Implementation of multicutural islamic religious education values in the development of islamic education institutions

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KEYWORDS	ABSTRACT
	Indonesia is one of the countries with the greatest multicultural potential in the world. This fact can be seen from the dynamics of diverse community life, both in terms of religion, ethnicity, language and culture. The existing diversity can actually be one of the great potentials for the progress of the nation. But on the other hand, it also has the potential to cause various kinds of problems if it is not managed and fostered properly.This research aims to discuss the Implementation of Multicultural Islamic Religious Education Values in the Development of Islamic Education Institutions at Kadiri Islamic University Kediri. In order to obtain data from the results of the study, research was conducted with a qualitative approach and type of case study research. Data collection techniques with participant observation, in-depth interviews and documentation. Data retrieval techniques with snowball sampling techniques. data sources used are primary and secondary. While the data analysis technique uses the Miles and Huberman model. The results of this study indicate that multicultural Islamic education is a response to the development of population diversity in Islamic educational institutions themselves, as well as demands for equal rights for each group. And broadly all learners without distinguishing groups such as gender, ethnicity, race, culture, social strata and religion are entitled to the same education. Then the implementation of Multicultural Islamic Religious Education Values in the Development of Islamic Education Institutions at Kadiri Islamic University Kediri is the Institutional Aspect, Curriculum Aspect and Personnel Aspect.

Introduction

The existence of humanity that is diverse and different in culture, tradition, religion, economic conditions, social status and other differences multiculturalism is a necessity, a real reality, which has existed and will always exist throughout time. The diversity and differences experience encounters and intersections between one another that will directly or indirectly cause positive and negative impacts.

Indonesia is a nation and state known for its diverse ethnicities, cultures, customs, languages and religions. So that Bhinneka Tunggal Ika, different but still one, is used as a motto by this nation to accommodate differences in ethnicity, religion,(Baidhawy 2005) culture, customs, and other differences contained in the society of this nation. Tribal diversity and plurality,

The cultural, ethnic, and other differences found in Indonesia are difficult to find in other parts of the world. From West to East, the nation has more than 13,000 islands spread over 5,000 km with different languages, tribes, religions, faith traditions, cultures, customs, economic levels, and social arrangements. This condition shows the very diverse culture that this nation has. Bhinneka Tunggal Ika was originally a traditional heritage of harmony and tolerance between fellow citizens, but was later used as a political frame for certain interests, especially when the New Order came to power, by behaving in a way that seemed harmonious in society.(Suyadi et al. 2022)

Indonesia is one of the countries with the greatest multicultural potential in the world.(Meliani et al. 2022) This fact can be seen from the dynamics of diverse community life,(HIRST and THOMPSON 2002) both in terms of religion, ethnicity, language and culture. The existing diversity can actually be one of the great potentials for the progress of the nation. But on the other hand, it also has the potential to cause various kinds of problems if not managed and fostered properly (Jazilurrahman, 2022) .

Muslims as the majority of religious adherents, must play an active role in managing the dimensions of this nation's diversity. Islamic education as one of the important instruments of civilisation, needs to be optimised as well as possible to manage the dynamics of diversity so that it can become a potential for progress. Indeed, in recent decades, ideas that seek to accommodate and organise aspects of diversity through the Islamic education agenda have been carried out quite a lot. Not a few ideas have also emerged related to multiculturalism that are actualised in the discourse of Islamic education (Aly 2012).

The increasing number of violent incidents in Indonesia in recent decades, some of which are in the name of religion, raises questions about the effectiveness of religious education in instilling human values, a culture of tolerance and mutual respect that has been inherited by previous Islamic leaders. Islamic education should provide a planned platform to be able to solve the problems of this nation. As an example that Islam can be a solution to the nation's problems is what is shown by Walisongo and his successors in spreading and developing Islam peacefully on Indonesian soil, as a religion of rahmah li alâlamîn with the local culture of Indonesia which is Bhinneka Tunggal Ika (Afif 2012).

The issue of religious education, in the context of a plural, multicultural, multiethnic, and multireligious Indonesian nation, is a crucial issue. Therefore, it requires serious attention from various parties so that it does not have the potential to divide the unity and integrity of the nation, which will be detrimental to the growth of the democratisation process in the life of the nation and state that began to develop after the 1998 reform (Harto 2014).

