Internalization of Multicultural Islamic Education Values In High School Students

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ABSTRACT. This study aims to analyze the Hinai Sub-District Junior High School program in internalizing the values of multicultural Islamic education, to analyze the application of Hinai Sub-District Middle School activities in internalizing the values of multicultural Islamic education, and to analyze the obstacles and supporters in internalizing the values of multicultural Islamic education in Middle Schools throughout the Sub-District. humiliate. This study uses a qualitative research method with a phenomenological approach. The sources of information for this research were Islamic and Christian religious education teachers, civics teachers, school principals, and students. Data collection techniques were collected through interviews, observation, and document studies. Data analysis techniques were carried out using data collection, data reduction, data presentation, and inference. The findings in this study indicate that there are school programs that internalize the values of multicultural Islamic education, including learning process programs, extracurricular programs, school environments, and school rules and regulations. Internalization of the values of multicultural Islamic education is applied in various activities in schools such as teacher activities in teaching, habituation activities, exemplary teachers, activities to read the Koran and pray before learning, prayer, infaq, Ramadan activities, the celebration of Islamic holidays, and mutual cooperation and social service activities.

Keywords: *Internalization of Values, Multicultural, Islamic Education*

INTRODUCTION

Indonesia is a country that has various ethnic groups and is known as multicultural. It must be able to instill high values of tolerance to maintain national unity. (Butet, Saryono, & Dermawan, 2018; Ibrahim, 2013; Manfaat, 2013) said that multicultural education is education about cultural diversity. This means that multicultural education is a process of developing all human potential that respects plurality and heterogeneity due to cultural, ethnic, ethnic and religious (religious) diversity (K. Anwar, 2021; Jayadi, Abduh, & Basri, 2022). Multicultural education emphasizes a philosophy of cultural pluralism into an education system based on the principles of equality, mutual respect and acceptance and understanding and a moral commitment to social justice. Multicultural education is actually an actualization of a caring and understanding attitude (difference) or the politics of recognition, the politics of recognition of people from minority groups (Ma`arif & Arifin, 2022; Mumtahanah, 2020; Syafe'i, 2017).

Islamic teachings as a system that is believed by its adherents to have essential and absolute values which are used as guidelines in various aspects of life including aspects of education and diversity in it which are very important for humans (Safi'i & Ikmal, 2020). The existence of Islamic

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religious teachings not only brings grace and favors to all human beings, but also to all other creatures (Baidhawy, 2005). It is this loving principle of Islamic teachings that makes Islam appear as a universal religion. Universal is what makes Islam accepted by all walks of life. Islam respects diversity or culture in society that does not conflict with the teachings of Islam itself (Yusuf, 2019).

Based on the basic view that attitudes of indifference and non-recognition are not only rooted in racial structure inequality, but the paradigm of multicultural education includes subjects regarding injustice, poverty, oppression and backwardness of minority groups in various fields: social, cultural, economic, educational , and so forth (Nakaya, 2018). The purpose of Islamic education is not limited to filling students' minds with knowledge and subject matter, but cleaning their souls which must be filled with good morals and values and conditioned so that they are used to living a good life. (Kartiko, Zuana, Sirojuddin, Rofiq, & Maarif, 2020) This is in accordance with the goals of multicultural education, namely to create a harmonious life in a pluralistic society. Multicultural Islamic education is essentially an education that places multiculturalism as one of the visions of education with main characters that are inclusive, egalitarian, and humanist, but remain firm on spiritual and divine values based on the Qur'an and al-Sunnah (Mustafida, 2019).

Based on the above understanding, it can be understood that multicultural Islamic education is education that places diversity as educational values based on Islamic teachings. This education will have an impact on students to understand the diversity that exists in the environment around them (Halim, 2022). So that later students will have an Islamic character in understanding the plurality or diversity around them and finally students will respect and tolerate the culture and religion in their environment. The importance of the values of multicultural Islamic education is taught to students in the form of programs or school activities in applying these values so that students can more easily understand and apply them to their lives (Masitah, Kartiko, & ..., 2022).

(Akhmad Sirojuddin*1, Andika Aprilianto*2, 2021) School is a place for education, both general and religious education in educating children by instilling knowledge and morals. The school is also a place for the formal teaching and learning process of Islamic teachings which has classes and a curriculum in a classical form. Junior High School (SMP) is the level of junior secondary education in formal education in Indonesia which is equivalent to Madrasah Tsanawiyah (MTs). The management of the school is carried out by the Ministry of Education, Culture, Research and Technology. Grade level in the travel time for three years. In junior high school (SMP) also studied Islamic religious subjects and other religious studies, so that in junior high school (SMP) there are various religions embraced by students. In addition, other sciences are also studied.

