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Learning Based on Multicultural Values in Forming Students' Tolerant Character Through Citizenship Education

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Abstract

Learning Based on Multicultural Values in Forming Students' Tolerant Character Through Citizenship Education. Efforts to welcome a Golden Indonesia 2045 require the formation of good character from the young generation. Developing an attitude of religious moderation is one way that can be taken to create a generation that can compete on the world stage. Developing an attitude of religious moderation requires teachers' assistance, so teachers must be more innovative and creative in the learning process. This research aims to explain the role of teachers in fostering an attitude of religious moderation to face the challenges of an increasingly complex world. The research method used is a qualitative research approach that explores in-depth information. The location of this research was MI Manba'ul 'Ulum Buntaran. Data analysis was carried out using a data condensation model, which was carried out with data collection, data presentation, and conclusion. This research shows that MI Manba'ul 'Ulum students already know the concept of religious moderation in general. In practice, religious moderation has been implemented in this madrasah. Students carry out the application of an attitude of religious moderation through the habit of praying Duha, the habit of reading Surah Al-Waqi'ah every morning, P5 learning, personal approaches to students, studies delivered by preachers, the habit of always teaching an attitude of apology after making mistakes, and provide basic understandings of all religions in Indonesia.

Keywords: Multicultural; Teachers; Religious; Students; Education

Introduction

This article discusses how citizenship education can shape the character of tolerance in third-grade students through multicultural learning. The existing diversity can be an excellent potential for the country's progress. However, the emergence of various problems also has high potential if they are not managed and fostered properly (Efendi, 2013). Multicultural education is critical to be implemented in Indonesia, and it is believed that it is essential to implement it in Indonesia.

Intercultural meetings can cause conflict if there is no mutual appreciation, understanding, and respect for each other. One way to minimize these conflicts requires multicultural-based education efforts. As an alternative means of resolving conflict, it is important to have multicultural education in Indonesia. Multicultural education has an essential role in minimizing and preventing conflict. Through multicultural education, students are expected not to abandon the cultural roots of their nation, and multicultural education is very relevant for democratic countries today. However, even though they face globalization, students will not be affected by negative influences in terms of national personality (Nur et al., 2021).

Teachers cannot force tolerance, trust, and friendship between students from different backgrounds. However, they can place them in situations where they can work together to produce positive and healthy relationships. It requires a continuous, well-programmed, and sustainable effort. The existence of diversity in madrasas can be implemented through classroom learning. Teachers have the professional competence to manage classes with various learning activities, one of which is through Citizenship Education subjects (Mahfud Choirul, 2011). The reality of low multicultural character is as in the case that recently occurred in Surabaya on Sunday, May 13, 2018, namely acts of terrorism and the bombing of 3 churches by Muslims. One of the causes of these acts of terrorism is a lack of tolerance and a lack of understanding of the teachings of their respective religions, even though all religions teach to maintain harmony with each other. Many other cases also result from a lack of tolerance for diversity (Setiawan & Suyoto, 2020).

Citizenship Education is designed as a learning subject that aims to develop the individual potential to become good Indonesian citizens, namely citizens who have a noble character, are intelligent, participative, and responsible. The development of the Indonesian nation must be accompanied by character development (Sunhaji, 2014). The Madrasah Ibtidaiyah level is the initial foundation for continuing your education. If character cultivation fails to be carried out at the

Madrasah Ibtidaiyah age stage, then it is certain that the character instilled in students is less than optimal. The development of character education for students must be implemented thoughtfully because solid personality and character influence the nation's future (Battle & Robert L. Shannon, 2018).

Madrasah Ibtidaiyah Negeri 2 Blitar is a madrasa that carries out integrated teaching and learning activities from both general and Islamic teachers so that the learning provided by teachers can be evenly distributed both generally and religiously for students. The exciting thing about this madrasa is that multicultural education is seen as an idea that accommodates equality in differences to reduce vertical and horizontal conflicts in a heterogeneous society where demands for recognition and the existence and uniqueness of group cultures are commonplace. Likewise, MIN 6 Blitar is preparing superior graduates, namely students who have good morals and character and excel in achievement as stated in the madrasa's vision, namely "Creating an Islamic generation that is skilled in qiro'ah, persistent in worship, has good morals, and excels in achievement." This madrasah has several cultural strands, one of which is PAKEM (Active, Creative, Effective and Fun Learning).