Although the issue has now subsided, this does not mean that the problem is over, because in some cases at the implementation level, the enforcement of Article 13 A of the National Education System Law does not work as it should. Many Muslims regret that Christian private schools still do not provide Islamic religious educators for Muslim students, who are the majority of students in these schools. This lingering issue of religious education in the National Education System Law could certainly be a latent danger that threatens not only the continuity of national education in the future, but also the relationship between Muslims and Christians in contemporary Indonesia (Muntaha and Wekke 2017).

Theoretically, according to Atho' Mudzhar, the principles contained in the religion article of the National Education System Law are intended to fairly respect the personal rights of every citizen, avoid confusion in religion, and avoid the possibility of adherents of one religion to negate the education of other religions or even teach a religion that they adhere to to adherents of other religions. Religious conversion is also a personal right of every citizen, but it is only valid when the person becomes an adult. Prior to adulthood, children's religion must be identified with that of their parents. Attempts to transfer children's religion, Atho' continued, might be categorised as a violation of human rights. In other words, this is true respect for religious diversity.

Jason Lase argues that in terms of the constellation of laws and regulations, especially Law No. 20 on National Education System, the principles and perspectives of multicultural education are reflected and contained.The provision in principle has two specific objectives: first, to maintain the deviation or misinterpretation of religious norms that can occur if taught by educators who are not of the same religion; second, with educators who are of the same religion as students, religious harmony can be better maintained among students of different religions who study in the same education unit; and third, in order to ensure professionalism in the implementation of the learning process and religious education (Ulinnuha 2009).

Responding to the phenomenon of radicalist movements from religious groups or masked religious groups, which tend to commit acts of violence in response to cultural and religious plurality, social, political and religious problems, it is necessary to review the construct of Islamic religious education in positioning the values of multiculturalism which has been the legacy of the struggle of Islam since its entry into Indonesia in building the nation's society.

Educational institutions, especially Islamic universities, are educational institutions that have the responsibility and strategic role in the development of multicultural education. This is because Islamic universities print and produce Muslim scholars. As explained in the Law of the Republic of Indonesia Number 12 of 2012 concerning Higher Education that: To improve the nation's competitiveness in the face of globalisation in all fields, higher education is needed that is able to develop science and technology and produce intellectuals, scientists, and/or professionals who are cultured and creative, as well as tolerant, democratic, strong character, and dare to defend the truth for the benefit of the nation (Harto 2014).

According to Azyumardi Azra believes that multicultural-based religious education is needed in educational institutions and society in general. This is because religious education in educational institutions has not been able to form a religious attitude that reflects the behaviour of faith and holiness of a person, nor has it fostered a tolerant attitude in addressing differences (Shaleh and Mahmudi 2022).

Kadiri Islamic University is a private university which is a Higher Education unit whose establishment and management are carried out by Yayasan Bina Cendikia Muslim Pancasila (YBCMP). Kadiri Islamic University was established on 20 June 1983 by Yayasan Bina Cendikia Muslim Pancasila. The establishment of Kadiri Islamic University received a warm welcome from the community, especially its scientists, especially also encouraged directly by the Head of Regional Level II Kediri Municipality, with his letter of Recommendation Number 421.4/574/441.16/83, following later from the Indonesian Ulema Council (MUI) with its circular letter Number 05/X/MUI/1983, and several other community leaders in Kediri city.

UNISKA is one of the private Islamic higher education institutions that grows and is recognised by the surrounding community, with the hope of producing a generation that can have and instil humanist, tolerant and religious values. The UNISKA Kediri campus is a private Islamic university that implements multicultural values in governance and management development. Looking at the process of institutional development of multicultural Islamic education and aspects of its implementation, it is still not running as expected. The implementation of multicultural Islamic education is still faced with various problems. As a relatively new discourse, this is of course understandable. However, if it is related to the phenomena that occur and the various problems that exist in the field, the need for proper and directed implementation is an urgent thing to do.

However, during the pandemic, this multicultural-based education programme has experienced several changes in the implementation process. This is a problem for institutions that participate in the implementation process. One of them is students who have different backgrounds both in terms of education at the secondary education level, understanding of Islam, and orientation to enter or become UNISKA Kediri students.

