Implementation of Multicultural Education in the Subject of Aqidah Akhlak

Anisa Wahyuni, Aep Saepurrohman, Riki Habibi, Mahmud, Mohamad Erihadiana
Pendidikan Islam, Doktoral, Pascasarjana UIN Sunan Gunung Djati Bandung, Indonesia
anisawahyuni98@gmail.com

Corresponding Author: Anisa Wahyuni

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ABSTRACT
Multicultural education is an effort to instill awareness and develop mutual respect to realize the needs and ability to cooperate with all differences. Implementation of Multicultural education is a process of implementing education that teaches students to accept the differences that exist in themselves and others through the values of multicultural education. This study aims to analyze the implementation of multicultural education on the subject of aqeedah morals. The type of research used in this research is Research and Development with the ADDIE development model. The subject of this research is educational actors. Based on the research results, the implementation of multicultural education in Aqidah Akhlak is that this approach has great potential to promote broader understanding and tolerance among students in the context of cultural, religious, and ethnic diversity. Integrating multicultural elements into learning Aqidah Akhlak at MTs Azzahra Tasikmalaya students can develop a deeper understanding of universal human values, respect differences, and build harmonious relationships with people from different cultural backgrounds.

Keywords: Multicultural Education, Aqidah Akhlak, Students

INTRODUCTION
Indonesia is a country based on socio-cultural and geographical aspects that are very diverse and broad. This is of course evidenced by the cluster of several islands that stretch across the territory of the Unitary State of the Republic of Indonesia (NKRI), which total around 13,000 islands, both large and small, in addition to the population consisting of approximately 240 million people, consisting of 300 ethnic groups speak 200 different languages and adhere to various religions and beliefs, including Islam, Catholicism, Protestant Christianity, Hinduism, Buddhism, Confucianism and various other beliefs (Saleh et al., 2022).
From an early age, the Indonesian nation declared its determination to be Bhinneka Tunggal Ika. The determination to become Bhineka Tunggal Ika is certainly not as easy as one might imagine, especially if within the internal environment, religious and inter-religious people are still preoccupied with the issue of claiming truth, namely each claiming to be the most correct or self-righteous group. The existence of Bhinneka Tunggal Ika indicates that there are multicultural values in Indonesia. Multiculturalism is not only about ethnicity, religion, race, and culture but also in the world of education.

The implementation of multicultural education is believed to be a solution to conflicts that exist in society. Apart from being an alternative means of solving conflicts, multicultural education is also significant in fostering students so that they are not uprooted from their previous cultural roots when faced with socio-cultural realities in the era of globalization. So the implementation of multicultural education can be successful if it can give birth to students who have a tolerant, non-hostile, and non-conflict life attitude caused by differences in culture, ethnicity, customs, social class, abilities, and so on. (PENDIDIKAN MULTIKULTURAL DALAM MEMBENTUK KARAKTER BANGSA INDONESIA, n.d.).

Multicultural education in Indonesia is nothing new. Indonesia is predominantly Muslim, this is a fact that is hard to deny our nation consists of a large number of ethnic groups, cultures, languages, religions, tribes, and others, so Indonesia can simply be called a multicultural society.

On the other hand, this multicultural reality is urgently needed to reconstruct Indonesia's national culture, which can become an integrating force that binds all ethnic and cultural diversity. The multicultural insight has been explained in detail where Allah SWT creates humans from various tribes with the aim that humans know and respect each other's diversity and also explains that the level of a person's glory is not seen from the level of economic position, caste, and position. Still, this glory is judged by the extent of obedience someone against the command of his Lord. This is by the word of Allah in Q.S Al-Hujurat (49) verse 13 (Permana, 2021).

Based on the verse above, it is explained that the cultural diversity of each individual is a necessity Allah gives to all mankind on this earth which must be maintained and preserved. still relevant in the process of modernization without shifting traditions that do not conflict with Islamic values, so that local wisdom is maintained as a Khazanah Typical of the Archipelago that is recognized by world Islamic civilization which must be preserved, as long as it can be proven that it does not conflict with religious rules.

Another verse also explains multicultural education, which discusses the importance of mutual trust, understanding, and respect for others, avoiding bad thoughts, and looking for other people's faults. As explained in Q.S Al-Hujurat/49 verse 12.