Hinai District is one of the Districts in the Langkat Regency government area and Hinai District has 3 (three) Junior High Schools (SMP). The Junior High School (SMP) in Hinai District has a background of school members who come from various ethnic groups, both educators and students, such as Malay, Batak, Karo, Javanese, Acehnese and Minang ethnic groups as well as various religions. Therefore, educators carry out guidance, information, and direction to participants in Islamic education for students who have various cultures and cultures. Islamic educational activities remain as a foundation in respecting and tolerant in understanding the culture and culture of students, so that Islam can easily enter cultural joints without eliminating spiritual values in religion (Indawati, Kartiko, Suyitno, Sirojuddin, & Fuad, 2022).

The goal of multicultural education is in line with education in general, namely to create a generation that does not only have adequate cognitive knowledge or good (affective) attitudes and life skills that can save their lives. However, multicultural education also functions as an inculcation of understanding in students so that they are able to live in a more plural and universal atmosphere (Kadir et al., 2019). From the objectives of multicultural education above, it can be understood that the purpose of multicultural education is to create generations who have attitudes, thoughts and life skills in dealing with the diversity that surrounds them. Because every society has different tribes, customs and religions, a multicultural understanding of a plural society is needed.

Multicultural Islamic education in junior high schools (SMP) can also be seen in school activities and programs which are carried out systematically and planned in the form of intracurricular and extracurricular activities for students in developing attitudes and abilities that can be practiced in their lives. As for intracurricular activities in multicultural students such as seating positions that mingle with each other, the formation of discussion groups and study groups regardless of ethnicity and race in their formation, so that students can mingle with each other. In the learning process, educators do not view students as coming from ethnicity and race in learning activities so that they indirectly provide teaching and instill in students an attitude of respect, respect and tolerance in students' daily interactions.

With regard to the above, Hinai District 2 and State 3 Junior High Schools (SMP) are known as schools that have multicultural characteristics, both in terms of the origin of the educators and students, the occupation of students' parents, social status, religion, and ethnicity, so that the principles in the life of people of various ethnicities, cultures and races become one within the framework of diversity. The principles in question are democracy, fairness, non-discrimination, upholding human rights, religious values, cultural values, and national pluralism. This is where the role and function of schools, in this case educators, is in guiding and fostering students in carrying out Islamic education with a multicultural approach, so that after studying at school students can appreciate, respect, and be tolerant of religion in society. Culture and customs can run on the basis of the values of Islamic teachings in everyday life.

Based on the above, the researcher is interested in conducting research with the title: "Internalization of the Values of Multicultural Islamic Education in Students in Junior High Schools (SMP) in Hinai District, Langkat Regency."

METHOD

This type of research is qualitative research (qualitative research). Qualitative research is research that aims to describe and analyze phenomena, events, social activities, attitudes, beliefs, perceptions, thoughts of a person individually or in groups (Amelia, Aprilianto, Supriatna, Rusydi, & Zahari, 2022)In this study, researchers used research methods (field research) (Moleong, j, 2006), namely research by direct observation of research objects (directly involved in the field), in order to obtain information about the problems discussed. The field in this study was a junior high school (SMP) in Hinai District, Langkat Regency.

This study uses a qualitative phenomenological approach, namely research that intends to understand what phenomena are experienced by research subjects such as behavior, perceptions of motivation, actions, and others. Holistically and descriptively in the form of words and language in special natural contexts and by utilizing various scientific methods (M. A. M. ` arif A. Kartiko, 2018). Descriptive research, researchers want to describe a particular phenomenon or characteristic, not to find or explain the relationship between variables.

In this study using primary data and secondary data. Primary data is data that is directly obtained by researchers during research or in progress (Sugiyono, 2017), while primary data is collected directly from the object being studied and it is this data that is used as the main data in research. Thus the primary data sources in this study were obtained from school principals, teachers, and Hinai Junior High School (SMP) students who were selected as research informants. Secondary data is a data source that does not directly provide data to data collectors (S. Anwar, 2011)Secondary data is used as a support for primary data. Secondary data is a source that does not directly provide data to data collectors. This data is obtained from documentation belonging to junior high schools (SMP) throughout Hinai District, Langkat Regency which has something to do with the topic being researched.

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RESULT AND DISCUSSION

School Programs in Internalizing the Values of Multicultural Islamic Education in Junior High Schools (SMP) throughout Hinai District.

Implementation of Programs for Internalizing the Values of Multicultural Islamic Education at SMP Negeri 2 Hinai

Program for Internalizing Islamic Education Values in the Learning Process

Each school has programs and policies in learning activities and instills the values of multicultural Islamic education in the learning process in the classroom and outside of learning with the aim of instilling the values of diversity in students, so that they will understand the differences and diversity of the surrounding community. The results of the researchers' observations, the researchers found several school programs in internalizing multicultural values in teacher learning using learning methods that combined all students without differentiating ethnicity, seated students randomly, and extracurricular activities such as scouts every Saturday, dance on Thursday, and Spirits on Friday.