Another phenomenon that is an attraction and reason for follow-up research is the existence of lecturers and students who come from other religions (non-Muslims) but they can

respect and appreciate each other despite different religions. In addition, various efforts are made to realise the quality of graduates with humanist and pluralist characters and to be able to answer global challenges. One of the character values based on documents in the field, researchers found the process of applying multicultural Islamic education values through PAI courses and student boarding school activity programmes.

Referring to the above case, one of the solutions that can be offered is to develop policies and concepts of religious education that are managed with a multicultural spirit, and not with a one-sided doctrinal spirit alone, or the cultivation of hatred towards followers of other religions, or by fostering a sense of indifference to religion, or with efforts to transfer the religion of students. Therefore, research related to efforts to find the concept of multicultural-based religious education needs to be carried out. This can be started through multicultural-based governance and managerial and the formulation of theories and concepts for Islamic Religious Education PAI subjects in Muslim communities and national educational institutions both under the coordination of the Ministry of Religious Affairs and the Ministry of National Education.

Method

The research method in this study is qualitative, chosen to describe, understand and interpret the phenomena, events, social activities that occur at the research locus, namely the implementation of Multicultural Islamic Religious Education Values in the Development of Islamic Education Institutions at Kadiri Islamic University Kediri. So Qualitative Research aims to describe, analyse phenomena, events, social activities, attitudes, beliefs, perceptions of people and thoughts of people individually or in groups (Ghony and Almansyur 2014).

The approach and type of research that the author uses in this research is qualitative field research (field reseach) with the type of case study research (case study) (Creswell 2017). On the grounds, this research was conducted on a unitary system in the form of programmes, activities, activities, events, or certain groups of individuals bound by place, time, and certain ties at the Islamic University of Kadiri.

Data collection techniques through in-depth interviews, participant observation and documentation analysis. Researchers are looking for data on sbujek or informants to all levels of the rectorate, the ranks of the decakat, the heads of institutions, and students. While data analysis uses miles huberman analysis which consists of data reduction, data display and conclusion drawing.

Result

Institutional Aspect

The management of Islamic education institutions at Kadiri Islamic University is carried out with management principles that emphasise democracy, justice, and tolerance, creating an environment that supports the development of multicultural values. The vision and mission of the institution are orientated towards achieving common goals agreed upon through consensus, while still paying attention to the diverse aspirations of the individuals involved, such as students, lecturers, and staff. At Uniska, institutions are developed by establishing platforms such as cross-cultural dialogue forums and extracurricular activities that embrace diversity, such as traditional art exhibitions from various regions or seminars on interfaith harmony.

The organisational structure is designed to ensure that every element of the institution has a role in promoting the values of inclusivity, such as the cultural committee that manages multicultural events to strengthen relationships between students from different backgrounds.

Decision-making processes are conducted openly, involving deliberation to respect the views of all parties, reflecting the value of shura in Islam. However, challenges arise in ensuring the consistent application of these values at all levels, especially when facing different priorities between managers and individuals within the institution.

Curriculum Aspect Multicultural PAI-based curriculum design

The Islamic Religious Education (PAI) curriculum at Kadiri Islamic University is designed by considering the reality of Indonesia which is rich in cultural, linguistic, ethnic, and religious diversity, thus encouraging the development of students' competence to manage conflicts stemming from cultural differences wisely. Multicultural approaches are integrated into the PAI syllabus through themes such as interfaith tolerance, social harmony, and respect for plurality, which are considered a wise response to Indonesia's complex social conditions.

The curriculum recognises that plurality and interreligious conflict are an integral part of social history, so attitudes of pluralism are fostered through learning activities that encourage students to understand and appreciate differences. For example, the PAI course includes case studies on interfaith interactions in Indonesia, such as the tradition of interfaith gotong royong in villages, to show how Islamic values can strengthen social cohesion. In addition, the curriculum is enriched with projects that engage students in cross-cultural activities, such as creating documentation on local traditions or visiting other religious communities to learn about shared values. However, a key challenge is ensuring this curriculum is relevant in areas of high cultural homogeneity, where students may lack an understanding of diversity.