Based on the verse above, it is explained that we are ordered to always trust each other, provide good understanding, and respect others as the main concept in multicultural education, namely mutual acceptance and respect for the differences in other people. We are also ordered to stay away from all kinds of despicable morals.

Multiculturalism is not a perspective that equates local truths but rather tries to help parties who are different from each other build mutual respect towards
existing differences and pluralism to create peace. Thus prosperity can be enjoyed by all mankind. Those with a multicultural attitude believe that if differences are not managed properly they can lead to conflict. Still, if we can manage them well, differences can be enriching and very productive (Daulay & Rohman, 2022).

Multicultural education that has existed so far is still limited to discussions and concepts that always want to be developed in education. The curriculum or special education for multicultural education has not been found in several countries, including Indonesia.

The concept of thinking about multicultural education is not fully understood by society. Even the paradigm of thinking about multicultural education has not been realized in the teaching and learning process. Multicultural education provides a glimmer of hope in overcoming various social upheavals that have occurred lately, considering that multicultural education always upholds values, beliefs, heterogeneity, plurality, and diversity, regardless of societal aspects (Ningsih et al., 2022).

Based on the above understanding, implementing multicultural education can be interpreted as a process of implementing education which is carried out in stages to achieve a change in attitude, knowledge, and accepting differences in one’s culture and habits.

As the third largest democracy in the world and as a country with the largest Muslim population in the world, multicultural education in Indonesia is an example of the success of democracy. In the learning process in SMP/MTs level schools, almost all of the material in the subject matter can be developed through multicultural education.

For example, Aqidah Akhlaq, Fiqh, PPKn, and IPS, the content covers many aspects of daily life in interactions with individuals in particular. So, in moral development schools through multicultural education, it is very urgent because students are expected not only to master theory but of course in daily practice (Permana, 2021).

A small example in everyday life is respect, students can respect teachers at school because of the age factor but not necessarily they can respect their friends because of the age factor let alone respect the opinions of friends who may not be from their community or could be because of different ethnicities.

On the contrary, they insult or bring each other down and vilify each other. The attitude of accepting, understanding, respecting, and being active in pluralism between groups is called pluralism. Through this attitude, it is hoped that the behavior of mutual respect, cooperation, mutual assistance, tolerance, and so on will emerge. Between different communities, to achieve peace, tranquility, and unity.

In this case, multicultural education must be able to bridge cultural diversity. Don’t let the flow of globalization give birth to future generations who are selfish, tend to be selfish without regard to the needs of others, lack a helping attitude towards peers, lack understanding of moods, and are less sensitive to the feelings of others (Ningsih et al., 2022).

Even some of them lack empathy for others. This is very important because education at this level is a transitional period where students transition from childhood to adolescence. This period is a period of self-discovery. So that this period is a very important period for molding the character of students as the
nation’s successors starting from the earliest education level such as kindergarten, elementary school, and junior high school which is equivalent to madrasah tsanawiyah, senior high school to higher education.

At this time all the potential possessed by students needs to be encouraged so that it will develop as expected, so that the cause of this multicultural existence is to facilitate students to have knowledge and understanding of the existence of various ethnic groups, especially in Indonesia.

Aqidah Akhlak subjects are the biggest contributor to the formation of student tolerance, this is because Akidah Akhlak subjects occupy a large portion of determining the identity of students, education designed to change the educational environment as a whole so that students from racial and ethnic groups diverse people have the same opportunity to obtain good behavior change results (Sriyono et al., 2022).

Education is needed to shape one’s personality to have good morals, which is called Aqedah morals.Morals are deep and thoughtless actions inherent in the soul, so when carrying out an act, it does not require the subject of Aqedah akhlq. Aqidah Akhlak learning is given to students so that they have the right knowledge, appreciation, and beliefs so that students can behave based on the Al-Qur’an and Hadith in everyday life.

The core of learning the moral creed is given to students so that students can practice and live up to Islamic teachings, namely about morals, be it morals to humans, morals to Allah, and human morals with their natural environment, student behavior applied at school and in the environment must be based on the knowledge that is they get at school. This is to achieve the indicator objectives on the moral creed. So students apply polite behavior based on the rules that develop in society so that students can apply the attitude of karakul karimah with other people (Thohiri, 2021).

But the reality is that learning Aqedah's morals is indeed related to forming good personal morals. However, even though children have received moral Aqedah learning, many students experience a decline in morals, resulting in students not prioritizing social attitudes and skills.

