



MULTICULTURAL EDUCATION; A PLURALISTIC APPROACH IN PREVENTING PRIMORDIALISM IN MADRASAH

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Abstract: The purpose of this research is to find out the process of multicultural education that occurred at MA Ihyaul Ulum Witch doctor Gresik as a pluralistic form of preventing primordialism from entering the world of education. This study used a qualitative approach with a case study type at MA Ihyaul Ulum Gresik Regency Shaman. The data collection technique was through observation, in-depth interviews with 4 informants, namely the head of the madrasah, homeroom teacher for class IX, teacher of *aqidah akhlaq* subjects, and teacher of civics. as well as documentation. The data analysis technique uses the Miles and Huberman Interactive Model with data reduction, data display, and conclusion drawing/verification activities. Data validity with source and technique triangulation process. The results of this study indicate the concept of multicultural education carried out by MA Ihyaul Ulum Gresik Shaman as a form of plurality in preventing primordialism in the madrasa environment, namely with the concept of heterogeneous classes, class principles designed "everyone has rights" and establishing *ukhuwah* interactions. This research will certainly have implications for the development of multicultural educational actions for adolescent students who tend to be sensitive to their thoughts and feelings in the various stimuli presented by the teacher. This research will also open up the potential of multicultural students by upholding the high values of moderation and plurality.

INTRODUCTION

Indonesia's diversity becomes more crucial when face to face with globalization and development *science* and technology Globalization no only about local culture but also about entry global culture to Indonesia. Globalization no only about a culture world but precisely give birth to a culture new that is culture virtual (*cyber culture*). Culture this built by computers, *cellphones*, *gadgets* with *features*, devices network (Rozi, 2019) . In reality inside life the people in the country of Indonesia are full with difference race, religion, ethnicity, culture, and language, because Indonesia is country with characteristic typical unique variety. However with the difference that occurred appearance problem in the middle

related Indonesian people issue about difference ethnicity , religion, race and culture between group, brawl between student, attitude child study at school exists *bullying* with bro showing school the difference in the middle togetherness in difference that has there is built by para ancestor earlier nation (Kadi & Awwaliyah, 2017) .

As a country with a large population, Indonesia is one of the largest multicultural countries in the world, which has ethnic groups with diverse cultures and languages, beliefs, socio-economic conditions, religious diversity and gender (Sulaiman, 2021) . With this pluralistic situation, it is felt that it is necessary to develop an attitude of tolerance from an early age for elementary school students who are new to these different diversity and social situations. Appreciative behavior can form and emerge among diversity so that it can create peace, comfort in the order of people's lives. On finally growth tolerance on self student could support achievement Public harmonious multiculturalism and harmonious (Yulianto, 2020) .

The conflict happened make exists discrimination in Among some groups. Conflict this no can only seen course, and can't just be left alone happened, special on student school basic (Nayir & Saridas, 2022). Then the school environment will become a real means and facility for students to build their character through various good experiences of pluralism from an early age. School is an appropriate means of education to introduce multicultural differences (Nurmalina & Prastowo, 2022) . According to Yasila & Najicha (2022) it can be interpreted that the emphasis on multicultural education is more emphasis on students in schools who should be guided and accustomed to understanding the types of differences that occur in social life such as religion, race, culture, and language. So that various forms of religious sentiment and fanaticism can be overcome and prevented from happening among students.

The phenomenon that has occurred in MA Ihyaul Ulum, Shaman District, Gresik Regency, where some people are thick with Javanese culture, is the existence of a sungkem culture with teachers when they come and go home from school. This Javanese culture makes some students uncomfortable applying it to teachers who are of the opposite sex with them. This happens because of differences in *aqidah* and religiosity of students in the family environment which partially leads them to protect themselves from coming into contact with the opposite sex, including teachers. From this fact concluded several different assumptions among students. Some students consider the culture of sungkem with teachers even though they are of the opposite sex, including respect and a form of asking for blessings from a teacher. However, some other students consider this culture of sungkem to be a behavior that contains primordiality which considers this culture to be justified and carried out regardless of the circumstances. Even though every mindset and level of student religiosity should be accommodated by the teacher so that there are no madrasah policies that are burdensome for any party to do so.

So the initiative of this problem, during the learning process, the teacher gives shaping climate *multiculture oriented* focus justice social and culture for

students, so teachers need to do transformation self going to multicultural personality and have design learning based multicultural which is not oriented on score cognitive just. Education multiculturalism must be applied in the learning process through the process of habituation, learning multicultural conducted with formation attitude, pattern thought, action, and habituation so that appear religious awareness and national Indonesian.