Multicultural-based PAI learning objectives

Kadiri Islamic University forms students who respect the values and cultures of others while maintaining their own cultural identity, creating individuals who are able to live harmoniously in a diverse society. This learning aims to help students become useful human beings in the midst of racial, ethnic, and cultural diversity, by instilling an inclusive attitude based on Islamic values. In addition, this goal includes developing a positive self-concept, especially for students from minority cultural backgrounds, by emphasising that every individual has equal value in the eyes of Islam. Students are encouraged to experience life in similarities and differences through commendable means, such as collaborating in cross-cultural projects or dialoguing with other religious groups to understand their perspectives. For example, activities such as group discussions on universal values in Islam and other religions help students see the common ground between faiths, strengthening their sense of empathy and solidarity. The main challenge is to formulate objectives that can be clearly measured, as multicultural attitudes are often abstract and difficult to assess objectively. Also, in environments with limited cultural exposure, students may need additional guidance to understand the importance of these objectives in their daily lives.

Multicultural-based Islamic Education Learning Materials

Multicultural-based PAI learning materials at Kadiri Islamic University emphasise that the idea of multiculturalism is not difficult or new in Islam, because the teachings of this religion inherently respect and acknowledge the existence of others, regardless of sect or group. This material includes the concept of Islamic brotherhood that transcends cultural, ethnic, or religious boundaries, as well as the highest value of a servant who lies in the integrity of taqwa and closeness to God, not in a particular cultural identity. In akidah, morals and fiqh lessons, material such as the Medina Charter is taught to show how the Prophet Muhammad built a harmonious plural society. Local stories, such as religious traditions that combine elements of Islam and Javanese culture, are

used to illustrate the concept of rahmatan lil alamin, bringing the material closer to students' experiences. Digital media, such as documentary videos on cultural festivals or interfaith interactions, are also utilised to enrich learning, providing a visual picture of Indonesia's diversity. Students are invited to analyse how Islamic values can be applied in resolving cultural conflicts, such as through case studies on mediation between religious groups in the community. However, this material sometimes remains theoretical, with the main challenge being the lack of truly contextualised learning resources,

Learning Model

The multicultural-based PAI learning model at Kadiri Islamic University is student-oriented, providing equal opportunities for all students who come from plural backgrounds to develop their potential and achieve. Lecturers act as facilitators who create a democratic and tolerant climate, managing the class dynamically to ensure a comfortable atmosphere for interaction and communication between students, as well as between students and lecturers. Principles such as shura (deliberation), musawah (equality), is (justice), tasamuh (tolerance), tawasuth (moderation), and tawazun (balance) become the main foundation in the learning process. A project-based approach is applied, for example through the creation of collaborative artworks depicting cultural diversity or visits to interfaith communities to learn about their traditions. Group discussions are used to explore issues such as cultural stereotypes, encouraging students to share personal experiences and understand others' perspectives. Interfaith dialogue is also part of this model, where students are invited to discover shared values between Islam and other religions, such as compassion and social justice. Classes are designed to stimulate creativity, for example by creating multimedia presentations on cultural harmony, which allows students to express their understanding in innovative ways.

Evaluation of Multicultural-Based Islamic Education Learning

The evaluation of multicultural-based PAI learning at Kadiri Islamic University covers three domains-cognitive, affective, and psychomotor-with an approach that emphasises the involvement of all elements, including lecturers, institutional leaders, and parents. Project-based assessments, such as reflective essays on cross-cultural experiences or making videos on tolerance, are used to measure students' understanding of multicultural values. Case study techniques are applied, where students analyse real cultural conflicts and propose Islamic value-based solutions, such as peaceful mediation between groups. Observations are also made to assess students' attitudes in cross-cultural group activities, such as how they co-operate with friends from different ethnicities or religions. Digital portfolios are an evaluation tool in some courses, where students collect works such as presentations or documentation of multicultural projects, providing a comprehensive picture of their development. These evaluations are designed to encourage self-reflection, with students asked to write down how their experiences have influenced their views on diversity. However, a major challenge is the lack of consistent assessment standards, as multicultural attitudes are difficult to measure quantitatively, and there is a tendency to emphasise knowledge over behaviour.