Program for Internalizing Islamic Education Values in Extracurricular Activities

Extracurricular activities are efforts to strengthen and enrich values and norms as well as develop the personality, talents and interests of religious education students which are carried out outside of intracurricular hours in face-to-face or non-face-to-face forms. From the results of the researchers' observations, the extracurricular activities in SMP Negeri 2 Hinai are: 1) Scout activities are held on Saturday. 2) Dance activities are held on Wednesdays. 3) Pencak Silat activities are held on Tuesday. 4) Islamic Spiritual Activities (Rohis) are held on Fridays. The extracurricular activities above will foster the values of diversity in students. Extracurricular activities will add to and foster students to have skills and broaden their horizons.

Program for Internalizing Islamic Educational Values in the School Environment.

Multicultural education is an insight and attitude towards cultural pluralism both from ethnic backgrounds, religious backgrounds, professional or occupational backgrounds, different regional backgrounds but still upholds an attitude of tolerance.

Program for Internalizing Islamic Education Values in School Rules and Regulations

Discipline and school rules are made to create a safe and orderly school atmosphere so that negative incidents will be avoided. Every school must have a code of conduct that must be obeyed by all its members.

The existence of multicultural education programs at Hinai 2 Public Middle School will have a positive impact on internalizing multicultural values in students both at school and outside. The importance of the role of schools in making policies related to diversity, so that programs that have been created and implemented properly for all school members. With these programs the school community has an attitude of tolerance and harmony in the school environment.

Implementation of Programs for Internalizing the Values of Multicultural Islamic Education at SMP Negeri 3 Hinai

From the observations of researchers at Hinai 3 Public Middle School, there are several school programs in internalizing the values of multicultural Islamic education such as in the learning process where students sit randomly, extracurricular activities such as regional dance, scouts, and Rohis, as well as the school environment in appreciating cultural, ethnic and religious diversity of the school community.

Principals provide an understanding regarding multicultural education in the schools they lead, the implementation of multicultural education has been going well, this can be seen from the

awareness of all school members regarding the diversity that exists in SMP Negeri 3 Hinai schools, which come from various ethnicities, religions and cultures so that it takes an attitude of tolerance among school members towards a tolerant school without discriminating against one another.

Barriers and Supporting Factors in Internalizing the Values of Multicultural Islamic Education at SMP Negeri 2 Hinai

Obstacles in Internalizing the Values of Multicultural Islamic Education at SMP Negeri 2 Hinai.

Based on observations made at Hinai 2 Public Middle School in internalizing the values of multicultural Islamic education, there are several obstacles that can hinder the implementation of multicultural values such as student personality, less in-depth religious lessons, and lack of media and posters related to diversity and supporting factors such as places of worship, school activities and school rules. As for these obstacles such as the personality of students and the lack of hours of religious lessons. However, schools have supporting factors in carrying out school programs related to multicultural education such as school rules and school activities that support multicultural education. The obstacles in Internalizing the Values of Multicultural Islamic Education include the following:

Student Personality: The environment in schools certainly cannot be separated from the role of the teachers. A good teacher should be able to get to know the personality of students who can later help to see the character of these students. Lack of Deep Religious Learning: The lack of depth in religious learning in schools is due to the lack of hours of Islamic study in the learning process which is often complained of by students who want to understand religion more deeply. Lack of Media and Posters related to Diversity: One of the inhibiting factors in internalizing the values of multicultural Islamic education is the lack of media that supports the implementation of multicultural education, this is also in accordance with the data obtained through observation. The deficiencies in question include the lack of media that can be used to teach about diversity, for example media that can be used to teach about other cultures.

Supporting Factors in Internalizing the Values of Multicultural Islamic Education at SMP Negeri 2 Hinai. Based on observations and interviews conducted with informants, in the application of multicultural education, there are several factors that support religious education teachers in implementing multicultural Islamic education. These supporting factors include the following:

Places of Worship Facilities: For Muslim students, a mushalla is provided to carry out worship such as prayer and other Muslim religious activities. Meanwhile, non-Muslim places of worship use classrooms due to the limited consideration of students. However, even though there are differences, this does not make one party feel marginalized because everything has been adjusted according to their number capacity.

School Rules and Regulations: Enforcement of rules in schools that require students to comply with school rules. When you hear the word discipline, what comes to your mind is an attempt to insulate, guard and restrain, even though this is not the case. Enforcing discipline besides educating, can also make students know and be able to distinguish between things that should be done and what should not be done. School Activities: Activities at SMP Negeri 2 Hinai provide multicultural understanding to students both in intra-curricular and extra-curricular activities. In learning the teacher can instill an attitude of tolerance in subject matter, an attitude of respect for opinions during discussions, and mingling seats is one of the activities of multicultural education.

