

## **Analysis of Multicultural Islamic Religious Education Learning: Case Study at State Elementary School (SDN) of 01 Sidoarjo, Way Kanan Regency**

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### **Abstract**

The purpose of this study includes how the application and its effect on learning through the application of strategies and concepts of learning Islamic religious education based on the utilization of ethnic, cultural and religious diversity that exists in society. The methods used to collect data in this study were observation, interviews and documentation through a case study approach, deductive and inductive in analyzing the data that had been obtained and using qualitative descriptive analysis. The object of this research is class V.A students in the even semester of the 2020/2021 school year. It can be concluded that multicultural-based Islamic Religious Education learning has a high influence on multicultural understanding for students

## **INTRODUCTION**

Indonesia is one of the largest multicultural countries in the world. This can be seen from the socio-cultural, religious and geographical conditions that are so diverse and broad. It is an undeniable fact that the Indonesian nation-state which consists of various ethnic, cultural and religious groups is referred to as a society *multicultural* (Ali & Noor, 2019). This diversity is a potential as well as a challenge, because it can lead to various problems like what this nation is currently facing, such as student brawls, clashes between residents, street demonstrations, thuggery, political feuds, violence, separatism, environmental destruction, and loss of humanity. respecting the rights of others which is a real form of multiculturalism.

One factor that is believed by society in maintaining human survival is education (Alpian et al., 2019). It is education that is able to stimulate social change towards the formation of a condition of society that aspires to achieve the advancement of civilization. This is because education is a very important solution and cannot be separated from life.

Both in family life, as well as in the life of the nation and state, the advancement of a nation is largely determined by the progress and decline of that country's education.

Every activity, regardless of its form and type, consciously or unconsciously, is always expected to achieve the goal to be achieved. However everything or effort that has no purpose will not have any meaning. Thus, the goal is a very determining factor. Education as a form of human activity in life also places goals as something to be achieved, both the goals formulated are abstract in nature to the formulas that are formed specifically to facilitate the achievement of higher goals. Likewise education is guidance for human development towards certain ideals, so what is the main problem for education is the direction and goals to be achieved. Furthermore, the goals of education determined by the state are a mutual agreement that should be respected. As an agreement, the purpose of education is not a dogma that does not change, but rather a benchmark that continues to move forward to further refine efforts to liberate its citizens (Thohiri & Faiqotunnisa, 2021).

The government has a new law on national education, namely Law No. 20 of 2003 (Hakim, 2016). With all the positive things promised by the law, it's a shame that the regulation regarding the close relationship between culture and education is not highlighted in the law. According to Tilaar in Mulyono (2019) cultural values in Article 4 Paragraph 1 are very little mentioned even though these values are very important as one of the principles of implementing education which must pay attention to cultural values and national pluralism.

Education in Indonesia in general is often claimed to be less able to respond to challenges, changes, and demands of society *out-put* lacks real readiness for professional interests and also development for scientific disciplines (Suroto, 2013). Education, which should have a dynamic, creative character, has been ensnared by pseudo-emotional interests. Many loads that are momentary in nature have been bound in such a way as to become the core that must be worked on. So it is only natural that sharp criticism hit the world of education in general, because to this day it is felt that education is always preoccupied with very superficial technical issues, such as educational practices that expect graduates to be capable of real production, ready to use, in accordance with industrial developments, and such without considering more educational activities *essential* and *substantial*.

Religious teaching is related to the educational process in formal and non-formal educational institutions. Religious teaching has clearly been regulated in Law no. 20 of 2003 concerning the National Education System. Article 12 paragraph (1a) clearly states that religious teaching (in the law it is stated that religious education) must be given in all educational units, both formal and non-formal (Lutfiyana et al., 2021). Even in the implementation of education in foreign schools must provide religious lessons from teachers who are of the same religion as students (Yanti & Nursyamsi, 2020).