Staffing Aspect

The role of teaching staff in implementing multicultural PAI at Kadiri Islamic University is very important, focusing on the competence to organise and manage learning that embraces ethnic, gender, and racial diversity. Lecturers are expected to create an environment where every student has the opportunity to develop and respect differences, for example by facilitating discussions about the contribution of other cultures to the life of the nation, such as the influence of Chinese or Hindu traditions in Indonesian art and cuisine. This approach also emphasises that all individuals, regardless of cultural background, are interdependent on the work of others, such as technology or cuisine from different cultures. Lecturers are encouraged to use interactive methods, such as simulations of cultural conflicts resolved with Islamic values, to help students understand the importance of cross-cultural co-operation. Training provided to educators includes inclusive teaching strategies, such as designing activities that celebrate diversity, and cultural conflict management, for example by fairly mediating classroom disagreements. However, in the rural areas surrounding Uniska, access to this training is limited due to budget and infrastructure constraints. Resistance to multicultural topics also arises among conservative communities, where pluralism is sometimes considered sensitive,

Discussion

Institutional Aspects

Islamic educational institutions should be designed as inclusive educational institutions, opening themselves to all prospective students regardless of their cultural and even religious backgrounds,(Abdurrahmansyah 2017) they all have the same opportunity to participate in the learning and education process at the institution. Because basically they have the same right to get scientific information from whoever it comes from.

The management of Islamic educational institutions is carried out by paying attention to management principles that provide opportunities for the development of democratic values,(Besley and Persson 2019) justice, and tolerance (Afif 2012).

In Uniska itself, oriented towards achieving goals that have been set based on consensus, institutional management must also pay attention to the diversity of the goals of each individual involved in the institution, so that all elements in educational management feel appreciated for their interests and goals in the institution. The vision of the institution is formulated by taking into account the values of multiculturalism, for example: Creating a generation of religious, inclusive, democratic, tolerant, innovative, independent and characterised scholars. This vision reflects that the Islamic education institution has a multicultural Islamic perspective with the aim of peaceful community life.In line with various views of scholars of educational figures, development when associated with education means a process of gradual change towards a level that tends to be higher and wider and deeper which as a whole can create a perfection or maturity.

Institutional development is an effort made to create or improve a rule, so that it becomes an increasingly useful product to improve quality as an effort to create better quality in an institution where there are a series of rules that build the structure of interaction in a community.
The institutional development of multicultural-based Islamic Education is important to offer, among others, because there is a tendency that religious adherents are intolerant of other religious adherents, exclusive, selfish, close-minded, and oriented towards individual piety. Facing the life of a multicultural society needs to start from changing the educational paradigm in PAI. PAI not only uses the paradigm of learning to think, to do and to be, but also to live together (Harto, 2014).

Curriculum Aspects

Curriculum Design Based on Multicultural Islamic Education What is the most appropriate curriculum design for multiculturalism-based PAI? If Curriculum 2013 wants to overhaul the curriculum that is oriented only to aspects of cognition to a curriculum that is oriented to complete competence, then at the level of culture, educational institutions actually need a curriculum formulation that is oriented towards understanding culture (Sudrajat, 2014).

This concerns the real conditions of Indonesia which consists of various cultures, languages, tribes, religions and so on. This competence is expected to be able to manage conflicts that stem from the differences in this culture. This condition is a reality that must be responded to wisely. Plurality and conflict between religions in Indonesia as an integral part of the social history of world religions, will certainly not be a glaring exception. Therefore, an attitude of pluralism must be fostered. This is all the more urgent because in recent years inter-ethnic conflicts have become more frequent.

As a consideration when compiling a multicultural religious education curriculum, there are several important things that must be considered as a basis for religious educators, namely (1) teaching students that humans are diverse, every human being must be skilled at living together in a diverse culture, (2) It needs to be taught so that students are able to live together in differences, it is necessary to refer to several letters, namely, Surah Ali Imran: 64, al-Hujurat: 13, and Yusuf: 67, (3) It needs to be educated so that students have an attitude of trusting others, not suspecting, and not prejudiced. Education can introduce several letters, including al-Hujurat: 15, (4) It is necessary to educate the learner to have an attitude of respect for others. Understanding does not always mean agreeing; on the other hand, understanding always means respecting. Education can explain some letters, such as al-Hujurat: 13, (5) Educate the learners to be happy to forgive others whether they are asked or not and to pray for them to be forgiven by Allah. Education can explain the suras, including al-A'raf: 199, al-An'am: 54, Ali Imran: 134.

