CONFLICT RESOLUTION LEARNING MODEL IN MULTICULTURAL-RELIGIOUS EDUCATION AT MADRASAH ALIYAH NEGERI (MAN) 1 EAST LAMPUNG

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Abstract

The main objectives of this study are: 1) to understand the conflicting picture, especially the students' conflict in the Madrasah environment; 2) to know the description of madrasah programs related to conflict resolution; 3) to know the distinctive concept of Multicultural-Religious Education; 4) to know the implementation of conflict resolution learning in Multicultural-Religious Education in Madrasahs; and 5) to know the impact of conflict resolution learning in Multicultural-Religious Education students in Madrasah Aliyah Negeri (MAN) 1 East Lampung. This type of research is qualitative descriptive. Data collection techniques use documentation and interviews. The results of this study indicate that learning conflict resolution in MAN 1 East Lampung performed by instilling the values of multicultural education based on the principle of transparency (openness), tolerance (tolerance), unity in diversity (unity in diversity), and Islam rahmatan lil'amalin.

Keywords: *Conflict Resolution, Multicultural-Religious Education, Madrasah Aliyah Negeri (MAN)*

Abstrak

Tujuan utama studi ini adalah: 1) untuk mengetahui gambaran konflik yang terjadi, khususnya konflik siswa di lingkungan Madrasah; 2) mengetahui gambaran program madrasah yang berkaitan dengan resolusi konflik; 3) mengetahui konsep khas Pendidikan Multikultural-Religius; 4) mengetahui pelaksanaan pembelajaran resolusi konflik dalam Pendidikan Multikultural-Religius di Madrasah; dan 5) mengetahui dampak pembelajaran resolusi konflik dalam Pendidikan Multikultural-Religius siswa di Madrasah Aliyah Negeri 1 Lampung Timur. Penelitian ini adalah penelitian kualitatif deskriptif. Teknik pengumpulan data menggunakan dokumentasi dan wawancara. Hasil penelitian ini menunjukkan bahwa pembelajaran resolusi konflik di MAN 1 Lampung Timur dilakukan dengan menanamkan nilai-nilai pendidikan multikultural didasarkan pada prinsip keterbukaan (openness), toleransi (tolerance), persatuan dalam perbedaan (unity in diversity), dan Islam rahmatan lil'amalin.

Kata kunci: *pembelajaran resolusi konflik, pendidikan multikultural-religius, Madrasah Aliyah*

INTRODUCTION

National Education System Law no. 20 of 2003 Article 4 explicitly states that "education is held in a democratic and just and non-discriminatory manner by upholding human rights, religious values, cultural values, and national pluralism". The implication is, in the implementation of education, religious values should remain the basis of reference.

The diversity in multicultural life and is a *sunnatullah* that cannot be denied that if there is an attempt to deny the plurality of law, then there will potentially be never-ending conflict increases [1] . Therefore, the implementation of multicultural religious education is the development of multicultural education that adopts the principle of value-value

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[1] Nurcholish Majid, *Islam Agama Peradaban, Membangun Makna dan Relevansi Doktrin Islam dalam Sejarah* (Jakarta: Paramadina, 1995).

derived from a reference source of Islam, namely Koran and Hadith, as a process of transformation and internalization of fundamental values and the ideal of Islam who are trying to accommodate pluralism aspects human beings who must be accepted with the width of the chest in various dimensions to achieve a just order of life[2], peaceful, safe, and full of harmony. Respect for diversity/plurality that there are factors that make people's lives into a harmonious, united and peace in diversity, but also there must be value-value that must be agreed upon and perpetuated by elements of the plural society.

Furthermore, the problems of conflict phenomena were followed by the violent conflict in Indonesia is an *urgent* problem to be solved. The current conflict that occurs not only on ethnicity, race and religion, but the concern is the conflict that occurred in the world of education. It also triggered a conflict between students who experienced physical violence and the administrators of educational institutions.[3] Basically, negative perceptions should not always be directed against conflict. If what emerges is a positive perception of the conflict, then conflict can then become a means of change toward goodness. Especially in education, the school/madrasah is the center of students' social life. Therefore, conflict resolution teaching in multicultural-religious education is a manifestation of awareness of the position and role of the student as a young generation that is expected to be good citizens and responsible both in relation to God *(hablun min Allah)* and a human beings (*hablun min nas*), who must be educated to be able to

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[2] Y Suryana dan Rusdiana, *Pendidikan Multikultural: Suatu Upaya Penguatan Jati Diri Bangsa,Konsep-Prinsip-Implementasi* (Bandung: CV. Pustaka Setia, 2015).