Religious teaching as a form of culture must of course be in line with religious education in a society. Both recognize the hegemony of religious values in life together. If religious lessons are emphasized on normative, procedural, objective forms in the implementation of certain religious teachings and values, then religious education is *very inclusive* very even *substantive*.

In general, Islamic religious education is a subject that is developed from the basic teachings contained in Islam. These teachings are found in the Koran and al-Hadith. For the purposes of education, both formal and non-formal, through the process of *ijtihad*, the scholars develop Islamic religious education materials at a more detailed level. Islamic religious education subjects do not only lead students to master various Islamic teachings. But the most important thing is how students can practice these teachings in everyday life. Islamic religious education subjects emphasize the integrity and integration between the cognitive, affective and psychomotor domains. This goal is actually the main mission of the Prophet Muhammad SAW (Isaac, 2021). Thus moral education is the soul of Islamic religious education. Achieving noble morals is the true purpose of education.

What we have witnessed so far, whether due to the failure of individual formation or due to other reasons, values that have social implications in Qodry Azizy's terms are called social morality or social ethics or moral crisis, almost never get serious attention. Even though the most important emphasis of Islamic teachings is basically the relationship between fellow human beings (*mu'amalah bayna al-nas*) which is loaded with values related to social morality (Azhar, 2022).

At present the development of learning modules for Islamic Religious Education in Elementary Schools (SD) is considered to be incompatible and in line with the objectives to be achieved by the subject of Islamic religious education itself. The reality is that there are still many students who are not happy with Islamic religious education lessons, they feel bored and bored with Islamic religious education because the methods used are not able to

provide a very meaningful color for students. To improve education, we must first know how humans learn and how to teach it. Both of these activities are in the framework of understanding how humans construct their knowledge about objects and events encountered during their lives. Humans will look for and use things or tools that can help understand their experiences.

In order to function and realize this, we need a method that is systematic, planned, based on an interdisciplinary approach, and synthesizing Islamic education with disciplines or other paradigm concepts. Because the development of society is increasingly complex and of course it will direct the potential that exists in humans quickly based on the experiences gained from the social complexity of society itself.

Based on the problems above, in this study the title Analysis of Module Learning Models for Multicultural-Based Islamic Religious Education Lessons for Class V SDN 01 Sidoarjo Way Kanan Academic Year 2020/2021. How does the module learning model for Multicultural-Based Islamic Religious Education offer an alternative through the application of strategies and concepts for learning Islamic religious education based on the utilization of ethnic, cultural and religious diversity in society.

## **METHOD**

In this study, several methods of approach that researchers use are *Field research*. In this field approach, the researcher directly conducts research at the location that will be the target of research by going directly to the location that will be the object of research to obtain data about the brief history of SDN. 01 Sidoarjo Way Kanan, teacher data, student data, learning processes and so on.

The data in this study is divided into two, namely qualitative and quantitative. Qualitative data consists of outcome data: literature review, interviews with teachers and students, observations of the implementation of Islamic Religious Education (PAI) learning, qualitative input of expert validators, learning barriers, student reflections and action plans, and qualitative responses from teachers and students to implementation of learning models. Quantitative data is in the form of PAI expert validation data on learning models, Lesson Plans (RPP), teaching materials, learning media, assessment instruments. In addition, quantitative data comes from the results of measuring students' attitudes before and after learning, and assessing the implementation of learning.

The data collection techniques used in this study included interviews, observations, questionnaires, and reflection sheets and action plans mainly used to obtain information

about the practice of PAI learning in SDN. 01 Sidoarjo Way Kanan that has happened so far and assesses the practicality of the learning model. Then the analysis technique for the qualitative data that has been collected is carried out using descriptive qualitative analysis through three stages: data condensation, display data, and inference (Majid, 2017).

