

Implications of Multiculturalism and Tolerance in Islamic Religious Education (Case Study at Kertosono High School)

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Abstract:

Education aims to shape attitudes and behaviors towards civilized human beings. An education system that only emphasizes the transfer of knowledge, makes education no longer meaningful and has a positive effect on learners. It is less touching on the humanism side that ultimately develops pluralism as the foundation of multiculturalism. This model of religious education will only create learners to make "abdullah" that is only pious individually. The understanding of pluralism and multiculturalism that has become a commodity in the political field will continue to roll in the realm of national education, including Islamic religious education which is integrally part of the national education system. The purpose of this research is to illustrate the implementation and implications of multicultural-based PAI at SMA Kertosono. This research uses qualitative approach with case study type. The results showed that the implementation of multicultural-minded Islamic religious education (PAI) at SMA Negeri Kertosono, was carried out through 2 stages, namely: a) Learning activities in the classroom, through: (1) Morning prayer together; (2) To give all students the opportunity to receive religious lessons according to their beliefs; (3) Be universal and discriminate against students; (4) Giving accuracy; (5) Uphold respect and respect; b) Implementation of multicultural-minded PAI in school activities outside the classroom, through: a) Religious extracurricular activities carried out during Islamic activities and commemorations, as well as Friday prayers and Femininity; b) Activities of a social nature. 2) The impact of the implementation of Islamic religious education (PAI) multicultural-minded in building religious tolerance in SMA Negeri Kertosono, among others: a) The creation of a comfortable and conducive learning atmosphere; b) School activities run smoothly and have a high tolerance ;c) The realization of religious harmony and harmony in differences; d) Avoid conflict and division; e) The creation of a culture of mutual respect, respect and accepting of differences

Keyword: implementation, Islamic Education, Multiculturalism, Religious Tolerance

INTRODUCTION

Law No. 20 of 2003 expressly states that religious education is an integral part of the national education system. Every educational institution from elementary level to higher education is obliged to include religious education as a curriculum content. Article 37 paragraph (1) explains that religious education is intended to shape learners into human beings who believe and believe in The One True God and have noble character¹.

Islam education which is included in the curriculum of public education ranging from

¹ Undang-Undang RI No. 20 Tahun 2003 Tentang Sistem Pendidikan Nasional.

elementary to college level, is part of Islamic education that is loaded with moral and spiritual values. Islamic education has an essential mission to build the character of Muslims who understand the teachings of their religion and have an awareness of faith manifested into daily attitudes and behaviors as a form of practicing religious teachings. According to Syed Muhammad Naquib Al-Attas², the result to be achieved from Islamic education is to create a civilized human being in a comprehensive sense covering spiritual and material life. Likewise according to al-Abrasyi³, achieving a perfect character (fadhilah) is the main goal of Islamic education. But the fact is that other things, Islamic religious education (PAI), in general, have not been able to contribute positively to the improvement of morality and tolerance, especially among students. This is very related to the implementation process in the field. In practice, learners are always directed to mastery of the texts contained in the teaching book, they are always faced with questions and memorizing of the outer skin only (cognitive sphere), while the substance in the form of planting religious values just disappears along with the stacking of cognitive knowledge of subjects in schools⁴. Islamic education taught so far in public educational institutions ranging from elementary to college level is more transfer of knowledge, emphasizing the achievement of mastery of religious sciences. Fragmentation of matter and isolation or lack of connection with the context faced in everyday life that causes learners to lack religious values as a living value in everyday life. Consequently, Islamic education taught becomes less meaningful, most learners increase their knowledge of religion, but the understanding and practice of religious values, especially those in contact with humanist values in the form of social care for example, is less actualized in everyday life.⁵ In fact, it is not uncommon for religious education to lead to the tendency of exclusive and fanatical attitudes and behaviors of learners. It is this exclusive and fanatical attitude that in turn breeds intolerance towards religious differences and difficulty accepting ethnic and cultural differences. The lack of development of the concept of humanism or religious education based on social problems according to the term Sutrisno⁶, in the Islamic religious education system because in practice of religious education is more oriented to human conception as "abdullah" which emphasizes more on religious understanding which is interpreted as a ritual in the form of mahdhah worship that only gives birth to human beings who are "pious" individually but not socially⁷. One aspect of humanism that is now widely discussed and become important issues in debate discourse is about understanding multiculturalism in various fields of study. Various interpretations and thoughts are developing in the community about multiculturalism. The emergence of this discourse is also inseparable from the condition of the Indonesian nation that is destined by God to have ethnic, cultural and religious diversity. Historically, recognition of the reality of this diversity, especially religious diversity, has been formally demonstrated by founding fathers by incorporating religious values into the formulation of Pancasila (first principle) and the 1945 Constitution, which is the national and state foundation for the Indonesian nation. So are the values of multiculturalism set forth in the motto "Bhinneka Tunggal Ika". In fact, socio-

² Syed Muhammad Naquib Al-Attas, "The Concept of Islamic Education," *The keynote address delivered at the First World Conference on Muslim Education* (1980); Syed Muhammad Naquib al-Attas, "The Concept of Education Islam," in *The Keynote Address Delivered at the First World Conference on Muslim Education*, 1980.

