

Implementation of Multicultural Value Education at Aliyah Madrasah on Lombok Island

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ABSTRACT

This research aims to explore the implementation of multicultural value education in madrasas on the island of Lombok, with a focus on Madrasah Aliyah (MAS) Ishlahul Ikhwan NW Mispalah Lombok. The main problem in this study is how to apply multicultural values in madrasas and the results obtained. This study uses a qualitative approach with a case study method to analyze how the madrasah integrates multicultural values in the curriculum, as well as the implementation of activities that support multicultural education. The results of the study show that this madrasah has succeeded in instilling multicultural values through several strategies, including: integrating multicultural values in the curriculum, implementing cross-cultural activities, tolerance and empathy education, the use of learning media that reflects diversity, and the development of a school environment that supports diversity. Through this approach, it is hoped that a generation can be created that has an attitude of tolerance, mutual respect, and care for cultural diversity in society.

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Introduction

In the past decade, Indonesia has indeed experienced violent phenomena that often occur, both fights between students, disputes between mass organizations, rejection between ethnicities (anti-Chinese), racism, and even violence or conflicts in the name of religion (Syukron, 2017). The latest is the act of racism against one of the football players from Papua, the bomb terror in front of a church in Makassar, and the shooting of a woman at the police headquarters which had gone viral on social media. This phenomenon has certainly scratched the image of the Indonesian nation, which has been known as a tolerant and peaceful country (Tomsa, 2012).

The implementation of multicultural education in the educational environment is seen as a real solution to conflicts and disharmonization in society, especially Indonesian society which is indeed pluralistic (Bisri & Husni, 2020). In other words, multicultural education can be one of the alternatives to resolving social conflicts. According to John Dewey in his book *Experience and education, is a social process. Education is growth. Education is not preparation for life, education is life it self*. Education is a social process. Education is always growing. Education is not a preparation for life, but life itself (Schweitzer, 2018).

Madrasah as a formal educational institution has its own characteristics that distinguish it from schools. Madrasah has its own curriculum that is in accordance with the Ministry of Religion. Many madrasas are also integrated with Islamic boarding schools or boarding systems. From this system, there will be a meeting of various cultures because students come from many circles. Madrasah education teaches a value system by accessing religious

teachings through special subjects that are characteristic of religion. From the intellectual treasures of Islam, madrassas are able to absorb religious teachings that are a reference for the development of the value system of religious and social life (Muttaqin, 2023).

Madrasas integrated with Islamic boarding schools have an important role in forming a solid value system for students. By combining in-depth religious education in Islamic boarding schools and formal education in madrasas, the value system built becomes more holistic, leading to the formation of character based on Islamic teachings that are in accordance with the times. The students are not only taught general science and religion, but also guided to practice moral, ethical, and social values in daily life. This creates individuals who have integrity, discipline, and a high sense of responsibility, so that they are able to contribute positively to society and the nation (Rohman & Muhtamiroh, 2022).

More specifically, madrasas integrated with pesantren can form a strong tolerance value system among students, because the education provided teaches the importance of mutual respect for differences, both in terms of religion, culture, and outlook on life. In an Islamic boarding school environment that often consists of diverse backgrounds, students are taught to coexist peacefully, respect differences, and understand that diversity is a gift that must be celebrated. Through the teaching of Islamic teachings that emphasize tolerance, as well as interaction between students from various regions and tribes, madrassas integrated with Islamic boarding schools create individuals who not only have strong religious insights, but also the ability to live harmoniously in a pluralistic society (Anzaikhan et al., 2024).

There are several studies that try to explain multicultural education in madrasas. In 2022, there was a research entitled "Multicultural-Based Islamic Education Strategy in International Standard Madrasas" written by Muhammad Arifin and Ari Kartiko. The research aims to find out about the strategies carried out by madrasas in instilling multicultural values in students (Arifin & Kartiko, 2022). Meanwhile, the research with the title "Development of the Curriculum of Islamic Religious Education with a Multicultural Perspective in Madrasahs" was written by Ali Rif'an. The research discusses the curriculum development process in madrasas (Ali Rif'an, 2022). Based on the research that has been carried out, it can be concluded that there are two trends in research on multiculturalism in madrasas. The first tendency is to discuss the content or value of multicultural education in madrasas while the second tendency is to discuss the process of multicultural education in madrasas. The research that will be carried out will complement existing research, namely discussing the content/values of multiculturalism, the process and impact of multicultural education in madrasas.

