YouTube about differences in ethnicity, language, customs and customs. Students gave notes about tribes originating from regions in Indonesia; then, students collected these assignments in the form of narratives about various tribes in Indonesia. Then the student's task is to comment on and interpret the reading texts made by students and provide reasons for their comments about what they wrote. Student answers can then be used as a basis by educators to measure their academic performance: low, medium, or high. Meanwhile, in the behavioural (non-academic) aspect, this achievement test model can be practised using performance techniques. This technique can be applied by educators by monitoring and observing the process of interaction and communication between students, especially during the learning process.

Concepts that can be included in multicultural material, according to Golnick and Chinn, include racism, sexism, prejudice, discrimination, oppression, powerlessness, injustice, and stereotypes. Alternative themes, topics, issues, and concepts related to multiculturalism need to be integrated into the curriculum to develop a more realistic understanding of the heritage and experiences of ethnic and cultural groups, both individually and as a group. This is intended to be able to develop pride in their group (Respect For Self) and develop respect for an ethnic and cultural group to others (respect for others) (Mardia et al., 2022).

The measurement standards used by educators are learning materials studied by students, especially topics, themes, and concepts related to multicultural values. As for implementing the multicultural-based learning evaluation of Islamic Religious education which was carried out at SDN 1 Kota Bangun, it was still limited to non-academic tests by monitoring and observing the process of interaction and communication between students. The results of monitoring conducted by PAI teachers show that discriminatory practices still have yet to disappear entirely. Evidenced by the fact that there are still students who are ostracized because their abilities are below the average of their friends; there are also those who call their friends nicknames from the region even though that is the name of a well-known prostitution place.

Meanwhile, according to James Lynch, monitoring and observation techniques for student behaviour related to multicultural issues can be carried out internally and externally (Mark K. Smith, 2002). Internally, monitoring and observation of student behaviour related to issues of multiculturalism are carried out by educators in schools; because the process takes a long time and is lengthy, monitoring and observation activities need to be carried out comprehensively

and continuously. Meanwhile, externally, monitoring and observation can involve parents at home. Educators prepare checklists and give them to parents for monitoring and observation instruments. Thus, it can be concluded that evaluation in the multicultural education curriculum is carried out to determine the level of success in achieving multicultural educational competencies (cognitive, affective, and psychomotor potential), then in order to make improvements to the learning that has been done previously (Mardia et al., 2022).

Evaluation of learning in the multicultural education curriculum is based on the following principles: a) cultural diversity is the basis for determining philosophy; b) cultural diversity is the basis for developing various curriculum components, such as objectives, content, process and evaluation; c) Culture in the academic unit environment is a learning resource and object of study that must be made part of student learning activities, d) the curriculum acts as a medium in developing regional culture and national culture (Ridlwan et al., 2020).

CONCLUSION

Based on the above description of multicultural education-based classroom management in the digitalization era at SDN 1 Kota Bangun that the dimensions of multicultural values in the learning process in the classroom from the aspects of planning, implementation and evaluation by integrating learning program plans, semester program syllabus, year program, methods, media and evaluation which consist of the dimensions of democracy, equality, justice, humanity, togetherness, peace, the attitude of acknowledging, accepting and appreciating diversity as well as the dimensions of the curriculum and dimensions in teaching materials consisting of values of tolerance, equality of rights, values of brotherhood, justice, and social ethics. In multicultural education, communication on social media requires a good understanding through social media literacy to suppress the negative impacts caused by the flow of existing information. Apart from social media literacy, character education can also be a filter in using social media. Evaluation in multicultural education needs to be added to the academic field, both in written and non-written tests.

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