[3] Muhammad Agus Mushodiq dan Suhono Suhono, "Ajaran Islam Nusantara Di Dalam Kamus Santri Tiga Bahasa Indonesia-Inggris-Arab Karya Slamet Riyadi Dan Ainul Farihin (Studi Analisis Semiotika dan Konsep Pribumisasi Islam Abdurrahman Wahid)," *Jurnal Bahasa Lingua Scientia* 9, no. 2 (t.t.): 218.

understand the diversity that exists and implement their religious values, and solve problems constructively.

In Modern era, science is needed to human being in order to be useful people. So we as the people always hope to our god to be the better people to face some problem in the world. [4] Quotation Above interpreted how important of understanding knowledge, as well as on aspects of teaching conflict resolution. The urgency of education or teaching to be able to solve conflicts (conflict resolution) and to create a peaceful life in multicultural is an effort that matches with one of the pillars of education UNESCO is *"learning how to live together in harmony"*. In addition, the teaching of Islam as the foundation of religious values in the verses of the Qur'an and the Hadith of the Prophet , no one calls for hatred, hostility, opposition or behavior that threatens the stability of peace, because Islam comes with the principle of affection (*mahabbah*), togetherness (*ijtima'iyyah*), equality (*musawah*), justice (*'adalah*) and brotherhood (*ukhuwah*).[5]

In the implementation of multicultural – religious education, madrasah, as an Islamic educational institution is instrumental to develop learning conflict resolution to the students. The presence of a madrasah is not merely a characteristic Islamic feature, but more fundamentally, the purpose of desirable and is believed to be the most ideal is to prepare students to be able to carry out the mission given by God, the *caliph* and *'abid* is a private pious individually and socially capable of creating society and a *rahmatan lil 'alamin* and peaceful country. Furthermore, in order to instill multicultural-religious education effectively efficient in order to

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[4] Suhono Suhono, "SURFACE STRATEGY TAXONOMY ON THE EFL STUDENTS'COMPOSITION A STUDY OF ERROR ANALYSIS," *Iqra': Jurnal Kajian Ilmu Pendidikan* 1, no. 2 (2017): 1–30.

[5] B.M Rahman, *Islam dan Liberalisme* (Jakarta: Friedrich Naumann Stiftung, 2011).

instill a peaceful life, it can use various learning models. One of them is learning conflict resolution to students. Conflict can be used as a medium to understand problems and to develop constructive problem-solving. The ability to solve problems and make decisions reflects the ability of a good and responsible person, both to himself, to citizens, and to God's servants.

Learning conflict resolution in multicultural-religious education is learning where students are confronted and trained to solve controversial issues. In order to be able to solve the problems of such students, then students should be able to use reflective thinking skills, which are measures of scientific thinking. Thus, in the conflict resolution learning in multicultural-religious education, learning not only transfer the sciences dogmatically about diversity/pluralism) based on the values of religion in al-Q ur'an and hadith, but at the same time able to educate students solve the problems faced and able to make decisions wisely and wisely as well as students can provide constructive solutions, in creating the welfare and peace of the Indonesian nation, which is vulnerable to the diversity and waning of religious values and violent conflict.

In madrasah, all courses and subjects are certainly directed to nurture students into good citizenship, noble, and responsible. However, subjects that specifically have the responsibility to develop students become noble and responsible citizens and are able to solve social and religious problems that occur are subjects in Islamic Education and Social Sciences, especially *Aqidah akhlak* education and civic education.

From the above conditions and problems, the authors are encouraged to examine further the implementation of conflict resolution learning in multicultural-religious education. The location is located at MAN1 East Lampung. From the results of observations and pre-research interviews in schools, the authors chose the location due to multicultural circumstances both in terms of socioeconomic, regional, cultural, linguistic,

and ethnic gender, as well as from the understanding and flow of schools within the students. Madrasah minded atmosphere IMTAQ and affection based, intensifying religious activities and extra-curricular activities more in the madrasah. In addition, MAN 1 East Lampung is a school that has Islamic faith, which has a vision of *"noble character, competitive achievement, professional, and religious*. And MAN 1 East Lampung is located in the district of East Lampung, which has occurred several violent conflicts in the region. This attracts the author to conduct research under the heading "Implementation of conflict resolution learning in Multicultural-Religious Education at MAN 1 East Lampung ".

The results of this study are expected to be used and useful both theoretically and practically. Theoretically, this research study is expected to find the concept of conflict resolution learning in multicultural-religious education that is integrated into the curriculum or subject and that fits the needs and culture of Indonesia. In addition, the results of this study will encourage the breadth of educational innovation in Indonesia, especially the innovation of Islamic Education which has the primary responsibility to prepare students to be good, responsible, and democratic citizens who are capable of carrying on the mission given by God, *caliph* and *'abid.*

The practical results of the research will be useful for curriculum developers and educational policymakers, both on MONE and MORA to integrate the Conflict Resolution Teaching Model and multicultural-religious education through the curriculum Religious education especially the study of *Aqidah Akhlak* or the eyes of the Social Education Sciences, especially the civic education lessons. In addition, the results of the research will encourage the teachers and principals/madrasahs to implement resolution teaching conflict and multicultural-religious education in their schools or madrasahs.