Madrasah Aliyah Islahul Ikhwan NW is a madrasah that is integrated with a boarding school. So that this madrasah is in a society that is diverse in ethnicity, culture, social class and economic class. Based on the above facts, a conclusion can be drawn that Madrasah Aliyah Islahul Ikhwan NW, which has a diversity of students and teachers, needs to implement multicultural education. It is necessary to introduce multicultural education to students who are starting to have multicultural awareness.

Research Methods

The research was conducted using *the field research* method, which is research that is carried out systematically to obtain data from the field (Sugiono, 2017). The approach used is a qualitative approach. The qualitative approach itself is an approach that is carried out in finding and describing data in a research. This approach describes, describes and provides exposure to the findings in the research based on the situation and conditions when the research was conducted (Creswell, 2014).

The source of research data was taken from the head of the madrasah, teachers and students of Madrasah Aliyah Islahul Ikhwan NW. The data collection instruments used were interviews and field observations and documentation. The results of the data obtained were then reduced by taking data related to the multicultural education process. The important

data is then displayed based on the sub-research, namely the process of internalizing values and various multicultural values carried out by the Madrasah. Before reaching the conclusion of the data, its validity is first ensured by cross-checking between sources and between methods.

Results and Discussion

The implementation of multicultural education at MAS Ishlahul Ikhwan NW Mispalah is very important, considering that madrasas are educational institutions that integrate religious values with general learning. Madrasah Aliyah can play a strategic role in building understanding, tolerance, and appreciation for cultural, religious, and ethnic diversity in Indonesia. The data presented in this study is based on the results of observations, interviews, and documentation, conducted by researchers from July 29 to August 2, 2024 in the field. A number of data were found on Multicultural Education at MAS Ishlahul Ikhwan NW Mispalah which has a pesantren base. Based on the results of interviews with the Head of the Madrasah, the Deputy Head of the Madrasah and the teacher, it can be obtained that there are five activities that support multicultural education in the Madrasah.

1. Internalization of Multicultural Values

The results of the study show that MAS Ishlahul Ikhwan NW Mispalah has several components of multicultural education to achieve success in instilling multicultural values in students who study at madrasas. These components are the objectives, materials and methods of multicultural education at MAS Ishlahul Ikhwan NW Mispalah (Lalu Muhamad Isnaini, 2024). Based on this data, it shows that MAS Ishlahul Ikhwan NW Mispalah has successfully implemented multicultural education through several main components, namely the objectives, materials, and methods of pesantren-based multicultural education (Lu et al., 2022).

The purpose of multicultural education refers to the orientation or goals to be achieved in the education process. This goal is very important because it is the basis for the application of multicultural values that can influence the mindset and behavior of students, leading to understanding and appreciation of cultural diversity. This multicultural educational material includes teaching materials delivered to students (Fauzan & Rohmadi, 2021). The material may include basic concepts of multiculturalism, learning about social, religious, and cultural plurality, and the application of the values of tolerance in daily life (Festus E. Obiakor, 2021). This material needs to be relevant and adaptive to the needs of students to instill a deep understanding of diversity. This multicultural education method refers to the way of delivering educational materials that allow students to actively engage in the learning process, either through discussions, intercultural dialogue, or hands-on practice (Rahman et al., 2021; Rohmah et al., 2023). The approach used in this method is important so that multicultural education can be well received by students and encourage them to interact positively in diversity.

Overall, the multicultural education applied at MAS Ishlahul Ikhwan NW Mispalah seems to have a strong foundation in efforts to instill diversity values. With clear goals, the right materials, and supporting methods, it is hoped that students can feel and apply multicultural values in their daily lives. In addition to clear objectives, appropriate materials, and supporting methods, the implementation of multicultural education is carried out through five programs, namely (1) integrating multicultural values in the curriculum; (2) carry out cross-cultural activities; (3) education of tolerance and empathy; (4) the use of learning media that reflects diversity; (5) building a multicultural madrasah environment. These five activities are supported by program evaluations to improve and improve the multicultural value of the madrasah environment.

First, integrating multicultural values in the curriculum. Curriculum integration can be understood as a renewal between the general curriculum and the religious curriculum, thus

creating a harmonious education system (Supriyanto & Amrin, 2022). In this context, learners not only learn from one discipline, but can relate knowledge from different fields to solve complex problems. The Head of MAS Ishlahul Ikhwan NW Mispalah said that this multicultural education does not have a special lesson but how teachers embed it in the messages in the learning that is taught. So it is not only the duty of religious teachers but all teachers have the same task in making the madrasah program a success (Arifudin (Headmaster), 2023).