Implementation education multicultural really important and urgent for implemented in schools. By because that needed a draft new that is about values integrated multiculturalism in learning Islamic religious education (PAI) in madrassas (Mumtahanah, 2020) . Besides that many payload contained value in compatible Islamic education with score multicultural, score andragogy, values peace, value inclusivism, values wisdom, value tolerance, value humanism, values freedom and another value (K, 2017) . However thereby also needed clear concept related with values integrated multiculturalism in learning Islamic religious education in madrasah for realize pluralism and prevent the emergence of primordialism.

Regarding the implementation of multicultural education through learning carried out by teachers and social life interactions that need to be carried out by students in the school environment (Latifah et al., 2021) . Meanwhile (Dike, 2017) in his research shows that through schools, teachers can instill the concepts of multiculturalism and pluralism for students, teachers need to show creativity in providing directions to understand and accept the differences that occur as a successful form of multicultural education. Another study by Ramadhani et al. (2021) explains Forms integration values multicultural in learning Islamic religious education can see from formula vision, mission, goals school and the curriculum model , where developed curriculum it can be appropriate with curriculum insightful PAI learning multicultural.

This research compared to some of the studies above shows something that has never been shown in multicultural education. This research will put more emphasis on the concept of multicultural education which is a pluralistic approach in the study of religious moderation to prevent all forms of primordialism in the madrasa environment. Of course, the concept of multicultural education in this research will be presented in a different way, but still make some of the research above as a reference regarding the preparation of the concept of multicultural education which has been integrated in schools before.

Furthermore, this research will examine new things in the issue of primordialism in the world of education which can be overcome by multicultural education as a form of student plurality. Multicultural as a form of understanding of modernization which aims to create communication to bridge the gap of ignorance and mutual misunderstanding between different cultures and express various views in different languages. Educational research multicultural it has important role for minimize and prevent happening conflict. Through this research, the objects of education are students expected no leave root culture nationality yes or no discriminate against other cultures or religions, and this

research very relevant which can be used for country democracy on period now this.

Therefore, this study will observe the process of multicultural education that occurs in MA Ihyaul Ulum Dukun Gresik as a pluralistic form of preventing primordialism from entering the world of education. This research will answer about issues about the form of primordialism that occurred in student and way more good for serve needs study and social them.

RESEARCH METHOD

This study uses a qualitative approach with a case study type of research. Case studies are research that uncovers phenomena that occur in multicultural education used by MA Ihyaul Ulum Gresik Shaman. The location of this research is MA Ihyaul Ulum Dukun Gresik, which is located on Jl. Raya Dukunayar RT 02 RW 01, Dukun District, Gresik Regency. Technique data collection for study this is observation, interview in depth who asked direct to 4 informants, namely the head of the madrasa, homeroom teacher for class IX, the subject teacher of aqidah akhlaq, and the teacher of PPKN, and related documentation with object research Instruments used in the study: this is the main instrument used by the researcher, and it is supported by two other instruments. observation, environment, madrasas, and interview with guidelines. Technique data analysis using the Miles and Huberman Interactive Model with activities data reduction, display, and conclusion drawing/ verification. The validity of the data with the triangulation process source and technique.

RESULT AND DISCUSSION

Multicultural education can be said to be an idea, an educational reform movement, in a process whose main goal is to change the structure of educational institutions. So that male and female students, exceptional students, and students who are members of diverse racial, ethnic, linguistic, and cultural groups will have equal opportunities to excel academically in school. It is necessary to conceptualize school as a social system to implement multicultural education to be successful (Aslan, 2022) . Every major variable in a school, such as its culture, power relations, curriculum and materials, as well as attitudes and beliefs of teachers must be changed in a way that will allow for students from different groups (Bukhori, 2018) .

Student spiritual experience explain essence and existence education multicultural as value, how each or a group of students ready for integrate without ignore diversity owned culture (Akarcay Ulutas et al., 2022) . School as miniature Public nor individual melted down in the *hybridization* process where every individual no highlight difference or domination culture certain. Multiculturalism more is a ideology, or understanding that gives room comfortable for paradigm difference, and Becomes wrong one entity base humanity a man (Batubara & Ariani, 2018).

Thus, the essence of multicultural education created and realized by MA Ihyaul Ulum Dukun Gresik is to uphold the elements of religious moderation that love and respect cultural diversity and religious beliefs. This shows that education

presupposes education practitioners to open their vision to a wider perspective, being able to cross ethnic group boundaries or cultural and religious traditions even within the madrasah environment so that they are able to see "humanity" as a family that has both differences and similarities in ideals. Here it is education with values base humanity for peace, independence, and solidarity.