LITERATURE REVIEW

Conflict Resolution Learning

A conflict is a form of controversy in social interaction experienced by two individuals who have different interests resulting in loss of harmony between them. Basically, conflict is a natural occurrence and often occurs in everyday life. As Walter (1992) *points out, "the history of humankind and the rise and fall of civilizations is unquestionably a story of conflict. Conflict is inherent in human activities. It is omnipresent and foreordained."* [6] The mirror of bad character which was displayed by these few can damage the image of a religious and dignified nation.[7]

Viewed from the experienced party, the conflict can be intrapersonal and interpersonal.[8] Intrapersonal conflict is the conflict occurred in a person, which is more psychological. Meanwhile, interpersonal conflict is a conflict that occurs in inter-social relationships individual or intergroup, so it can be called also a social conflict. Efforts to resolve the conflict can be done through conflict management/resolution. Conflict resolution can be defined as an action in solving a problem together.[9] Conflict resolution can also be defined as the ability to resolve a difference that occurs with individuals or other groups

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[6] Bunyamin Maftuh, "Implementasi Model Pendidikan Resolusi Konflik melalui Pendidikan Kewarganegaraan Sekolah Menengah Atas" (Universitas Pendidikan Indonesia, 2004).

[7] Heri Cahyono, Suhono Suhono, dan Aisyah Khumairo, "Pendidikan Karakter Bagi Pelaku Pedofilia (Sebuah Strategi Dalam Mengatasi Amoral)," *JMKSP (Jurnal Manajemen, Kepemimpinan, dan Supervisi Pendidikan)* 3, no. 1 (2017).

[8] Maurice P. Hunt dan Lawrence E. Metcalf, "Rational Inquiry on Society's Closed Areas," dalam *Educating the Democratic Mind* (Albany: State University of New York, 1996), 94.

[9] Morton Deutsch, "Cooperation, Competititon, and Conflict 3," dalam *The Handbook of Conflict Resolution Theory and Practice*, 3 ed. (San Fransisco: Jossey-Bass Publisher, 2000), 197.

and is an essential aspect of social and moral constructing.[10] In the realm of education, participants students must also be equipped with the ability to solve *(problem-solving)* they may have to be the face in the future.[11]

From the exposure of the theory according to experts who have been described above, it can be the notion that conflict resolution is a way of individuals to seek solutions for a problem that is being faced by an individual other constructively. Conflict resolution prioritizes the use of more democratic and constructive means to resolve conflicts/problems by allowing conflict parties to solve the problem wisely, neutrally and fairly to help conflict parties solve their problems and based on values adopted, believed, and upheld by the community.

Educational institutions, especially formal education, have the duty and obligation to form and train the pattern of learners that include patterns of inventiveness, taste, and initiative comprehensively. Education is not solely informed or dogmas and knowledge alone but, more than that, a formal education is also responsible for shaping awareness is responsibility and making good decisions and wise to participants educate.

Referring to *learning to live together*, it means that students go through the process of education, educated to learn coexistence in diversity peacefully, by giving respect and care to other individuals in life. The need to learn to live together peacefully is especially necessary today, not only in conflict-filled national situations but also in the lives of conflicting world societies as well.

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[10] Mindes Gayle, *Teaching Young Children Social Studies* (USA: Praeger, 2006), 24.

[11] Abdul Mujib dan Ahmad Madkur, "Islamic Based-Life Skill Education on State Vocational High Schools in Metro," *The First International Conference on Law, Economics and Education* 1, no. 1 (2016): 5.

The approach in conflict resolution learning according to Bodine and Crawford (1994) can be done through *Process curriculum approach, Mediation program approach, Peaceable classroom approach,* and *Peaceable school approach* [12] . In addition, in more detail Jones and Kmitta (2001) describe several types of approaches commonly used in conflict resolution education programs in schools: The Cadre Approach, namely an approach which only practice the skills conflict resolution to a group of students. Comprehensive Approach. This approach has broader targets and can be integrated into the curriculum, vision-mission, school policies and procedures, whereas Community Approach. This approach is identified as a business venture to apply learning conflict resolution to the public in general. [13] In this study, researchers used a comprehensive approach to the subject of all students MAN 1 Lampung East.

Multicultural- Religious Education

Multicultural-religious education is a combination of two concepts education, i.e. multicultural education and religious education *(religious).* Etymologically, the multicultural education stratum consists of two words, namely multicultural and education. [14] Multicultural education is its essence of education equal rights and human dignity and has a mission of

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[12] R.J Bodine dan D.K Crawford, *The Handbook of Conflict Resolution Education, A Guide to Building Quality Programs in Schools* (San Fransisco: Jossey-Bass Publisher, 1998).