Curriculum integration with multicultural education has a close relationship, because the curriculum is the main means of transferring values and knowledge to students. In the context of multicultural education, curriculum integration plays an important role in ensuring that the concepts of cultural, religious, racial, and ethnic diversity are well received by students, as well as developing an attitude of tolerance and respect for differences (Rahmat, 2023). Thus, curriculum integration and multicultural education support each other to create an educational environment that not only prioritizes academic aspects, but also character development that respects diversity. This is especially important in an increasingly connected and pluralistic world. Integrating Indonesian cultural history involving various ethnicities, religions, and ethnicities. Teaching students about the history of Islamic civilization in Indonesia and the interaction between local culture and Islam, as well as the importance of maintaining harmony between religious communities. Include literary works from various Indonesian tribes and cultures to teach diversity (Darmawati et al., 2019). This is the same as what is encountered at the research location, namely by introducing folklore, poetry, or drama that reflects the plurality of cultures and ethnicities in Indonesia (Lalu Muhamad Isnaini, 2024). This method shows the value of openness and tolerance in the multicultural education process.

Second, carrying out cross-cultural activities. Cross-cultural activities have an important role in increasing students' understanding of diversity. Through direct interaction with different cultures, students can develop the insights and skills necessary to adapt in a multicultural society (Najdowski et al., 2021). Cross-cultural activities allow students to interact with individuals from different backgrounds, so they become more aware of the traditions, norms, and values that exist in other cultures. This helps students to appreciate the uniqueness of each culture and understand the complexity of diversity (Cohen et al., 2022). What was done by MAS Ishlahul Ikhwan NW Mispalah gives an idea that this cultural dialogue and cultural festival activities try to provide knowledge of other cultures to students so that they grow a sense of mutual respect and appreciation for differences.

In addition, there are discussion forums or dialogues between religions and cultures to discuss the importance of tolerance, respect for differences, and how to build peace in a pluralistic society. This discussion can involve religious leaders, cultural experts, or experts (Ahmad Zaini, 2024). This kind of activity in fostering the values of tolerance, justice and equality (Geerlings et al., 2019; Hoon, 2017).

Third, education of tolerance and empathy. The habituation of the values of tolerance in daily life at MAS Ishlahul Ikhwan NW Mispalah begins with simple activities such as mutual respect, sharing, and communicating politely. Students are taught to appreciate differences through hands-on interaction (Ahmad Zaini, 2024). This shows that the main purpose of the activities at MAS Ishlahul Ikhwan NW Mispalah is to instill the values of tolerance and empathy to students. Tolerance means the ability to accept and appreciate differences, while empathy is the ability to feel and understand the feelings of others. This is in accordance with the principle that education of tolerance and empathy in schools refers to a systematic effort to instill values of respect for differences and the ability to feel and understand the feelings of others. It is an integral part of the character formation of learners that can help create a harmonious and inclusive learning environment (Budnyk et al., 2022; Khatod, 2024).

In addition, use case studies on intercultural or religious conflicts or tensions to discuss with students. This can be a learning material on how to overcome conflicts and build

harmonious relationships between different groups (Cherng & Davis, 2017). This method is also carried out at the research location by building the value of tolerance and empathy through case studies on conflicts in Indonesia (Lalu Muhamad Isnaini, 2024).

Fourth, the use of learning media that reflects diversity. Learning media that reflects diversity helps students understand different aspects of cultures, traditions, and values of different ethnic groups (Sartono et al., 2022). This way, learners can learn about social and cultural diversity in a hands-on and interactive manner, which makes learning more engaging and effective (Wulandari, 2024). The use of innovative and engaging learning media can increase student involvement in the learning process. Media such as Ludo KEKAR or tataman allow students to actively participate in learning about cultural diversity, thereby increasing motivation and interest in learning (Ahmad Zaini, 2024).