³ Athiyah Al-Abrasyi, "Dasar-Dasar Pokok Pendidikan Islam," in *Cetakan Ke-10*, 1977.

⁴ Muh. Barid Nizaruddin Wajdi, "Pendidikan Ideal Menurut Ibnu Khaldun Dalam Muqaddimah," *JURNAL LENTERA: Kajian Keagamaan, Keilmuan dan Teknologi* 1, no. 2 (September 30, 2015): 272–283, accessed October 21, 2017, <http://www.ejournal.staimnglawak.ac.id/index.php/lentera/article/view/49>.

⁵ Woodside, "The Value of the Humanities," *University of Toronto Quarterly* (1957).

⁶ Edy Sutrisno, "Aktualisasi Moderasi Beragama Di Lembaga Pendidikan," *Jurnal Bimas Islam* (2019).

⁷ "Islamic Rule and the Empowerment of the Poor and Pious," *Econometrica* (2014); Rachel Rinaldo, "Pious and Critical: Muslim Women Activists and the Question of Agency," *Gender and Society* (2014).

culturally, Indonesia "once" became the prototype of an ideal multicultural society⁸. But later this view is not relevant anymore, because for decades, Indonesian Muslims are faced with issues of terrorism and radicalism. It is widely considered that acts of violence that occur are carried out by individuals or organizations labeled and in the name of religion. These acts of violence at the same time illustrate a more dominant attitude of intolerance towards religious, ethnic and cultural differences.

This fact becomes a challenge and forces especially religious intellectuals and people engaged in religious syi'ar (including preachers and religious teachers) to study and study the various acts of violence in seminars, forums of interfaith and cultural studies that raise the theme of issues of pluralism and multiculturalism. However, the spirit and intensity of the discussion and the study seems to still be done on the basis of sociological, political or similar interests. It has not been accompanied by paradigm changes and a more fundamental religious mindset among religious intellectuals (including preachers and religious teachers).

Paradigm Islamic religious education that is still limited to know, to do and to be, should be directed to live together⁹. That is, that the ability of students to be able to live with others of different ethnicities, cultures and religions, should be an inherent value in the purpose of learning Islamic religious education. The goal is to make students have religious understandings and behaviors that run parallel to their ability to be able to live with others of different ethnicities, cultures and religions. Based on the arguments above, in this paper, the author is interested in highlighting the themes of pluralism and multiculturalism in the Islamic religious education system, which includes views on pluralism and multiculturalism and its existence in the Islamic religious education system.

LITERATURE REVIEW

As is understandable, that the original ideas and ideas of pluralism and multiculturalism were born from the womb and spirit of liberalism. Then in the current context and the current and current dissority related to the existence of pluralism and multiculturalism is increasing due to the emergence of postmodernism discourse or better known as "globalization" which brings a new climate in the struggle of theories of global-minded social criticism¹⁰. In terms of "globalization" means structural changes in the entire life of the nation state that affect the basic elements of the arrangement of human relationships, social organizations and world views. Pluralism and multiculturalism are two things that are actually the same but not the same. The term 'pluralism' generally refers to a diversity-oriented way of looking at it. This idea is grafted on various domains or various subjects of knowledge, then crystallized as a separate ism related to the existence of a religion in a plurality¹¹. Therefore, in socio-scientific studies and discourses are often used the

⁸ Parsudi Suparlan, "Menuju Masyarakat Indonesia Yang Multikultural," *Antropologi Indonesia* (2014); Sri Ambarwangi, "Multicultural Education in Schools Through Tradition Art Education," *HARMONIA - Jurnal Pengetahuan dan Pemikiran Seni* (2013); Roni Lukum, "Upaya Peningkatan Pemahaman Wawasan Nusantara Sebagai Sarana Dalam Meningkatkan Semangat Nasionalisme Bagi Warga Negara Indonesia," *Artikel Multikultural-Stranas* (2013).

⁹ Mohammad Muslih, "PENDIDIKAN ISLAM DALAM PERSPEKTIF FILSAFAT ILMU," *HUNAF: Jurnal Studia Islamika* (2011); Ara Hidayat, "Pendidikan Islam Dan Lingkungan Hidup," *Jurnal Pendidikan Islam* (2015); Axel M. Oaks Takacs, "What Is Islam? The Importance of Being Islamic," *Interreligious Studies and Intercultural Theology* (2017).