[13] Tricia Jones dan Kmitta, *School Conflict Management: Evaluating Your Conflict Resolution Education Program.* (Ohio: Ohio Commission on Dispute Resolution & Conflict Management, 2001).

[14] Maslikhah, *Quo Vadis Pendidikan Multikultural, Rekonstruksi Sistem Pendidikan Berbasis Kebangsaan,* (Surabaya: PT Temprina Media Grafika, 2007).

peace. [15] This education is an education that respectively recognizes the reality in life from various aspects of political, social, and economic ones experienced by each individual in culture, and drawing n the importance of culture, race, gender, ethnicity, religion, social status, and economics in the educational process.[16] In addition, the conception of education multicultural is an educational process allowing individuals to develop themselves in a way feel, judge, and behave in different cultural systems with their cultural system.[17]

The concept of multicultural education is an educational strategy which is implemented in a way using cultural differences that exist in the students such as ethnic, religious, linguistic, gender, social class, race, ability, and age as a reality and God's provision (*sunatullah).* Furthermore, multicultural education as well to train the character of the students to be able to be democratic, humanists, and pluralists in their environment both in school as well as out of school. [18] Geneva Gay mentioned that multicultural education is an education reform movement components, such as the basic values of education, rules of procedures, curriculum, materials, organizational structure and government policies that represent cultural diversity.[19]

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[15] Prabowo Adi Widayat, "Pendidikan Pluralisme dalam Al-Quran," *Tarbawiyah: Jurnal Ilmiah Pendidikan* 13, no. 1 (2016): 74.

[16] Choirul Mahfud, *Pendidikan Multikultural* (Yogyakarta: Pustaka Belajar, 2006).

[17] Sulalah, *Pendidikan Multikultural Didaktika Nilai-nilai Universalitas Kebangsaan,* (Malang: UIN Maliki Press, 2011).

[18] Yaqin Ainul, *Pendidikan Multikultural: Cross-culture Understanding untuk Demokrasi dan Keadilan* (Yogyakarta: Pilar Media, 2005).

[19] M. Ali Syufa'at, Heri Cahyono, dan Ahmad Madkur, "Gerakan Agama dan Budaya Komunitas Sekelik Sedulur dalam Mencegah Konflik Etnis di Lampung Tengah," *Ri'ayah: Journal of Social and Religious* 2, no. 1 (2017).

While religious Education p (religion) is an education provide knowledge and shape attitudes, personality, and skills of learners in practicing the teachings of religion, especially the teachings of Islam. Multicultural-religious education cannot be separated from the concept of religion Islam referring to the al-Quran and Hadith. Al-Qur'an and Hadith as a religious basis have the teachings contained in verses or hadiths containing multicultural education. Religious education matches the function of national education to form a devoted man to his God.[20]

Multicultural-religious education here is understood as a process a principled education on democracy, equality, and justice; oriented to humanity (humanist), togetherness and peace; and develop an attitude of acknowledging, accepting and appreciate diversity in his life. These principles are derived from religious perspectives (Islam), thus multicultural - religious education can be implemented in an integrative manner. N values multicultural-religious education is meant by the authors in this study are the values of democracy, the value of tolerance, the value of brotherhood, and the value of nationalism developed in the learning of students.

Aqidah Akhlak Education and Citizenship (*Kewarganegaraan*) Education as for Learning Atmosphere for Conflict Resolution in Multicultural-Religious Education

In the madrasah, all courses and subjects must be directed to nurture students into good citizens, who have a noble character, and are able to be responsible. But subjects that specifically have the responsibility to develop learners become citizens of noble character and responsible and capable of

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[20] Nurul Afifah, "PROBLEMATIKA PENDIDIKAN DI INDONESIA (Telaah dari Aspek pembelajaran)," *Elementary: Jurnal Ilmiah Pendidikan Dasar* 1, no. 1 (2015): 43.

completing per social issues is a group of subjects in Islamic Education and Social Sciences, particularly the moral creed education and civic education. Besides, the exemplary of holding *aqidah* through religious teaching is very urgent. The teaching of religion as the theoretical means of the parents, the environmental factors must be supportive of the teaching, ie the parents always give the application of habituation of religion in the family environment.[21]

Islamic education as a process of earning Islamic teachings so that people can develop the ability to think power, taste, and actions in accordance with the values of Islamic teachings, then the development of Islamic education cannot be separated from the foundation, the al-Qur ' an and Hadith. Islamic education has an essential mission that is to be able to build a personal character of Muslims who understand the teachings of his religion , Al-Qur'an and Hadith, and have a spiritual awareness (*illahiyah)* embodied into the attitude and everyday behavior in personal and social life as a form of manifestation the practice of his religious teachings. According to Sheh Muhammad Naquib Al-Attas, the outcome of Islamic education is to create a civilized human being in a comprehensive sense of spiritual and material life. [22] Thus, conceptually, I slam through verses and traditions that have provided solutions to Muslims in solving universal human problems; that is the reality the multiplicity of cultures and human beliefs, by promoting tolerance to pluralism to achieve peace in the face of which is part of the main Islamic mission is revealed.