Teachers ensure that the textbooks and teaching materials used cover various cultural and religious perspectives in Indonesia. For example, the History textbook or PPKn and the subject of Ke-NW-an introduce the culture, customs, and religions in Indonesia, as well as explain the contribution of each to the progress of the nation. Using technology, the internet, and social media to access information about cultural, religious, and ethnic diversity in Indonesia and the world. Students used to engage in online discussions with friends from different regions or even countries to broaden their horizons about plurality (Fajrun Najah, 2024). This kind of activity shows the existence of a multicultural education process by instilling the value of openness (Bisri & Husni, 2020).

Fifth, building a multicultural madrasah environment. Building a multicultural madrasah environment is an effort to create a learning atmosphere that respects and celebrates the diversity of students' cultural, ethnic, religious, and social backgrounds. This is especially important in the context of education in a country as diverse as Indonesia (Mariyono, 2024). The classroom environment should be designed in such a way that all learners feel valued and respected (Wulandari, 2024). This includes providing emotional support to students from diverse backgrounds as well as encouraging them to share their experiences with classmates (Lalu Muhamad Isnaini, 2024). By creating a safe and inclusive space, we can foster a sense of mutual understanding and empathy.

Develop school policies and culture that support diversity. This is done by creating rules that respect various religious and cultural differences, as well as prioritizing the principles of justice and equal rights for all students. Display images, posters, or educational materials that depict the diversity of Indonesian ethnicities, religions, and cultures (Lalu Muhamad Isnaini, 2024). This can provide a powerful message about the importance of respect for differences. This activity raises the value of justice and equality in the Madrasah or school environment (Wiggan & Watson-Vandiver, 2019).

Five multicultural education programs were evaluated and continuous development was carried out. Evaluation and continuous development of madrasahs with multicultural curricula is essential to ensure that the education provided is relevant to the needs of diverse communities. Through an inclusive approach, madrasahs can create a learning environment that is not only academically educational but also shapes the character of students as individuals who are tolerant and empathetic to differences (Rahman et al., 2021). Evaluation of MAS Ishlahul Ikhwan NW Mispalah's teaching assessed the extent to which the teaching methods used support the development of multicultural character (Finney, 2020), such as the use of a project-based approach, group discussions, or simulations. Evaluation of teachers' readiness and skills in managing multicultural classrooms, as well as their ability to apply multicultural principles in interactive teaching (Lalu Muhamad Isnaini, 2024). The results of the evaluation are used to develop a multicultural curriculum in line with social and cultural changes (Thabit & Raewf, 2018). This update includes the addition of the latest material on diversity, adaptation to the needs of the global community, and the inclusion of relevant current issues such as human rights, climate change, and gender equality (Lalu Muhamad

Isnaini, 2024).

Based on the evaluation, the madrasah can continue to improve the curriculum and activities that support multicultural education to be more effective in building an inclusive and tolerant society (Dizon, 2023). With this comprehensive approach, MAS Ishlahul Ikhwan NW Mispalah can play a role in creating a generation that is not only intelligent in science, but also has broad insight and an attitude of openness, tolerance, justice and equality towards the diversity of cultures, religions, and ethnicities in Indonesia.

2. Multicultural Values in the Madrasah Environment

As in general, the activities of Islamic educational institutions in order to form people with multicultural character can be seen from the daily programs carried out. The existence of the concept of inclusiveness, tolerance, care, togetherness, pluralism, is a form of learning that will hone students to be sensitive to differences and learn how to respond to them. There are three multicultural values that are the focus of MAS Ishlahul Ikhwan NW Mispalah, namely the value of openness, the value of tolerance and the value of justice and equality.

First, the value of openness. The openness referred to here is a paradigm that is contextual, tolerant, respectful, can coexist and cooperate and the like (Budnyk et al., 2022; Haug, 2017). On the other hand, exclusive education is an educational paradigm that does not respect differences, easily disbelieves others, only thinks in groups, is less tolerant, and the like (Mukminin et al., 2019). MAS Ishlahul Ikhwan NW Mispalah prefers an inclusive paradigm rather than exclusivity, this is illustrated by interviews and observations in the field. The results of the interviews show that the value of openness (inclusiveness) instilled in MAS Ishlahul Ikhwan NW Mispalah includes several things, namely: openness to the surrounding environment, openness to cultural, linguistic, and religious differences, and openness to religious exclusivity thinking (Lalu Muhamad Isnaini, 2024). To realize democratic students, they must be equipped with inclusivity competencies.