Students only care about knowledge. For example, after students learn how to be tolerant, they do not apply this tolerance attitude in everyday life. Examples that we often see, are students who come from one tribe and only hang out with other tribes, there are still many students who do not respect ethnic differences, for example, students mock if there are differences in ethnic groups between Javanese and Sundanese or others. (Thohiri, 2021).

Students are not only related in the family environment, but they also live amid society, so they are expected to be able to interact with other people in their environment. We are social creatures who cannot live without the help of others. There are differences in ethnicity, nation, skin color, and religious beliefs in people’s lives. They have the same rights and obligations.

So we as Muslims must have an attitude of tolerance towards others. This can be shown by commendable morals, namely applying an attitude of tolerance towards fellow human beings in everyday life. The attitude of tolerance and social care, a form of Indonesian national identity, has decreased. The very low attitude of
tolerance and social care in Indonesia impacts everyday life. As is the case at school, tolerance in student life is decreasing.

Many attitudes of tolerance currently have a bad impression in the eyes of the school community, namely, many students mock each other's friends as having special needs, do not respect the opinions of friends, do not respect school officials, cannot control their emotions when the teacher is giving advice and so on.

Multicultural education has a very large contribution to the formation of the mindset and attitude of students. Multicultural values in learning Aqidah Akhlak are very important to study, whether the learning has printed and created multicultural realities or vice versa. (Izzah, 2020).

Building self-awareness to apply self-awareness standards of behavior, beauty, justice, truth, and efficiency that bind humans should be carried out and maintained so that students can act democratically, humanely, and pluralistically in their environment.

Schools play an important role in instilling multicultural values, based on observations, it was found that there is cultural and linguistic diversity, and this makes it difficult for students to adjust between one friend and another, especially in socializing, and communicating, which is one of the sources of these problems.

Madrasah Tsanawiyah (MTs) is an educational institution that accepts students from various religious, cultural, and ethnic backgrounds. This diversity reflects the reality of a heterogeneous society. Students can gain a more holistic understanding of religion through a multicultural approach. They can study the values and ethics underlying various religions, and see their similarities and differences. This can help broaden students' religious horizons, reduce prejudice, and build a more inclusive perspective.

Therefore, the author is interested in writing an article with the title Implementation of Multicultural Education in the Subject of Aqidah Akhlak, given the importance of the discussion in this article so that students are expected to be more sensitive to the feelings of other people in their environment so they can socialize and interact well in the environment. surrounding. Based on this, the writer is interested in writing an article with the title "Implementation of Multicultural Education in the Subject of Aqidah Akhlak at MTs Azzahra Tasikmalaya

METHOD

The type of research used is R&D (Research and Development). Research and Development is a method used to produce certain products and test the effectiveness of these products. To obtain the results of certain products, research is used which is a needs analysis and to test the effectiveness of these products so that they can function in the wider community.

This research procedure uses the ADDIE development model. The ADDIE Development Model was developed by Dick and Crary in 1996 to design learning systems. ADDIE stands for Analysis, Design, Development, Implementation, and Evaluation. Nada Aldoobie said, "ADDIE model is one of the most common models used in the instructional design field as a guide to producing an effective design".
This statement has the intention that the ADDIE model is one of the most frequently used models in the field of instructional design to produce an effective design or product.

The approach to this research is qualitative because the data produced is in the form of personal documents, field notes, sayings, documents, and others presented in the form of words or descriptively.

RESULTS AND DISCUSSION
The stages of Addie's model are as follows:

1. Analysis
In this context, an analysis of the implementation of multicultural education at MTs Azzahra Tasikmalaya on the subject of Aqidah Akhlak can involve the following aspects:

a) Inclusive curriculum: Implementing multicultural education in the Aqidah Akhlak subject at MTs Azzahra Tasikmalaya requires a curriculum reflecting cultural and religious diversity. The curriculum should cover a variety of religious and cultural perspectives and introduce students to universal values such as fairness, tolerance, and mutual respect. In this case, teachers need to choose teaching materials that represent various religious and cultural traditions and provide space for students to share their experiences.

b) Participatory learning methods: Implementing multicultural education in the Aqidah Akhlak subject at MTs Azzahra Tasikmalaya also involves using participatory learning methods. Teachers must encourage students to actively participate in the learning process, promote open discussion about religious and moral values, and provide opportunities for students to share their views. Methods such as group discussions, simulations, and collaborative projects can be used to promote a deeper understanding of cultural and religious diversity.