In developing a multicultural-based Islamic education curriculum, the competence of multicultural Islamic education can be divided into three kinds of competence. First, attitude competence. In attitude, students have cultural awareness and sensitivity, cultural tolerance, respect for cultural identity, responsiveness to the needs of the community, and a sense of community.

culture, avoiding and resolving conflict. Second, cognitive competence. In the cognitive aspect, learners have knowledge of the language and culture of others, have the ability to analyse and translate cultural behaviour, and knowledge of cultural perspective awareness. Third, instructional competence. In this instructional aspect, students are able to correct distortions, stereotypes, and misunderstandings about ethnic groups, have the ability to communicate across cultures, interpersonal communication, and be able to resolve conflicts in their environment.

So that the Competency Standards for Islamic Religious Education materials include: Learners understand the Qur'an, Sunnah and the teachings they contain correctly, understand the history of Islam and the meaning it contains, have an attitude of piety, inclusiveness, and tolerance for differences, and are able to carry out religious teachings properly and correctly in everyday life both in relation to God and to humans and the natural environment (Jiyanto & Efendi, 2016).

Learning Objectives of Multicultural-based Islamic Education

Before explaining the objectives of multicultural-based PAI, it is necessary to explain again what the objectives of multicultural education are in general. Kendali formulates five main objectives, namely: First, to teach students to appreciate the values and cultures of others in addition to their own. Second, to help all learners to become useful human beings in a racially and

culturally diverse society. Third, develop a positive self-concept in learners who are influenced by the race of children of colour. Fourth, helping all learners to experience living with similarities and differences as human beings in commendable ways. Fifth, to encourage and give students experience of working with people of different cultures as part of society as a whole.

According to Banks in Okta multicultural education has four objectives, namely: To help individuals gain greater self understanding by viewing themselves from the perspectives of other cultures. To lead individual students to be able to understand themselves fully through the perspectives of other different cultures. To provide students with cultural ethnic alternatives. To equip students with knowledge about other different ethnicities and cultures. To reduce the pain and discrimination that members of some ethnic groups experience because of their unique racial, physical, and cultural characteristics. To eliminate discrimination due to differences in race, colour, and culture. To help students to master essential reading, writing, and maths skills. To help students to understand the basics of reading, writing and maths. (Banks 2018:108-109)

In addition, broadly speaking, there are several scopes of multicultural education objectives that we can conclude according to Gay in Bahri (2017: 34-35), namely; development of ethnic and cultural literacy, personality development, clarification of values and attitudes, multicultural competence, basic skills ability, equality and excellence in education, strengthening personality, strengthening and developing a solid national insight, developing cross-cultural and cross-national life insights as global citizens, and developing tolerance in a peaceful life.

Based on the objectives of multicultural education above, in essence, multicultural education invites students to be active in playing a role, this education is for all students, regardless of differences and backgrounds. All experiences and histories of various communities are valued and can also be taught in schools with a positive scope, and strengthen the integrity and importance of these communities.

Referring to the above objectives, multicultural-based PAI researchers are expected to: first, help learners become more aware of their own religious teachings and aware of the reality of other religious teachings. Second, help learners develop an understanding and appreciation of other people's religions. Third, encourage learners to participate in social activities in which people of different religions are involved. Fourth, helping learners develop all their own potential including their religious potential so that they can control their own lives, and in this way they are more empowered.

Multicultural-based PAI Learning Materials

The universal teachings of Islam are a mercy for all nature. Therefore, it is not difficult to find Islamic religious education materials that are relevant to the principles of multiculturalism. Regarding the material of Islamic religious education itself, according to Z. Arifin Nurdin, as quoted by Mustatho', the idea of multiculturalism is not something difficult or new. There are at least three reasons for that. First, Islam teaches respect and acknowledges the existence of others. Second, the concept of Islamic brotherhood is not limited to one sect or group. Third, in the Islamic view that the highest value of a servant lies in the integrality of taqwa and closeness to God (Kamal, 2013).