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[21] Suhono Suhono dan Ferdian Utama, "KETELADANAN ORANG TUA DAN GURU DALAM PERTUMBUHAN DAN PERKEMBANGAN ANAK USIA DINI," *Elementary: Jurnal Ilmiah Pendidikan Dasar* 3, no. 2 (2017): 114.

[22] Wan Mohd Nor Wan Daud, *Filsafat dan Prektek Pendidikan Islam Syed Muhammad Naquib al-Attas* (Bandung: Mizan, 1998).

Aqidah Akhlak Education has discussion on *aqidah* education and moral education on the other side. But both are very synergistic. As a substantial subject, *Aqidah Akhlak* has a clear contribution in motivating learners to practice the values of religious belief (*tauhid*) and *akhlakul karimah* in everyday life based on Al-Q ur'an and Hadits. They are also given an understanding of the attitude to respect the adherents other religions and their relationship with the community until it is realized unity and national unity.

In view of the increasing tendency of conflicts in communities and schools in Indonesia, the Indonesian education system is very necessary to implement educational or teaching programs that provide students with the knowledge, attitude and skills to be able to understand diversity, by adhering to religious values (*religious)* comprehensive and capable to solve the conflicts constructively through the study of conflict resolution in multicultural religious education.

RESEARCH METHOD

The researcher used qualitative ethnography research. In data collection technique used observation, which is used to extract data from data sources in the form of events, places or locations and objects and recording images. The researcher used the technique of direct observation by visiting the place or event. [23] The researcher observed the Conflict Resolution Learning Model in Multicultural-Religious Education in MAN 1 East Lampung. Here the researcher directly observed the learning activities in the madrasah that became the research site. While in the interview stage, interviews were conducted with the headmaster, vice principal of curriculum, vice principal of

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[23] Syarwani Ahmad dkk., "Desain Pembelajaran SMA Plus Negeri 2 Banyuasin III Berbasis Karakter Di Era Masyarakat Ekonomi ASEAN," *Iqra': Jurnal Kajian Ilmu Pendidikan* 2, no. 2 (2017): 403–432.

Student affairs, extracurricular supervisor and teacher of MAN 1 East Lampung. Interview conducted by holding a direct communication with the parties that can support the acquisition of data related to the problems studied in order to obtain data either orally or write on some data required.[24] The purpose of this interview was explained to the informant so there is openness, comfort, and trust to the researcher.

At this stage of the documentation, the researcher documented the results of observations in the forms of photographs and data relating to the implementation of character education. Photos were displayed in the form of the learning process.

FINDING AND DISCUSSION

Description of Student Conflict at MAN 1 East Lampung

In this case, the authors present the data obtained when conducting research in MAN 1 East Lampung. These data are forms of conflict that occurred in MAN 1 East Lampung, student conflicts and how to solve conflicts that occurred in MAN 1 East Lampung.

Forms of conflict in MAN 1 East Lampung can be described as follows:

a. Inter-Individual Conflict

That is a conflict between individuals who are in one group or who are in different groups. The conflict between individuals or more is sometimes emotional. As expressed by one of the learners is Muthoharoh, class XI IPA-2 that:

"If asked about the conflict between individuals yes a lot. Because the problem does not have to look right, so this kind of conflict is often the case when we accidentally say the

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[24] Ahmad dkk.

wrong word to others and the person does not accept. That's what often sparks a conflict between us"

It is also expressed by other foster children, namely Sri Wahyuningsih:

"The conflict is also common in me. Moreover, if I do not feel good to keep a friend who bullied it makes my heart more pain because there are friends who do not like my nature. Automatically makes me emotionally and it's like to keep angry, sometimes if my emotions are not controlled me to cry then solitary in lonely places"

These individual conflicts are common among the students in MAN 1 East Lampung because students are the age of teenagers who are still not stable to keep his emotions. But if these conflicts happen to the learners, they can handle them well, that is by helping, meaning for those who are not involved in the conflict then they help resolve the conflict.

b. A conflict of individuals within the group

Relationships between persons and groups can direct to conflict term of disagreements between two or more group members. Usually, the conflict is regarded as something to be avoided, but a new outlook of conflict as something that can be managed, because the healthy conflict can increase the productivity. No conflict is not good because it can contain creativity.