Multicultural education aims to improve race relations and help all students acquire the knowledge, attitudes, and skills necessary to participate in cross-cultural interactions and personal, social, and civic actions that will help make our country more democratic and just. Therefore, multicultural education is just as crucial for middle-class white suburban students as it is for students of color living in the inner city. Multicultural education promotes the public good and the common goals of the Commonwealth (Gloria Ladson, 2006). As a result of the lack of multicultural knowledge can result in a moral crisis for the younger generation because attitudes and actions that often feel dissatisfied, even conflict with the quality of ancestral traditional values, namely mutual respect and working together, fade due to a lack of multicultural understanding (Endang, 2006).

Therefore, conveying multicultural values in the citizenship education learning process is necessary to foster children's social intelligence and the ability to work together in diversity by showing mutual respect and respect and avoiding group fanaticism and conflict between students and groups. The researcher chose "Learning Based on Multicultural Values in Forming Students' Tolerant Character Through Citizenship Education."

Theoretical Review

'Multicultural' can mean 'cultural diversity' (Scott et al., 2002). Multicultural is formed from the word 'multi,' which means plural, Lots, or diverse, and 'culture,' which implies culture (M. Amin Abdullah, 2005). Culture or cultures are characteristics of human behavior that are learned, not inherited genetically, and are exceptional so that the culture of a particular society can be different from the culture of other institutions (M. Ainul Yaqin, 2007). In other words, culture is a characteristic that is "typical" for each individual (person) or a group (community), which is very likely to differ from one another. The more communities that emerge, the more diverse each culture will be.

The 'diversity' aspect is the essence of the multicultural concept and later developed into a movement called multiculturalism (Gutman, 1994), which demands recognition of all existing differences and how existing diversity or differences can be treated equally as they should be. In this regard, three main aspects of multiculturalism are fundamental: First, human dignity and worth are the same. Second, culture in society is different. Therefore, it requires the third thing, namely, recognition of cultural differences by all socio-cultural elements, including the state.

There needs to be uniformity among experts regarding the meaning of multicultural education. Sunarto, as quoted by Haidar (2009), suggests that there are three types of understanding of multicultural education: (1) education for cultural diversity in society; (2) education that offers a variety of models in cultural diversity in society; (3) education that shapes students' attitudes to respect cultural diversity in society. Meanwhile, the author chooses the third definition, namely education, which can foster an attitude of respect for cultural diversity in society.

Starting from this concept, the values of multiculturalism should be integrated into the Islamic education agenda. As for Islamic education, in a normative sense, it is a spiritual, moral, intellectual, and social process to guide people while providing them with values, principles, and ideal examples in life to achieve happiness in life in this world and the hereafter (Hasan Langgulung, 1993).

In a more practical and applicable sense, Islamic education has at least two substances. First, Islamic education is an educational activity that is established or organized with the intention and aim of embodying Islamic teachings and values. Second, Islamic education is an educational system developed from and imbued with Islamic teachings and values. For the first, in practice in Indonesia, there are several

types, including (1) Islamic boarding schools or Madrasah Diniyah; (2) PAUD/RA, BA, TA, Madrasah and Islamic universities under the auspices of the Ministry of Religion; (3) PAUD/RA, BA, TA, Madrasah and tertiary institutions under the auspices of Islamic foundations or organizations; (4) Islamic religious studies in schools/madrasas/universities; and (5) Islamic education in the family or places of worship as well as study forums or Islamic assemblies. The second includes (1) educators/teachers/lecturers, heads of madrasas/schools or university leaders, and other educational personnel who carry out and develop educational activities based on the spirit of Islamic teachings and values; (2) other educational components, such as objectives, teaching materials/materials, learning tools/media/resources, methods, evaluation, environment/context, management, etc. which are based on Islamic values (Muhaimin, 2009). For this reason, whatever elements will be integrated or developed in each dimension of Islamic education must be directed at the concepts and forms of Islamic education, both normative and practical (systems and activities).