c) Development of an inclusive attitude: Implementing multicultural education in the Aqidah Akhlak subject at MTs Azzahra Tasikmalaya also aims to develop an inclusive attitude in students. Teachers need to help students understand the importance of respecting cultural and religious differences and appreciating each individual's contribution to the learning environment. Through activities such as visits to different places of worship or interaction with diverse communities, students can better understand diversity and strengthen their inclusive attitudes.

d) Implementing multicultural education in the Aqidah Akhlak subject at MTs Azzahra Tasikmalaya provides a deeper understanding of religious and moral values and helps students develop the social and emotional skills needed to live in a multicultural society. By introducing students to cultural and religious diversity from an early age, multicultural education in the Aqidah Akhlak subject can help create a generation that is tolerant, inclusive, and respects differences.

2. Design
The following are some steps that can be taken in designing the implementation of multicultural education in the Aqidah Akhlak subject at MTs Azzahra Tasikmalaya:

a) Integrating Multicultural Values in the Curriculum: The design of the implementation of multicultural education must begin by integrating multicultural values into the Aqidah Akhlak subject curriculum. This can be done by incorporating materials that cover various religious, ethnic, and cultural traditions in learning. For example, students can learn about different religious teachings and how these values can be applied in everyday life.

b) Using Inclusive Learning Methods: Inclusive learning methods should ensure the active participation of all students at MTs Azzahra Tasikmalaya regardless of their background. Teachers should use various learning strategies, such as group discussions, collaborative projects, and individual assignments that allow students to share their experiences and views. In addition, teachers must also create a safe and open learning environment where all students feel welcome and valued.

c) Using Diverse Learning Resources: The design of implementing multicultural education in the Aqidah Akhlak subject at MTs Azzahra Tasikmalaya also involves using various learning resources. Teachers should provide learning materials from various sources, including textbooks, articles, videos, and online resources representing different religious and cultural perspectives. This will help students to gain a broader understanding of the religious and moral values that exist in society.

d) Encouraging Intercultural Dialogue: One of the main objectives of multicultural education at MTs Azzahra Tasikmalaya is to encourage intercultural dialogue. Teachers must create opportunities for students to interact with peers from different cultural backgrounds. Group discussions, collaborative projects, and extracurricular activities can be used as a means of facilitating intercultural dialogue. Through this dialogue, students can learn from each other, appreciate cultural differences, and build a deeper understanding of religious and moral values.

e) Involve the Local Community: The design of implementing multicultural education in the Aqidah Akhlak subject at MTs Azzahra Tasikmalaya must also involve the local community. Teachers can invite religious and cultural figures from local communities to give lectures or share their experiences with students. In addition, visits to places of worship or social activities involving various religious and cultural groups can also be part of implementing multicultural education.

3. Development
The following are some steps that can be taken in developing the implementation of multicultural education in the Aqidah Akhlak subject at MTs Azzahra Tasikmalaya:

a) Introduction to Cultural and Religious Diversity: The teacher can start by introducing students to various cultures and religions in society. This can be done through stories, pictures, videos, or visits to different places of worship. This step aims to open students’ insights about the diversity of cultures and religions surrounding them.

b) Learning Universal Values: The Aqidah Akhlak subject at MTs Azzahra Tasikmalaya focuses on building student character and morals. In multicultural education, teachers can teach universal values shared by various religions and cultures, such as honesty, compassion, justice, and mutual respect. Thus, students will understand that these values are universal and can be applied in everyday life regardless of cultural or religious background.

c) Open Discussions and Debates: Teachers can hold open discussions and debates on cultural and religious diversity issues. Students can be invited to share their views on these issues and listen to the views of other students who may have different cultural or religious backgrounds. These discussions and debates can be a means to increase students’ understanding and tolerance of differences.

d) Use of Multicultural Learning Materials: Teachers can use learning materials that describe cultural and religious diversity in the context of aqidah morals. For example, the teacher can use stories or real examples involving figures from various cultures or religions in explaining the concepts of aqidah akhlak. This will help students better understand that aqidah akhlak’s values are not limited to one culture or religion.

e) Collaboration with Local Communities: Teachers can establish cooperation with local communities representing various cultures and religions. For example, teachers can invite religious or cultural figures to give lectures or organize activities that involve students. This will provide students with direct experience interacting with individuals with different cultural or religious backgrounds.

f) Evaluation and Reflection: Teachers can evaluate the implementation of multicultural education in Aqidah Akhlak subjects. This evaluation can be done through tests, assignments, or group discussions. In addition, teachers can also invite students to reflect on their learning about cultural and religious diversity, and how this affects their understanding of aqidah akhlak.