Being open to differences in culture, language, and SARA can be seen in the interaction of students with students, students with caregivers, and students with the surrounding community. Students from various regions also mingle in the madrasah without any distinction. This openness is in accordance with the principles of Islamic education which is open and inclusive, teaching to respect each other and respect existing differences. In this context, madrassas not only function as a place to learn religion, but also as a forum that teaches the values of tolerance, harmony, and unity among others. Through mutually supportive interactions, students can develop a positive attitude towards diversity, which ultimately enriches their experience and understanding in living a harmonious social life (Afif Abdulah & Zaki, 2024; Florian, 2019).

Second, the value of tolerance. The tolerance built by the madrasah is manifested in spreading the spirit of Islamic ukhuwah. Research reports that the existence of Ukhuwah Islamiyah will give birth to a sense of unity and calm the heart. Islamic ukhuwah which is built on three pillars, namely ukhuwah diniyah, ukhuwah basyariah, and ukhuwah wathaniah. Ukhuwah diniyyah is brotherhood between fellow Muslims, ukhuwah wathâniyyah is brotherhood based on a sense of nationality and ukhuwah basyâriyyah is brotherhood based on fellow creatures of God. All three have the same opportunity to become Ukhuwah Islamiyah (Ali Mursyid Azisi et al., 2022).

Ukhuwah Islamiyah (Islamic brotherhood) can be seen in various aspects of daily life in the madrasah environment: (1) Madrasah provides learning that is not only limited to academic aspects, but also instills religious values, such as compassion, justice, and brotherhood in daily life. Students are taught to always prioritize mutual respect, care, and support for others, both in the madrasah environment and in the community; (2) Students from various backgrounds and regions meet and learn together. By getting to know each other, they are trained to appreciate differences in culture, language, and customs; (3)

Madrasah often holds joint activities, such as studies, social activities, or community service, involving all parties, both students, caregivers, and the surrounding community. This kind of activity strengthens relationships between individuals, strengthens solidarity, and creates a sense of community; (4) Madrasah provides opportunities for students to develop leadership skills by managing various activities. This is also a means to foster a sense of responsibility and concern for others, as well as strengthen the ukhuwah among them (Ahmad Zaini, 2024; Fajrun Najah, 2024). By applying the principles of ukhuwah Islamiyah, madrasahs create a harmonious environment, where all parties feel valued and united in a greater goal, which is to build good character based on Islamic teachings.

Third, the value of justice and equality. Justice is a principle that emphasizes fair treatment of all individuals regardless of their background, including social, economic, or cultural status. Justice is the act that lies between giving too much and too little, which means giving to each person according to his right. In the legal context, justice also means equality before the law (equality before the law), where every individual is entitled to equal treatment (Syafei et al., 2022). While Equality refers to the granting of equal rights and opportunities to all individuals. In the social context, equality means the absence of discrimination against anyone, so that everyone has equal access to resources and opportunities to thrive. Equality is also closely related to social justice, which prioritizes the welfare of all people without exception. (Ali Nasith, 2024; Fauzan & Rohmadi, 2021)

The attitude shown by students who are fair and equal is beneficial in their lives. Educators teach that humans were actually created into nations, various tribes, so that they know each other. Furthermore, they complement each other and realize that human beings are actually social creatures where coexistence with others, a person is not able to live alone. Students are aware that they will need help and help from others in any case, with such an understanding students will be aware of how important it is to have a social care nature towards fellow human beings (Fajrun Najah, 2024).

Conclusion

The implementation of multicultural education at MAS Ishlahul Ikhwan NW Mispalah is carried out with five activities that support multicultural education in Madrasahs. The five activities are (1) integrating multicultural values in the curriculum; (2) carry out cross-cultural activities; (3) education of tolerance and empathy; (4) the use of learning media that reflects diversity; (5) building a multicultural madrasah environment. These five activities are supported by program evaluations to improve and improve the multicultural value of the madrasah environment. The five activities are supported by continuous evaluation and development to improve and improve multicultural education in Madrasah. Madrasah evaluates the success of the implementation of multicultural education through classroom observation, student feedback, and assessment of students' attitudes and behaviors in respecting differences. Based on the evaluation, the madrasah can continue to improve the curriculum and activities that support multicultural education to be more effective in building an inclusive and tolerant society. With this comprehensive approach, MAS Ishlahul Ikhwan NW Mispalah can play a role in creating a generation that is not only intelligent in science, but also has broad insight and an attitude of openness, tolerance, justice and equality towards the diversity of cultures, religions, and ethnicities in Indonesia.

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