In formal education, multicultural education can be integrated into the education system through curricula, starting with early childhood education, elementary school, middle school, high school, vocational school, and college. As a new discourse, multicultural education does not have to be specifically designed as a separate substance; instead, it can be integrated into the existing curriculum through teaching materials or learning models that best enable the implementation of this multicultural education.

The more comprehensive a person's understanding of the Shari'a, the more capable a person will be of appreciating the truth of others and not claiming that the truth only comes from himself. Because someone may be correct, but it does not rule out the possibility that other people are also suitable. The family is a pillar of informal education and must be able to instill plural-multicultural values. If a child is accustomed to being educated by instilling plural-multicultural Islamic values, then the child will tend towards inclusiveness. Quoting Dorothy's statement, If a child is raised with reproach, he learns to curse. If a child is raised with hostility, he learns to resist. If a child grows up with ridicule, he learns to have low self-esteem. If children are raised with tolerance, they learn to be patient. If a child is raised with encouragement, he knows to be confident. Raising a child with compliments will teach him to appreciate them. If a child is raised with love and friendship, he will get used to having an opinion.

To implement multicultural Islamic religious education learning, there are four things that teachers need to pay attention to in developing the curriculum as a process, namely: (1) the student's position as a subject in learning, (2) their cultural background determines the student's way of learning, (3) the cultural environment of the majority of society and the student's personality is the student's cultural entry behavior, (4) the student's cultural environment is the source of learning. In this descriptive context, the educational curriculum should cover subjects such as tolerance, themes about ethnocultural and religious differences, the dangers of discrimination, conflict resolution and mediation, human rights, democracy and plurality, universal humanities, and other relevant subjects.

The curriculum in Islamic religious education should no longer be aimed at students individually according to the religion they adhere to but collectively and based on common interests. Suppose every student has received religious lessons according to their religion. In that case, it would be better if every elementary school college student received the same religious material, which contains the history of the growth of all religions that developed in Indonesia. Meanwhile, elementary school is replaced with character education, which instills more human moral values and universal goodness. With material like that, besides students being able to determine their religion (not based on heredity), they can also learn to understand plurality based on criticality, teach openness and tolerance, and not be exclusive but inclusive(Shabir, 2023).

Multicultural-based learning seeks to empower students to develop respect for people of different cultures, providing opportunities to work directly with people or groups of people of other ethnicities or races(Banks, 2004). Multicultural Islamic religious education also helps students recognize the accuracy of diverse cultural views, helps students develop pride in their cultural heritage, and makes students aware that value conflicts often cause conflict between social groups. Further, multicultural education is carried out to develop students' abilities to view life from various cultural perspectives that are different from their own and to have a positive attitude toward cultural, racial, and ethnic differences(Amin, 2018).

Methods

The research entitled Learning Based on Multicultural Values in Forming Students' Tolerant Character Through Citizenship Education uses qualitative research. Qualitative Research is a process carried out fairly and naturally by objective

conditions in the field without any manipulation, and the type of data collected is mainly qualitative (Zainal Arifin, 2011). This research has a postpositivistic paradigm because it aims to deeply understand non-numerical data (Lexy et al., 2010).

The research was conducted at MIN 2 Blitar in Kunir Village, Wonodadi District, and MIN 6 Blitar in Pojok Village, Ponggok District, Blitar Regency. The madrasah was chosen as the research object because the two madrasahs are multicultural schools. The type of research used in this research is descriptive, namely research that explains certain situations and events and tries to decide on solutions to existing problems based on data (Cholid et al., 2003).