Heterogeneous Class Concept

MA Ihyaul Ulum Dukun Gresik conceptualizes student classes heterogeneously. This means that from the concept of education with heterogeneous classes, this class consists of a mixture of different abilities, gender, ethnicity, race, or social status. This is aimed at training students to accept, appreciate, and respect every difference by being able to work together with all forms of these differences. Sulaiman (2021) explains that in every madrasah policy as an Islamic educational institution regarding multicultural education for students refers to the value of religious moderation and upholds pluralism, democracy and humanism. The concept of a heterogeneous class that was created is to present a class that is fair, balanced among students, and tolerance for any form of difference.

The head of the MA Ihyaul Ulum Dukun Gresik madrasah, namely Mr. Jamiluddin alluded to the concept of heterogeneous classes so that students can practice respecting, respecting and accepting any differences around them. Students who are in their teens will begin to be sensitive to the differences that arise around them, so they must be able to be led to an educational concept that is able to accommodate their sensitivity to true human values. According to Nurmalina & Prastowo (2022) The plurality we are facing now is a necessity that cannot be contested. All this depends how our in address condition this. is with heart and broad minded or with heart and narrow thinking.

In fact heterogeneous class has role important in change paradigm or method view participant educate to reality. So that normal *output* from Education Multicultural as education diversity is form understanding participant educate will importance guard unity, oneness, brotherhood nation, on which it is based by religious attitude, democracy, humanism, tolerance, as well each other love and value (Ramanda & Khairat, 2017) . Education Multicultural very relevant for role as education diversity. Besides supported by destination as well as structure accommodating knowledge interest in guard plurality students, use minimize leading practices on violence, conflict *bullying*, oppression as well as discrimination in the madrasah environment (Shahrial et al., 2019) .

Heterogeneous student learning strategies were revealed by Ms. Hananiyah as a teacher of aqidah morals more effective than homogeneous learning strategies or groupings which are only viewed from one side of student similarities. With such a learning strategy it will also make it easier for students to reduce learning pressure which can be completed collaboratively. Ramanda & Khairat (2017) Where originating students from school heterogeneous have maturity more social tall compared originating students from school homogeneous. Ability student in operate role social as man or woman very

needed in life. One good reason in combine Among student man and woman in one group group that is, so that students can understand social role they and no impact bad in connection social they next.

In addition, students with social interaction without being restricted by gender will make it easier for them to be trained in developing the value of *tawazun* (balance) and the value of *tasamuh* (tolerance) (Abidin, 2021) . In the educational process, every student must be able to control himself, be able to mingle with other friends who also deserve the same educational services as themselves. With a learning system like this, students will better understand the rights of each student equally without discrimination (Gunawan et al., 2022).

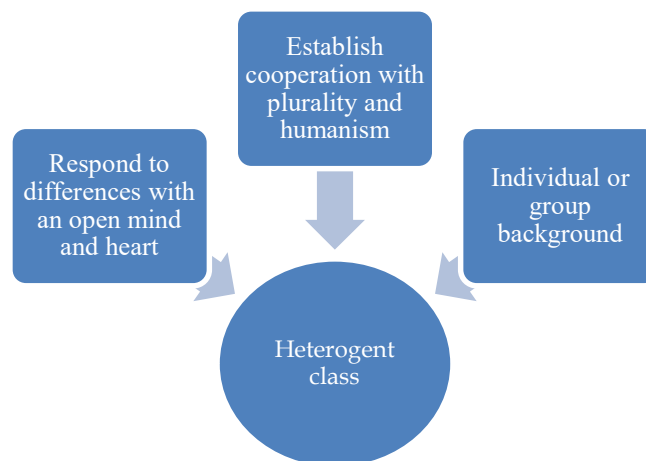


Figure 1. The Benefits of Heterogeneous Classes in the Concept of Multicultural Education

The purpose of this heterogeneous class concept is explained by the picture above as forming various values of humanism and cultural plurality and students' religious beliefs properly. The attitude of accepting, respecting, appreciating and providing openness of perception to adolescent students who are in crisis and sensitive to new things.

Class Principle " Everyone Has Rights"

Education actually has a principle as the main foundation in carrying out a process. So to internalize multicultural education for students, class principles are applied that uphold equal rights for students (Tastin & Harto, 2019) . This principle proves that everyone has the right to speak, have an opinion, and have a belief. So in practice, the teacher as a facilitator, mediator and class manager must be able to present a self-image that is flexible for student differences. The PPKN teacher, Mr. Subandrianto emphasized that students could not only be required to take humanistic actions if not from a teacher who was the central point in their implementation. So the initiatives carried out are such as showing the ability of female students in leading classes, supervising student cooperation in class pickets, positioning dynamic and flexible learning according to student characteristics, and strongly criticizing acts of *bullying* in the madrasah environment.