PAI is actually a subject that reflects the doctrine of Islamic teachings. The curriculum has been designed according to the systematics of Islamic teachings which include Aqidah, Ibadah, and Akhlak. In the context of multiculturalism-based PAI, there must be a very large emphasis on the syllabus on the principle of trans- formation of ideology into science. If religious teaching stops at ideology, it will be closed and subjective.

The issue of shifting from subjective to objective approaches can take the form of: 1) eliminating people's egocentrism, 2) social pluralism, 3) cultural pluralism, and 4) religious pluralism. But among the four things, religious pluralism is the one with the most weight. Religious pluralism is the easiest to formulate, but the most difficult to implement.

Although heavy, but actually the emphasis of this change of approach is to build awareness slowly to eliminate the egocentrism of the people, to find solutions to social pluralism and cultural pluralism. According to Ali Maksum and Luluk Runan Ruhendi, for cultural pluralism, education with a multiculturalism paradigm directs students to be tolerant and inclusive. At least, multiculturalism education has the goal of forming 'cultural human beings' and creating a 'cultured human society' (Pembelajaran, Oleh, & Murtadho, 2016).

In relation to multiculturalism, some PAI materials that need to be taught with great emphasis are: teachings about compassion, teachings about brotherhood, teachings about peace, and teachings about maslahat (Department & Stain, 2009).

Islamic education or especially multicultural-based Islamic Religious Education must contain five main things, namely: First; Religious education such as fiqh, tafsir does not have to be linear, but uses a muqaran approach. This becomes very important, because children are not only equipped with knowledge or understanding of the provisions of the law in fiqh or the meaning of a single verse, but also given different views. Of course, not just knowing what is different, but also being given knowledge about why it is different.

Secondly, to develop social intelligence, students must also be given interfaith education. This can be done through interfaith dialogue programmes that are included in the curriculum of Islamic educational institutions. For example, a dialogue on 'fasting' that could bring in monks or religionists from other religions. This programme is very strategic, especially to give students an understanding that fasting is also the teaching of their Buddhist brothers and sisters.

Third, to understand the reality of differences in religion, Islamic educational institutions not only hold interfaith dialogues, but also hold interfaith road show programs. This interfaith road show programme is a real programme to instil concern and solidarity with other religious communities. This is done by sending students to participate in devotional work to clean churches, temples or other holy places or what is called action dialogue.14 Awareness of plurality is not just about understanding differences, but must also be shown with a concrete attitude that among people even though they have different beliefs, they are brothers and help each other.

Fourthly, to instil spiritual awareness, Islamic education needs to organise programmes such as Spiritual Work Camp (SWC). This can be done by sending learners to join a family for a few days, including the possibility of joining a family of a different religion. Learners must immerse themselves in the family. He/she should also do activities like the daily life of the family. If the family is a farmer, then he/she should also help the family with farming and so on. This is a very strategic programme to increase social sensitivity and solidarity. Another important lesson is that learners can learn how to understand diverse lives. Thus, learners will have the awareness and sensitivity to appreciate and respect others.

Fifth, Ramadan is a very strategic month to foster social sensitivity in learners. By organising a 'sahur on the road programme', for example. Because with this programme, sahur can be designed together between learners and street children. This programme also provides direct benefits to learners to foster social sensitivity, especially to those around them who are less fortunate.

Learning Model

Learning Process Student-oriented learning, by providing equal opportunities for all plural students to develop their potential and achieve. Educators or lecturers play a more facilitating role in creating a democratic climate and tolerance. The class is managed dynamically, which allows the creation of a comfortable situation in interacting and communicating between students and between students and educators. The principles of syûrâ, musâwah, 'is, tasâmuh, tawâsuth, and tawâzun are used as the basic framework in the learning process.

So far, two learning models are known. Firstly, the dogmatic approach, which sees religious education in schools as a medium for the transmission of certain religious teachings and beliefs in an 'ecclesiastical' manner. The goal is the realisation of students' dogmatic commitment to their religion. Second, the social studies approach, which is an approach that sees religious education in schools as a subject like other subjects (social sciences) and the religious material taught is seen as something secular as is done by anthropology and sociology.