This research needs to put forward a plan for testing the validity of the data that will be carried out. Data validity tests include data credibility (internal validity), data dependability (reliability) tests, transferability tests (external validity/generalization), and confirmability tests (objectivity). However, the main thing is to test the credibility of the data. The data credibility test is intended to prove that the data observed and successfully collected corresponds to facts that occur naturally in the field. The degree of trustworthiness of the data (data validity) in qualitative research is used to fulfill the emic criteria of truth, both for the reader and the subjects studied. Credibility testing is carried out through triangulation, discussions with colleagues, extended observations, and increasing perseverance (Michael et al., 2006).

The data is valid, so technical, time, and source triangulation are carried out. The research informants were class III a, b, and c at MIN 2 Blitar and MIN 6 Blitar. At this stage, it was revealed that activities were needed to make school residents aware that improving character that respects diversity can be done with a multicultural education approach. Two activities are required: outreach to teachers and providing learning experiences to students about developing character through multicultural education.

The data includes interview transcripts, field data notes, documents, images or photos, and others. The data analysis technique in this research uses interactive model data analysis, according to Miles, Huberman, and Saldana (2014), which includes data condensation, data display, and conclusion drawing/verification.

Results

The research results show that, in reality, there still needs to be more knowledge about multiculturalism in the madrasah environment. MIN 2 Blitar and MIN 6 Blitar class III show that students lack tolerance towards others even though each student does not have a whole diversity of ethnicities. The diversity of ethnic groups means that class III students at MIN 2 Blitar and MIN 6 Blitar often carry out activities that make fun of or make fun of students of different ethnic groups. Class III at MIN 6 Blitar, especially in class III B, still many students tease each other about the differences between their respective ethnicities; for example, in class III B, students from Blitar dominate it, and several students come from Madura. Their minimal knowledge causes them to throw insults at each other, leading to arguments and hostility.

The diversity of differences that students have means that teachers must have a way of increasing tolerance for students. For example, in the learning process, teachers also embed tolerance material in all subjects, especially in citizenship education. Even though the students have different backgrounds, the school environment remains well-connected. Teachers as implementers of learning in classes and schools at MIN 2 Blitar and MIN 6 Blitar carry out multicultural values-oriented education management with the stages of planning, organizing, implementing, communicating, and supervising with indicator criteria that are good but have yet to be optimal.

According to Istirom, S.Pd, a class III teacher at MIN 6 Blitar at the time of the interview, the method instilled in students is by training students to love and care for each other without recognizing differences in children. For example, you can start by creating a class with different students so each child can get to know each other. Then, in the lesson, each child is trained to express their opinion through small discussions.

Citizenship education learning taking place at MIN 2 Blitar and MIN 6 Blitar shows many changes, as follows:

- 1) Students begin to respect each other, understand, and sympathize without any disputes; in this case, the school has implemented several programs in religious activities that aim to strengthen love for religion and foster a sense of tolerance in differences, as for literacy activities reciting the Koran, congregational dhuha and noon prayers, literacy

- 2) ethnically diverse Students and educators can implement civic values related to multicultural education into learning. One of the civic values of multicultural education is the value of tolerance and mutual respect. Researchers say that the tolerance attitude at MIN 2 Blitar and MIN 6 Blitar was assertive and practiced continuously, even outside of civics education.
- 3) multicultural values are connected to the material being studied in its implementation. Class III has demonstrated the implementation of multicultural education in the social field, namely practicing honest, disciplined, polite, caring behavior (cooperation, cooperation tolerance, peace), responsibility, responsiveness, and pro-activity. This reflects that citizenship learning has implemented a multicultural attitude by directing students to have a pluralist spirit and prioritize a socialist life in everyday life.

Implementing citizenship learning at MIN 2 Blitar and MIN 6 Blitar creates multicultural awareness in the school environment, the formation of harmonious and peaceful social conditions among the school community, especially among students, and instilling an attitude of tolerance between each other. Based on the findings from research conducted by researchers, students have implemented multicultural education. This can be seen from a conducive attitude and atmosphere without conflicts due to cultural differences.

Researchers also saw firsthand how the social relations of students of different ethnicities, races, and languages flexibly interact without looking at other students' backgrounds. When communicating with students who speak a different language, they use Indonesian in the MIN 2 Blitar and MIN 6 Blitar environments. This is done as a form of tolerance and mutual respect and as a form of multicultural education that has been implemented.