From the observations of researchers, it turns out that there are more activities or actions formed by teachers that contain elements of multicultural

education. The following presents several activities, attitudes, and behaviors created by teachers and/or carried out by students.

Table 1. Student Activities and Attitudes Applying Multicultural Values

No	Multicultural Values	Activities or Attitudes performed
1	Democratic Value	Learning with a flexible learning model for various student characteristics
		Fair in the distribution of class picket tasks
		Supervise class cleanliness and class picket responsibilities of students
2	Plurality Value	Choose a class leader according to good leadership skills regardless of the gender of the student.
		Accepting the student's decision to do their own form of respect for teachers of the opposite sex according to their aqidah beliefs
		Greet the teacher at the beginning of learning according to the teacher's beliefs.
		Introducing students of various religions in Indonesia by making group magazines.
		Introducing the diversity of regional songs by playing different songs in each Cultural Arts lesson.
3	Humanism Value	Ask for help, sorry, and thank you to anyone and under any circumstances
		Respect the opinions of other students by listening and responding well
		Make friends and study cooperation with anyone regardless of friends' abilities and backgrounds.
		Collaborate in group assignments or class representative assignments with collaborative and participatory ideas together.
		Helping friends who have difficulty understanding learning material
		Visiting a sick friend by distributing money sincerely.

The tabulation above is partly taken from the results of interviews with the class IX homeroom teacher, namely Mrs. Sekarningsih. He also mentioned that education, comfort, security, compassion, and human values are rights that

students must have in the school environment. Therefore, all madrasah components are obliged to fulfill every teacher/student right without discrimination or discriminating against background. So from the table above shows that the activities and actions carried out by teachers and students can be said to be quite good in presenting multicultural values to students.

Ukhuwah Interaction Strategy

In Islam, the term equality and brotherhood that known with name brotherhood. There are three type brotherhood in life human beings, namely: *ukhuwah Islamic* (brotherhood same religion), *ukhuwah wathaniyyah* (fraternity countrymen), and *ukhuwah bashariyah* (fraternity fellow human). From concept *brotherhood* that can concluded that every man both different race, religion, nation, and belief is brother. Because between man is brother, and every man have same rights (Yulianto, 2020) . It is clear that all students at MA Ihyaul Ulum Dukun Gresik are people who are of the same religion, nationality and brothers and sisters. However, the difference is in terms of language culture and culture in an attitude or behavior such as sungkem culture which some students cannot do to teachers of the opposite sex. The language culture is different, for example, there are some students who speak Madura and some others use Javanese in their home environment. However, this can still be well received by continuing to use the formal language, namely Indonesian during the student learning process.

Sungkem culture for the Javanese has become a tradition as a form of respect for teachers, parents or elders. However, according to Islamic rules, the sungkeman tradition should not be carried out against the opposite sex of a Muslim. So in the case at MA Ihyaul Ulum the Dukun Gresik heeded the decisions of several teachers and students who were not willing to carry out this Sungkeman tradition. However, they have their own way of paying homage to teachers at the madrasa, namely by greeting while smiling and bending slightly forward with their hands closed on their chest.

This was stated by the head of MA Ihyaul Ulum Dukun Gresik who stated that one's faith and belief cannot be changed arbitrarily let alone to the point where it contradicts one's beliefs. So the trick is to give them freedom to behave and act according to their beliefs as long as they don't create chaos in the socio-cultural realm at the madrasa. This interaction strategy based on *ukhuwah* will give the impression that brotherhood requires the attention of all parties who feel they are brothers. M. Quraish Shihab (in Shohib, 2020) explains the supporting factors for establishing brotherhood in a broad or narrow sense, namely because of similarities. From the class concepts, principles and strategies that have been agreed upon and accepted by the components in the madrasa, there will be similarities in interacting and acting. Such as helping hands to others is requested as a form of prioritizing others rather than oneself, not as a form of take and give.

CONCLUSION

In accordance with the description of the results and discussion above, it can be concluded that the concept of multicultural education carried out by MA Ihyaul

Ulum Dukun Gresik as a form of plurality in preventing primordialism in the madrasah environment, namely with the concept of heterogeneous classes, class principles designed "everyone has rights" and establishing ukhuwah interactions. This research will certainly have implications for the development of multicultural educational actions for adolescent students who tend to be sensitive to their thoughts and feelings in the various stimuli presented by the teacher. This research will also open up the potential of multicultural students by upholding high values of moderation and plurality.

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