This conflict usually occurs when there is a misunderstanding of each group because each group brings different characters, different habits and different ways of speaking. Those from Sumatra prefer to be friends with Sumatran children and vice versa with children from Java. This erroneous tendency leads to small groups in which the members are composed of racial foes with a very inclusive pattern. This group will provide resistance if one of its members is at loggerheads with another group regardless of right or wrong. As expressed by Ustadz Siti Nur Hidayah,

Ustadz who teach and nurture the children in MAN 1 East Lampung, saying that:

"I myself have experienced this when I and the other ustadz meet and gather all the children, and asked about the problems that exist. When children are given time to express their problems they immediately address the issues that occur between them, but when expressing the problem they are not balanced with good emotional control, they will be a row to split each group, and fight each other for the truth that happened. insisted on making his proposal and his idea a decision that ultimately triggered the conflict ".

It is also expressed by other ustadz, namely; Ustadz Nashiruddin Baijuri M.Pdi:

"I am a day-to-day live dorm with foster children really feel themselves every problem that happened between them. Conflicts caused by regional differences are the most common, and at first foster children like to give bad names to friends who come from outside the area. After that, foster children who mocked for friends who alone can provide a defense. "

Conflict cannot be separated from one's self, therefore man himself must be smart to manage conflict well. The conflict that occurs in a person usually spread to others and negative impact. If we feel there is a conflict within us then we must be able to control emotions so as not to cause a negative impact on others. As happened in MAN 1 East Lampung that often happens is at the evaluation meeting with children and as during teaching and learning process in class. At the time of taking a decision, many who want their opinions heard and want a proposal that will be made a final decision in the meeting. When criticized for suggestions, it is not uncommon for those who accept them, and those who do not accept their suggestions are criticized for defending the proposal, and often lead to the commotion. If it is like this,

one immediately takes over the atmosphere, and takes a good middle ground, not harming one of the conflicting parties.

When the process of teaching and learning was even not much different even this time when the children more often form small groups so less than the maximum process of teaching and learning in the class so far. With such a thing, then as a teacher here train students to be skilled in managing their conflicts, among them by: introducing the substance of conflict, the factors of conflict, positive and negative aspects and more important is to build diversity inclusive, where each group are given insight into multicultural education so that children can understand, respect, appreciate the differences between them.

c. Cultural Conflict

The Indonesian nation has known the harmonious intercultural relations between different ethnic groups. But often there are still many people who do not appreciate other tribes. This is because of some things like negative stereotypes against a particular tribe. So if anyone comes from the tribe then he will easily be viewed negatively.

In MAN 1 East Lampung, ethnic diversity is not only in learners but also in teachers and education personnel. Pluralism is used as a vehicle to teach learners about the importance of understanding pluralism so that they can respect each other between different tribes. However, some students sometimes still have a negative perception of a particular tribe making it very easy to bully students. For example, some learners who come from the Javanese still have a dislike towards their friends who come from the Lampung tribe; and vice versa.

Recognizing this, teachers seek to incorporate a multicultural understanding integrated with Islamic values in every lesson they undertake. One strategy is to introduce local wisdom from various tribes so that they know the good

and positive values of other tribes. For example, an English teacher uses texts containing folklore from a particular tribe to teach English as well as introduce culture to the learners.[25] This effort is intended to minimize conflicts between students that occur because of mutual dislike with a particular tribe.

Typical Concept of Multicultural-Religious Education at MAN 1 East Lampung

MAN 1 East Lampung can be regarded as miniature Indonesia because in it there are various kinds of culture brought by the students from various regions. The diversity in MAN 1 East Lampung is the same as the diversity of the Indonesian nation. That is, in one sense this diversity can be something that is constructive or can also be something destructive. Depending on how to address the diversity. Thus, this becomes a challenge for MAN 1 East Lampung to make the diversity it has become something positive and a hallmark of MAN 1 East Lampung as a multicultural education institution (school/madrasah). Multiculturalism itself according to Head of MAN 1 East Lampung, Imam Sakroni, is the attitude or a view for a society or a community to be able to live together and mutual respect to others even though there are differences. From here then MAN 1 East Lampung felt it necessary to provide multicultural understandings for their students by holding activities that directed MAN 1 East Lampung students in order to have good values of multicultural education and religiosity.

From several informants that the author met, there is a meeting point which illustrates that in order to instill the values of multicultural and religious education in MAN 1 East

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[25] Azkia Muharom Albantani dan Ahmad Madkur, "Think Globally, Act Locally: The Strategy of Incorporating Local Wisdom in Foreign Language Teaching in Indonesia," *International Journal of Applied Linguistics and English Literature* 7, no. 2 (1 Maret 2018): 6, https://doi.org/10.7575/aiac.ijalel.v.7n.2p.1.