4. Implementation

The implementation of multicultural education in the Aqidah Akhlak subject at MTs Azzahra Tasikmalaya can be carried out through the following strategies and methods:

a) Inclusivity in the curriculum: The Aqidah Akhlak curriculum at MTs Azzahra Tasikmalaya must reflect students’ cultural and religious diversity. Learning
materials must include universal values in Islam that can be applied by all students, regardless of their background. In addition, the curriculum must also introduce students to the understanding of various religious and cultural traditions that exist in society.

b) Use of multicultural resources: Teachers can use various multicultural resources such as textbooks, articles, videos, and other learning materials that reflect cultural and religious diversity. Resource

5. Evaluation

To evaluate the implementation of multicultural education in Aqidah Akhlak at MTs Azzahra Tasikmalaya, it is necessary to pay attention to several main aspects:

a) Curriculum Design: The curriculum should be designed to include multicultural content that reflects the diversity of society. It must include teachings from different cultures, religions, and ethnicities, promoting an inclusive learning environment. The curriculum should also emphasize the importance of respecting and valuing cultural differences.

b) Teaching Strategy: Teachers play an important role in implementing multicultural education effectively. They must adopt teaching strategies encouraging active student participation, critical thinking, and open discussion of cultural diversity. Teachers can use various learning methods such as group work, case studies, role plays, and multimedia resources to engage students in exploring different cultural perspectives.

c) Learning Materials: The selection of learning materials is very important in promoting multicultural education. Textbooks, literature, videos, and other resources should accurately represent diverse cultures and avoid stereotypes or bias. These materials should allow students to learn about cultural practices, beliefs, and values.

d) Classroom Environment: Creating an inclusive classroom environment is essential for successfully implementing multicultural education. Teachers must cultivate a safe and respectful space where students feel comfortable expressing their opinions and sharing their cultural backgrounds. Encouraging collaboration between students from different cultural backgrounds can increase their understanding and appreciation of diversity.

e) Assessment Method: Evaluating students' understanding of multicultural concepts requires an appropriate assessment method. Assessments must go beyond rote memorization and measure students' ability to analyze, synthesize, and apply knowledge from multiple cultural perspectives. Performance-based assessments such as projects, presentations, and debates can effectively assess students' multicultural understanding.

f) Professional Development: Continuing professional development of teachers is essential to ensure the effective implementation of multicultural education. Teachers should receive training on cultural competence, inclusive teaching
strategies, and curriculum development. Collaborative learning communities and workshops can provide opportunities for teachers to share best practices and enhance their multicultural teaching skills.

g) Parental and Community Involvement Involving parents and the wider community is very important in supporting the implementation of multicultural education. Schools can host cultural events, workshops, or parent-teacher conferences that promote dialogue and understanding among different cultural groups. Involving community members from various backgrounds in classroom activities can enrich students’ learning experiences.

h) Monitoring and Evaluation: Periodic monitoring and evaluation of the implementation of multicultural education is necessary to identify strengths, weaknesses, and areas for improvement.

CONCLUSION

The conclusion from implementing multicultural education in the Aqidah Akhlak subject at MTs Azzahra Tasikmalaya is that this approach has great potential to promote broader understanding and tolerance among students in the context of cultural, religious, and ethnic diversity. By integrating multicultural elements into learning Aqidah Akhlak, students can develop a deeper understanding of universal human values, respect differences, and build harmonious relationships with people from different cultural backgrounds.

One of the main benefits of implementing multicultural education in the Aqidah Akhlak subject is increasing student awareness of the cultural and religious diversity around them. Through inclusive learning, students can learn about various religious beliefs and practices in society. This helps them to appreciate differences and accept diversity as a natural part of human life. In addition, multicultural education in Aqidah Akhlak subjects can also assist students in building mutual respect and tolerance towards people with different cultural backgrounds. In this learning process, students are taught to see similarities in moral values that exist in various religions and cultures. This helps them to understand that despite differences in religious beliefs and practices, basic values such as honesty, fairness, and compassion remain relevant and universal.

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