¹⁰ Hamid Fahmi Zarkasyi, "Moderat Beda Dengan Wasatiah," *Appj 2016* (2013).

¹¹ Anis Malik Thoha, "Mencermati Doktrin Dan Ciri-Ciri Fahaman Pluralisme Agama," *Symposium Membanteras Gerakan Pluralisme Agama dan Pemurtadan Ummah* (2011); Moh Isom Mudin, "Pluralisme Agama: Akar Dan Justifikasi Al-Qur'an," *AL-RASIKH: Jurnal Hukum Islam* (2017); Thoha Anis Malik, "Ciri-Ciri Fahaman Pluralisme

term "religious pluralism". While the concept of multiculturalism reviews various issues that support ideology, politics, democracy, justice, law enforcement, employment and business opportunities, human rights, cultural rights of communities and minorities, ethical and moral principles, the level and quality of productivity and various other concepts that are more relevant¹².

This concept is in line with what Bloom said¹³, that multiculturalism includes an understanding, appreciation and assessment of one's culture and an respect and curiosity about the ethnic culture of others. With a simpler expression, an assessment of the cultures of others, not in the sense of agreeing with all aspects of these cultures, but rather trying to see how a particular culture can express value for its own members.

The understanding of multiculturalism, which since the last few years continues to roll in the discourse of Islamic studies and education. Like Abdul Munir Mulkhan in his book entitled "Kesalehan Multikultural" published by muhammadiyah's Center for Religious and Civilizational Studies (PSAP). In this book, Munir expressly rejects Tawhid Education as muslims have understood all this time. Instead, he proposed the idea of 'Multicultural Islamic Education'¹⁴.

The above idea is a reflection on the religious education system that existed so far in relation to the diversity of humanity which he thinks is far from the values of humanism. Through his views, he wanted to suggest that it was time to look at religious issues from the perspective of humanism, not the point of view of Islam, Christianity, Judaism or other religions. This view also did not escape criticism and criticism from certain parties and categorized Munir Mulkhan as part of JIL (Liberal Islamic Network). If observed, then this difference seems to be related to the term religious pluralism and multiculturalism and differences in understanding the verses of the Qur'an about plurality and about the claim of truth in a religion. Because so far there has been no consensus on understanding and understanding pluralism and multiculturalism. Responding to these differences, the author argues that there is one logic confusion that occurs in this case, namely on the one hand we agree and recognize about pluralist reality, while on the other hand we disagree about pluralism.

The author considers that the idea of pluralism and multiculturalism in the Islamic perspective is one form of efforts to "reform" Islamic thought and studies in response to the changing times. Because "renewal" has been interpreted as a pejorative term, with certain connotations and brings suspicion among the public, not only in the lay environment but also among the educated. From a historical perspective, we find that since the beginning of the reform in Islam rolled out that around the beginning of the 20th century, there has been a pro-cons attitude towards such renewal.

Agama," in *Wacana Fahaman Pluralisme Agama Dan Implikasinya Terhadap Masyarakat Islam*, 2010; Anis Malik Thoha Associate Professor, *It Is Presented at Seminar "Al-Qur'an Dan Cabaran Pluralisme Agama, Journal of Islam in Asia*, 2005.

¹² Suparlan, "Menuju Masyarakat Indonesia Yang Multikultural"; Parsudi Suparlan, "Bhinneka Tunggal Ika: Keanekaragaman Sukubangsa Atau Kebudayaan?," *Antropologi Indonesia* (2014); Parsudi Suparlan, "Konflik Sosial Dan Alternatif Pemecahannya," *Antropologi Indonesia* (2014).

¹³ Elliot W Eisner, "Benjamin Bloom," *Prospects* 30, no. 3 (2000): 387–395.

¹⁴ Azyumardi Azra, "Muhammadiyah: A Preliminary Study," *Studia Islamika* (2014); Yoyo Zakaria Ansori, Indra Adi Budiman, and Dede Salim Nahdi, "ISLAM DAN PENDIDIKAN MULTIKULTURAL," *Jurnal Cakrawala Pendas* (2019); Abdul Munir Mulkhan, "Kebebasan Beragama, Mungkinkah? Antara Fakta Atau Takdir Sosial," in *Annual Conference and International Seminar on Islam and Contemporary Issues*, 2008; Abdul Munir Mulkhan, "Jalan Tuhan Dan Kemanusiaan Dalam Pendidikan," *Sukma: Jurnal Pendidikan* (2017).

Moreover, it needs to be underlined, that the understanding of pluralism and multiculturalism has become a political commodity and continues to roll in the realm of national education including Islamic religious education which is integrally part of the national education system. This can be seen from the National Education System Law No. 20, 2003, as well as government policy on the implementation of the KTSP curriculum that edifies the implementation of education oriented towards regional potentials and local cultural values. From the centralistic education system changed to decentralist. This policy is inseparable from the emergence of the awareness of the leaders and leaders of this country that the nation is a very compound and heterogeneous nation. Therefore, it is impossible to build this country regardless of the plurality and multicultural values found in society¹⁵.