Lampung is based on several principles such as openness; unity in diversity; tolerance; and *Islam rahmatan lil'alamin* as a leader.

a. Openness

This principle of openness is the first step of MAN 1 East Lampung in instilling the values of multicultural education. Openness here has the meaning that MAN 1 East Lampung open itself from various parties, either openly from students from the various background of tribe, race, economy, and area of origin, as well as parties that become the partner in the development of MAN 1 East Lampung.

b. Tolerance

As mentioned above, MAN 1 East Lampung opened to anyone who wants to study at this school, beside it also opened to study with anyone. This openness ultimately made MAN 1 East Lampung has a diverse color in it. To make an example, in the aspect of the area of origin of the students, MAN 1 East Lampung has students who come from various regions, of course, each region has different tribes and cultures between one region with another region.

In the educational objective of MAN 1 East Lampung, as mentioned earlier, there appears to be one point that clearly mentions this aspect of tolerance, which is to produce qualified and pious human resources capable of competing in a global era with tolerant and moderate attitudes. In addition, it has become a necessity that this tolerance becomes a principle in the cultivation of values of multicultural education. Islam itself highly upholds the principle of tolerance. In QS. Al-Hujurat verse 13 for example, in the verse of His word, Allah

SWT clearly states that He has created man in tribes and nations. Not only does it stop there, but God also affirms in these differences so that people can know each other (*lita'arafu*).

From this, one can understand that this principle of tolerance, that is, to be able to respect and respect the differences around them and respond with positive responses is essential to be developed, especially in a heterogeneous community.

Tolerance in MAN 1 East Lampung interpreted as mutual respect, mutual respect, and not congenial to parties that are not dominant. That is, not because a group seems to be more dominant than other groups, making this dominant group applying its values to other groups in terms of less quantity, which does not rule out the possibility of having different values.

c. Unity in Diversity

The principle of the future of multicultural education values is *unity in diversity*. This is important, considering the negative impact of the many differences that are not addressed wisely.

United in this distinction does not contain the meaning of making different colors into one color. But, how to make the various colors that can co-exist with each other. This is what is trying to be developed in MAN 1 East Lampung, that is how to get students from various regions, with a background of Islamic belief (NU, Muhammadyah, etc.) and different culture can coexist in harmony.

This school held the principle of *unity in diversity* in order to realize a harmonious and peaceful life in the diversity, while still appreciating all kinds of differences brought by the students who come from various regions

and various backgrounds that exist. Not by harmonizing the differences that exist.

d. Islam *Rahmatan Lil Alamin as Leader*

The cultivation of the values of multicultural education in MAN 1 East Lampung still emphasizes Islam as a foothold in instilling an understanding of plurality, which in addition to the printing of good Muslim cadres, but also as Muslims who can live together with others.

The use of Islamic teachings or values as a foundation for the cultivation of the values of multicultural education in MAN 1 East Lampung is a natural thing. In addition to the fact that this educational institution has the Islamic identity, in Islam itself, there are principles of multicultural education such as openness, tolerance, and unity in difference.

Islamic values taught in MAN 1 East Lampung are Islamic values that are *rahmatan lil'alamin,* that is Islam that gives benefit to everyone. As for the addition of the attributes of *rahmatan lil'alamin,* this is very important. Because somehow now in some places, Islam is shown in its harsh, extreme and intolerant faces. Meanwhile, Islam which is to be developed in MAN 1 East Lampung is not Islam like that, which is hard, extreme and tolerant. It is a gentle, open and tolerant Islam, which truly brings grace to the universe.

Moreover, the Islamic principle of *rahmatan lil'alamin* as the *leader* is intended that every action is always based on Islamic values that can provide benefits not only to Muslims but to all humans, even to all nature.

Of the four principles, MAN 1 East Lampung cultivates the values of its multicultural education for the students where the principle of one another will be very

closely linked. For example, the first principle, namely openness. When MAN 1 East Lampung has entrusted itself as a madrasah open to anyone who wanted to learn in it, it also included open up for anyone who wants to teach in it in the form of cooperation. In the same time, MAN 1 East Lampung also like to tap difference as wide as possible. With the many differences that enter in, MAN 1 East Lampung, hold on to the next principle, namely tolerance.

Then, if this tolerance has become one of the basic principles that exist in MAN 1 East Lampung. then *unity in diversity* will be achieved. That is unity in distinction, unity which does not necessarily exhaust all kinds of differences. But the unity that still let every component in it still has its own characteristics as one form of wealth owned.

The last is the Islamic principle of *rahmatan lil'alamin* as the *leader,* that is put forward the values of Islam is friendly, which becomes a grace for the universe in self-development as Muslims, citizens of Indonesia and citizens of the world.