Discussion

According to Farida Hanum and Setya Raharja, multicultural values always uphold and respect pluralism, democracy, and humanism (Hanum & Raharja, 2013). With these three things in mind, students are expected to become a generation that always upholds morality, discipline, humanism, and honesty in behavior. Multicultural values in primary education are described in Core Competencies (KI) and Basic Competencies (KD), which must be mastered by students (Fadlillah & Khorida, 2013).

In line with the ideas of E. B. Tylor, as quoted by Ainul Yaqin(2007), culture is a universal culture for humans at various levels, which all members of society share. A culture is a group of people who adhere to a set of symbols that bind a society to be implemented. Meanwhile, Clifford Geertz (1992) argues that culture is a way for all social group members to understand who they are and then give meaning to their lives.

Based on the explanation of the experts' opinions above, the researcher concludes that what is meant by the values of multicultural education is a recognition of the existence of differences by recognizing that existing differences are inevitable and upholding a sense of humanity, tolerance, and justice.

Teachers have an essential role in educating and guiding students to become the nation's successors with character because the teacher's role is not only to educate and impart knowledge to students. Teachers are also admired and imitated by students, meaning that teachers become examples or role models for students in their attitudes and behavior(Mujiyanto, 2020).

Opinion of James A. Banks(2004) which states that multicultural education can be conceptualized along five dimensions, namely:

- 1) Content integration, content guidance addresses the extent to which teachers use examples and content from various cultures and groups to illustrate key concepts, principles, generalizations, and theories in a subject area or discipline
- 2) The process of constructing knowledge is related to the extent to which teachers help students understand, investigate, and determine how implicit cultural assumptions, frames of reference, perspectives, and prejudices within a discipline influence ways of knowing within it.
- 3) Reducing prejudice: This dimension focuses on the characteristics of students' racial attitudes and how these attitudes can be changed by teaching methods and materials
- 4) Equity pedagogy, that is, equity exists when teachers change their teaching in ways that will facilitate academic achievement from students and various racial, cultural, and social groups

Learning principles are needed to get practical and efficient results that can pave the way to success. These principles are learning opportunities, motivating students, introducing students to other individuals, independence, cooperation,

curiosity, creativity, fun, interaction, good communication, and the ability to solve problems (Abdul Majid, 2008).

Student success can also be seen through a comprehensive evaluation, starting with cognitive, affective, and psychomotor aspects. Citizenship education, in this case, also emphasizes planning to assess students' attitudes, which is shown by students' attitudes being able to appreciate democratic values, tolerance values, respect for others, justice, and equality; assessment and the basis for testing is to measure success in achieving the goals of multicultural education. Thus, implementing citizenship education in the classroom is appropriate for instilling multicultural values in intolerant students. Existing multicultural values will be younger if internalized and integrated into all subjects at school, one of which is through Citizenship Education subjects.

Conclusion

Multicultural-based tolerance values in Citizenship Education learning at MIN 2 Blitar and MIN 6 Blitar. Here, the Principal, teachers, and students understand the values of tolerance; at MIN 2 Blitar and MIN 6 Blitar, there are multicultural ethnic groups. , Language. They here respect each other, understand, and sympathize without any disputes; in this case, the school has implemented several programs in citizenship activities that aim to strengthen love for religion and foster a sense of tolerance in differences, as for literacy activities, reciting the Koran, praying dhuhr and zuhur congregation, literacy in reading books.

Regarding multicultural education in citizenship learning at MIN 2 Blitar and MIN 6 Blitar, it can be concluded that the citizenship education subject teachers have implemented multicultural education into PKN learning by teaching an attitude of tolerance towards fellow humans and creating an atmosphere of peaceful living and accepting differences. Students can capture and realize it in social life in the MIN 2 Blitar and MIN 6 Blitar school environments. So, there are no conflicts based on cultural differences at MIN 2 Blitar and MIN 6 Blitar.

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