Conditions of Heterogeneous Ethnic Background of Students: The condition of students' heterogeneous ethnic background is a school culture that can have an influence on the life of the school community, both positive and negative influences as the characteristics of the culture. A positive and strong culture has strength and becomes an asset in conducting multicultural education that pays attention to the dimensions of students' spiritual intelligence and improvement of

conditions so that they can be more conducive to the growth and development of this intelligence. Meanwhile, negative culture is a culture that is anarchist, negative, toxic, biased, and dominative

Discussion

Multicultural education is something that must be instilled at all levels of education. Due to a paradigm and method to control the potential for ethnic, religious and racial diversity. This is expected to be able to minimize sara conflicts in Indonesia, bearing in mind that in the last 2 decades there have been many conflict dynamics based on ethnicity, religion and race and besides that several regional head elections are very thick with elements of identity politics. Multicultural education can be used as the front guard in responding to the adverse effects of globalization by encouraging and highlighting local cultures that are characteristic of the Indonesian state.

Aung San Suu Kyi said "Precisely because of the world's cultural diversity, it is imperative for all nations and peoples to reach an agreement on fundamental human values that will act as a unifying factor for humanity." Multicultural education requires a framework and blueprint that becomes a solid foundation in theory and practice. The main changes that should be put forward relate to the transformation from recognition of equality to upholding justice. Equal rights between all human beings is indeed a necessity in life, but in equality there may still be the possibility of inequality of opportunity forming, so that it is the difference in opportunity that gives birth to injustice everywhere. where, oppression and those who are natural, structural, and cultural. In this context, multicultural education needs to gain strengthened answers to the main questions; Does every student entering school have an equal opportunity to form a full self without regard to race, ethnicity, gender, religion, socioeconomic status, language, ability, and Is the educational work that is offered to students contextual with the wider societal interests so as to take into account the history of oppression experienced by various individuals and groups?

With these two important questions, it becomes clear that multicultural education is not a system created to perpetuate the status quo of the ruling class on the one hand, and marginalize the oppressed class on the other **(AZIS, ABOU-SAMRA, & APRILIANTO, 2022; SUSANTI & ROKHMAN, 2022)**. Multicultural education is not meant to strengthen the position of capitalists as owners of capital behind the splendor of educational institutions. Likewise vice versa, multicultural educators do not win the marginal class over the ruling elite. In essence, multicultural education needs to answer crucial issues such as whether its educational goals can produce significant changes in students (society and the nation in general) who are very plural in which injustices have become actual news in this country. In fact, we also feel that the religious education provided in schools is generally not able to revive the good spirit of multiculturalism, and even tends to be the opposite. As a result, social conflicts are often reinforced in the teachings of religious education in schools, including madrasas, of course, in the context of this study, textbooks for learning Islamic religious education **(TAJUDIN & APRILIANTO, 2020)**.

In fact, it shows that religious education is still taught by denying the right to life of other religions. It's as if only their own religion is right and has the right to life, while other religions are wrong, lost and their lives are threatened, while other religions are wrong, lost and their right to life is threatened, both among the majority and minorities. The narrow spirit of Islamic education is of course fundamentally opposed to the spirit of multicultural education and will weaken national unity. Therefore, multicultural education must be creatively revitalized and re-actualized so that it does not lose its soul and spirit. Up to that level, it is appropriate for us to reaffirm the multicultural paradigm. This affirmation must emphasize the issue of cultural competence, so that it does not only focus on cognitive aspects but also moves on psychomotor aspects.

CONCLUSION

Based on the results and discussion of the research on inculcating the values of multicultural Islamic education, there are several findings that can be concluded as follows: The Middle School Program (SMP) in Hinai District in implementing the internalization of Islamic education values

based on multiculturalism is obtained through teacher activities in teaching and making binding regulations on how to tolerate the activities of minority students respecting differences within the framework of diversity, starting from school habituation, the teacher as an example in behaving , school activities with a gender and plural historical approach among fellow school members. These activities have obstacles including the environment outside the school which has an impact on students' personalities and different cultures, and the lack of media such as posters related to diversity. Whereas those that support multicultural Islamic education are prayer rooms for Muslims and non-Muslims, upholding school culture through consistently implemented rules and heterogeneous students. This research has limitations on multicultural values instilled by Muslim students, so the researcher suggests that further researchers examine multicultural values based on approaches from non-Muslim religions, bearing in mind that our country is not a Muslim country, so perspectives from other religions are also needed. unify the vision, mission and eliminate discrimination against minorities

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