As for quantitative data, which is used to assess the validity, practicality and effectiveness of learning model products, analyzed using quantitative analysis. The validity of the research data is sought in a number of ways. First, through the design of standardized data acquisition instruments. Second, data collection is attempted in natural circumstances or settings, without pressure on the parties involved in data collection, such as students or teachers. Third, the collected data is checked again by comparing data from different sources, for example, checking quantitative data with qualitative data, or with the results of observations or interviews.

## **FINDINGS AND DISCUSSION**

### **Learning**

The opinion of Education Experts related to Learning is teaching students to use educational principles and learning theory, which are the main determinants of educational success (Elhami & Syahid (2018). Learning is a two-way communication process, teaching is carried out by the teacher as an educator, while learning is carried out by students or students.

Meanwhile, according to Corey in Aziza and Yunus, learning is a process in which a person's environment is deliberately managed to allow him to participate in certain behaviors under special conditions or produce responses to certain situations, learning is a special subset of education (Aziza & Yunus, 2021).

In order to increase the innovativeness and creativity of students, an educator must be more proficient in presenting learning material, so that a teacher's learning methods and models must be varied. So that with varied learning, it can make students feel happy and comfortable in learning and not easily feel bored. So that the hope to get good learning achievement will be realized. In connection with the learning applied by educators, namely learning Islamic Religious Education based on multiculturalism, it is very appropriate in order to shape the character of students and stimulate the enthusiasm for learning of students, one of the objectives of learning Islamic Religious Education based on multiculturalism is to open the horizons or perspectives of students to better understand

the reality of multiculturalism in this nation. That this nation is a multicultural nation both ethnically, culturally and religiously.

Learning that is carried out professionally by educators, accompanied by students who are serious about learning will complete it more quickly, whereas students who are lazy or less creative in learning are likely to be left behind by the others. Besides that, the learning objectives also provide opportunities for students to get to know more about the learning process that will be carried out (personal communication, Basri, April 5 2021).

Accuracy in choosing a learning model will greatly affect the teaching and learning process that will be conveyed by each teacher, the expertise of a teacher in teaching and in using learning models will also affect the increase in learning achievement for students.

Departing from past experience, learning accompanied by varied learning styles is very appropriate to improve student learning achievement, the majority of students feel motivated and happy in the learning process, so students don't get bored easily. Even though there will still be students who don't like it, the percentage is small when compared to those who are happy with learning that uses various models or styles (Personal Communication, Hartini, April 5 2021).

### **Islamic religious education**

Referring to the opinions of Muhaimin and Mujib quoted in his book Heri Gunawan that the term education in Islam is often expressed in the *formal-tarbiyah*, *al-ta'lim*, *al-ta'dib in al-riyadlob*. Each of these terms has a different meaning, due to differences in the context of the sentences (*al-syiaq al-kalam*), although in certain cases it has the same meaning (Gunawan, 2012). Islamic Religious Education is a conscious and planned effort in preparing students to know, understand, live, have faith, be pious, have noble character, practice the teachings of Islam from the main source of the holy book al-Qur'an and al-hadith through guidance, teaching, practice, as well as the use of experience (Sinaga, 2017). Another opinion says Islamic education means an education system that can provide a person's ability to lead his life in accordance with Islamic ideals and values that have animates and colors his personality. Subhan, 2013).

Based on the quote above, it can be understood that the purpose of Islamic religious education is the same as the purpose of human creation, namely to serve Allah SWT truly, or in other words to form people who are pious, virtuous, and understand, believe, and practice the teachings - religious teachings, which according to the term is called the formation of Muslim personality.

## **Multicultural Islamic Religious Education**

Multicultural-based Islamic Religious Education learning is not the only learning model, but there are many learning models that can increase students' enthusiasm for learning, and all of them are good although of course there are advantages and disadvantages. But in this case, according to educators learning Islamic Religious Education based on multiculturalism is very appropriate to provide students with an understanding of multicultural understanding through Islamic Religious Education lessons, with Islamic concepts that explain Islam. *rahmatallil alamin*. This reflects that Islam is not only for Muslims who can enjoy it, but all of nature including humans themselves without any partition between Islam and non-Islam in social affairs. *hablu minannas*).