The two approaches above both contain weaknesses. The weakness of the first approach lies in its potential to foster religious fanaticism that is out of place. While the weakness of the second approach lies in its secular tendencies, so it does not encourage the realisation of good religious believers. Therefore, it is necessary to formulate a third approach that will be able and able to serve the religious needs of children and at the same time also encourage harmony among various religious adherents thanks to the content of the insights of multiculturalism that are inherently there.

Multiculturalism inherent in it. The third approach is, let's say, the social planning approach, which encourages learners' understanding of and commitment to their religion, while at the same time encouraging harmony between different religions. At the same time, it also encourages the birth of respect for adherents and teachings of other religions to coexist in plurality. In addition to the approach described above, the learning strategies used by educators also play an important role in shaping the attitudes and behaviour of learners in the context of multicultural education.

According to Cushner, education should incorporate the following experiences: learning how and where to obtain objective, accurate information about other cultural groups; identifying and testing positive views of other cultural groups or individuals; learning tolerance for diversity through experimentation in schools and classrooms with alternative customs and practices; encountering, where possible, positive first-hand experiences with different cultural groups; developing empathic behaviour through role-playing and simulation strategies; and practising the use of 'perspective glasses', that is, looking at an event, historical period, or issue through the perspective of another cultural group.

It seems that multicultural-based PAI requires the learning process to take place effectively through effective teaching and active learning by taking into account the religious diversity of students. According to him, the learning process emphasises more on teaching about religion, not teaching of religion. Teaching about religion involves historical and comparative approaches, while teaching religion is a dogmatic indoctrination approach. The learning process needs to provide opportunities for learners to actively seek, discover and evaluate their own religious views by comparing them with the religious views of other learners.
other learners' religious views. With this approach, it is hoped that an attitude of tolerance, non-judgment, and restraint from excessive fanaticism will grow.

Multicultural-based Islamic Religious Education Learning Evaluation

Evaluating the achievement of basic competencies in each lecture material and PAI competency standards requires an evaluation instrument that can cover the three domains of knowledge; cognitive, affective and psychomotor, in this case an achievement test can be used through case study and observation techniques. With this achievement test, the involvement of all elements, educators, institutional leaders, and parents is very important, because non-academic observation is not enough in the campus environment but also outside the campus.

Evaluation of multicultural Islamic Religious Education has characteristics: first, the goal is to form a cultured human being and create a cultured society. Second, the material teaches the noble values of humanity, the values of the nation, and the values of ethnic groups, third, the method is democratic, which respects the aspects of difference and diversity of the culture of the nation and ethnic groups (multiculturalist), fourth, the evaluation is determined on the assessment of the behaviour of students which includes perception, appreciation, and action towards other cultures.

Staffing Aspect

The role of educators in multicultural PAI is also very important. Lecturers or PAI educators must have the competence in regulating and organizing the content, process, situation and activities of PAI in a multicultural manner, where every learner from various ethnicities, genders, races, opportunities to develop themselves and respect each other's differences.

PAI educators need to emphasize diversity in learning, among others by (1) discussing the contribution of various cultures and people from other ethnic groups in living together as a nation; and (2) discussing that all people from any culture also use the work of other people from other cultures. In grouping students in class and in activities outside the lecture hall, PAI lecturers are expected to do that diversity.

PAI lecturers or educators must also understand that the learning process is a civilizing process that occurs in a particular social context. In order for this process to run openly, PAI educators must understand the diversity of students in terms of power and religion. PAI educators must be able to analyze the educational process from various cultural perspectives so as to reduce the attitude that emphasizes education on the dominant culture.

Conclusion

The implementation of multicultural Islamic education must be guarded together and openly and voluntarily each difference is respected and accommodated. In other words, there is no majority group that arbitrarily against minority groups for any reason that is not human. Differences are sunnatullah that must be accepted by each group and they merge in the name of humanity in togetherness full of modesty.

Thus, multicultural Islamic education is a response to the development of population diversity in Islamic educational institutions themselves, as well as the demand for equal rights for every group. And broadly all learners without distinguishing groups such as gender, ethnicity, race, culture, social strata and religion are entitled to the same education.

The results of this study indicate that the implementation of Multicultural Islamic Religious Education Values in the Development of Islamic Education Institutions at Kadiri Islamic University Kediri is: Institutional Aspects, Curriculum Aspects and Personnel Aspects

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