Implementation of Conflict Resolution Learning in Multicultural-Religious Education in MAN 1 East Lampung

MAN 1 East Lampung until now does not have a special curriculum designed based on the values of multicultural education. However, it does not mean MAN 1 East Lampung still strives to instill the values of multicultural education for its students. From some informants that I have met, at least the authors found a general pattern of activities implemented in order to instill the values of multicultural education in MAN 1 East Lampung, which is related to teaching multicultural knowledge (*multicultural knowing*) and fostering a sense of multicultural (*multicultural feeling*). The first pattern is more to

planting the knowledge of the values contained in multicultural education, while the second is more than just knowing, but how to make the students really have a deep sense of the surrounding multicultural reality.

In relation to religious education, researchers also conducted interviews with three existing teachers of Islamic education (Pendidikan Agama Islam/PAI). They argued the following:

> *"....... we make the planning according to the chapter/title to be conveyed, and also gives freedom to the non-Muslim students, meaning that she can participate in the class on condition not to disturb others (as a passive participant), or out of class and directed to the library to learn ...... "*

> *"......... in PAI learning that students other than Muslims made Lesson plan in accordance with the material to be submitted, and give freedom for non-Muslim students to follow or be outside the class ......"*

> *"....... make the RPP in accordance with the material presented and also in accordance with the existing curriculum and the non-Muslim students, because this school is a public school, not a school characterized by Islam, yes we give the students the opportunity to participate in learning or out to the library, especially in the last hour .... "*

All the PAI teachers made learning planning in accordance with the material to be delivered and in accordance with the curriculum used, so that later what will be the goal of learning can be achieved. And for non-Muslim students, given the freedom to follow existing lessons provided they do not interfere with others (as passive participants) or leave the class and are directed to study in the library. The application of religious multicultural education in PAI subjects is considered very appropriate because one of the themes strategies in

multicultural education is the theme of divinity. [26]   A https://translate.googleusercontent.com/translate_f   -_ftn22theme that will closely relate the learners with their Lord.

CONCLUSION

Based on the results of research and discussion at MAN 1 East Lampung some conclusions were made as follows:

1. MAN 1 East Lampung as a social subsystem was not free from conflict between its citizens, especially the conflicts experienced by students. Conflict of students occurred in the form of interpersonal conflict and intergroup.

2. MAN 1 East Lampung in instilled the values of multicultural education based on several principles. First, the principle of openness. Second*,* the principle of tolerance, the attitude of mutual respect, mutual respect for various forms of difference, as well as not arbitrary to parties that are not dominant. Third*,* unity in diversity, and fourth*,* Islam *rahmatan lil'amalin* as the leader. This principle emphasizes to base all forms of activities with Islamic values that can provide benefits not only to Muslims but to all humans, even to all nature.

3. The teaching of conflict resolution, especially in multicultural-religious education, is carried out through self-directed tasks and through discussion of groups. The first step of the teacher is the making of the lesson plan (RPP), followed by implementation and end with evaluation. In the planning stage, the teacher designs the lessons that are poured into the lesson plan based on Curriculum 2013 and refers to the vision of the

[26] Apri Wahyudi dan Elhefni, "STRATEGI PENGEMBANGAN PENDIDIKAN MULTIKULTUTRAL DI INDONESIA," *Elementary: Jurnal Ilmiah Pendidikan Dasar* 3, no. 1 (2017): 56.

madrasah. In the implementation phase of learning is carried out with the steps of the *first* , namely the identification stage (extracting the initial concept of students through question and answer and provide examples of problems to show students what and how to find the problem) , the *second* is exploration (gathering available facts from various sources to support problem solving to be discussed) , all the three explanations (teachers guiding students to test hypotheses that have been formulated based on facts available) , four conflict negotiations (guiding and supervising students in discussing and test the hypothesis of the issues discussed), and the fifth is conflict resolution (definitively defining the decisions taken with regard to the issues discussed). Furthermore, the evaluation stage of learning outcomes is done by two things, namely through questions (tests) and through the checklist of observation sheets. Assessment includes three domains namely; cognitive, affective, and psychomotor.

4. Impact The learning of conflict resolution based on multicultural-religious education taught in MAN 1 East Lampung is quite effective in improving students' knowledge and attitude about conflict resolution especially related to skill in resolving conflicts. Students have a critical understanding and change of paradigm about peaceful, democratic, and constructive conflict resolution. Students have a good multicultural-religious knowing and multicultural-religious feelings, characterized by the absence of physical conflicts that have occurred in MAN 1 East Lampung.

The research we have done was still limited to determine the effectiveness of the implementation of a model and in particular, its impact on students' attitudes, knowledge, and

skills on conflict resolution observed through observation and written tests in *madrasah*. This study does not examine the extent to which the Conflict Resolution Teaching Model has a positive impact on reducing the number of conflicts in madrasah and communities. The next researcher can examine this, by implementing long-term models and continuous observations.

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