This is also supported, among others, by the existence of ethnic, cultural and religious diversity in our beloved country, Indonesia. Solutions to this fact must be sought so that ethnic, cultural and religious conflicts do not occur, one of which is by using multicultural understanding in various ways. Included in the learning process in elementary school, which is the basis of education, so it is hoped that when it reaches elementary school, it is expected that until adulthood the participants concerned will still be able to acknowledge that our nation, Indonesia, is a multicultural nation. (Darmayanti & Wibowo, 2014).

Multicultural-based Islamic Religious Education must indeed be given to children of basic education age such as MI/SD and MTs/SMP. At this time the mindset of children has not been much contaminated with negative understandings, children are still clean of negative stains, so it is very appropriate if an understanding of multiculturalism is conveyed to students who incidentally are still in basic education.

From an early age students must be familiar with the understanding of multiculturalism, that the Indonesian nation is a big nation, a nation that is very plural in terms of ethnicity, culture and religion, and is even very well-known as an eastern nation that is very polite with civilization, a nation that smiles a lot. To create a nation that is conducive, free from ethnic, cultural and religious conflicts, of course there must be the best solution in the world of education, one of which is through the lessons of Islamic Religious Education which have multicultural values, that Islam was brought down to this earth as *arrahmatat lil'alamin*, not *arrahmatat lil'islami*; but more on the grace for the whole world, not looking only at Islam, but on the whole world regardless of ethnicity, culture and religion, all will get their grace from the religion of Islam itself.



In other words, multicultural values must be given from an early age when students are in elementary school, so that it is hoped that later in middle school students will understand the meaning of multiculturalism, and students are aware that in the Unitary State of the Republic of Indonesia (NKRI) the people we love are of various ethnicities, diverse cultures including religions, there are Hinduism, Buddhism, Protestant Christianity, Catholic Christianity, Islam and Confucianism. And students understand that this difference is *sunnatullah*, which cannot be denied its existence. (Personal communication, Basri, 2021)

There are small conflicts that occur in society, such as student brawls, misinterpretation of the meaning of *jihad*, cases of inter-ethnic fights, one of the main causes, because they do not yet understand the meaning of multiculturalism that exists in the Indonesian nation that we love so much. It is undeniable that our nation consists of many ethnic groups, cultures and religions, which must always sit together and side by side.

The approach through Islamic Religious Education with a multicultural perspective is a very appropriate choice, although it is still very unfortunate because the face-to-face hours of Islamic Religious Education material taught in basic education are very minimal, namely only 2 face-to-face hours, compared to math lessons, for example, the time allocated 4 hours face-to-face, if this is juxtaposed with the goals of national education, one of which requires students to have good morals and character and be independent, then this is very inappropriate.

It is very ironic if 2 hours face to face, expecting children to become children with good morals, if you look at the old history of Islamic Religious Education in the past, precisely in the New Order era, Islamic Religious Education was written in student report cards in the first order, and if the value of Education The Islamic religion, the report card is red, it is certain that the child does not go to class. whereas now religious education writing on students' report cards is at the bottom, and ironically Islamic Religious Education has a low score, students can still go up a grade. It's ironic, it's not surprising that I think that the moral values of past participants will be better when compared to the moral values of current students (Personal communication, Basri, 2021).

## **CONCLUSION**

After carrying out research data collection, summarizing research data, presenting then the researcher concludes from this research based on the formulation of the problem



and answering the objectives of this study, it can be concluded that this research is learning Multicultural-based Islamic Religious Education can improve student achievement in class V.A. SDN 01 Sidoarjo Way Kanan, and in general the learning of Multicultural-based Islamic Religious Education can be used as a reference as a medium to improve student achievement, especially in Islamic Religious Education lessons at other elementary schools.

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