Amin Abdullah stated that it is conceivable how the quality of comfort, tranquility, and peace of a pluralistic religious society, if each unilaterally and closely claims that its own religious traditions are the most perfect and true. And if that claim penetrates into historical-economic-sociological territory, then the peace called for and coveted by the teachings of the religions will be eroded by itself in the reality of daily life. Although ontologically, metaphysically, the claim is incomprehensible. but not necessarily justified, because that is one of the core of true religion. That is, that hardcore from the view of life of diverse religions is indeed different. While hardcore religion can only be enjoyed historically, through the theological barriers that exist¹⁶. Diversity and human development is as the design of God that must be practiced in the form of attitudes and actions that uphold pluralism and multiculturalism. But not only does it stop at the discourse of the importance of pluralism and multiculturalism, but rather is emphasized at the praxis level through educational pathways including Islamic religious education, as well as the practices of cooperation, mutual respect, mutual respect and mutual understanding involving various interfaith and ethnic communities built on recognition of equality, equality and justice.

Conceptually-normative, Islamic religious education (PAI) contained in educational institutions must be intended as an effort to build and foster diversity in the form of tolerance to ethnic, cultural and religious differences among learners. Although this is not only the responsibility of Islamic religious education, but Islamic religious education has a significant role in building and instilling an attitude of tolerance to accept various differences¹⁷.

But in reality, many people judge the failure of Islamic religious education in building and fostering an attitude of tolerance and awareness of accepting ethnic, cultural and religious differences that are actually humanist. This critical attitude has given rise to discourse and ideas about the need to include the values of pluralism and multiculturalism in Islamic religious education. Although almost all cultured society has now recognized and accepted the existence of

¹⁵ Kunandar, *Guru Profesional Implementasi Kurikulum Tingkat Satuan Pendidikan (KTSP) Dan Persiapan Menghadapi Sertifikasi Guru*, Guru Profesional Implementasi Kurikulum Tingkat Satuan Pendidikan (KTSP) Dan Persiapan Menghadapi Sertifikasi Guru, 2007; Kunandar, *Penilaian Autentik (Penilaian Hasil Belajar Peserta Didik Berdasarkan Kurikulum 2013, Jurnal Evaluasi Pendidikan*, 2015.

¹⁶ Siswanto Siswanto, "Perspektif Amin Abdullah Tentang Integrasi-Interkoneksi Dalam Kajian Islam," *Teosofi: Jurnal Tasawuf dan Pemikiran Islam* (2015); Achmad Rois, "Pendidikan Islam Multikultural: Telaah Pemikiran Muhammad Amin Abdullah," *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 8, no. 2 (2013): 301–322; M. Amin Abdullah, "Religion, Science and Culture: An Integrated, Interconnected Paradigm of Science," *Al-Jami'ah* (2014).

¹⁷ Rudolf E. Morris and Reinhard Bendix, "Max Weber. An Intellectual Portrait," *The American Catholic Sociological Review* (1960).

social, cultural and religious diversity, but in reality, the problem of tolerance is still often present in a society¹⁸.

Based on research, the weaknesses of Islamic religious education that take place today, among others: (a) the approach still tends to be normative, where religious education presents norms that are often without socio-cultural illustrations, so that learners do not live up to religious values as living values in everyday life; (b) The curriculum designed only offers a minimum of competence, but teachers are often fixated with it, so that creativity to enrich the material is less growing, as well as in terms of the application of learning methods that tend to be monotonous¹⁹.

In this context, Islamic religious education is more passively positioned (tends to be Jabbariyah fatalism), so that Islamic religious education as a process tends to experience frozenness and rigidity in its implementation. The output it produces is certainly irrelevant to the context of the era of aliases left behind, not even rarely colliding with existing social conditions and can cause horizontal conflicts.

Amin Abdullah in his research said that religious teachers in schools that act as the spearhead of religious education from the lowest to the highest level are barely touched by the wave of struggles of thought and discourse of religious thought around the issue of pluralism and multiculturalism. In fact, it is these teachers who become the first mediators to translate the values of pluralism and multiculturalism to learners, who in the next stage also play an active role in transforming the awareness of tolerance more intensively and massiv.

According to al-Jabiri's perspective²⁰, it is categorized as a thought pattern that uses the epistemology of bayani. Consequently, the development of Islamic studies is more textual-formalistic. Therefore, until now the existence of the text occupies a central position in the religious insights of the people who are always called forward as a "defense" of a chaos (crisis situation). In the case of each text there are layers of interpretation and understanding that are multilevel. The dominance and orientation of bayani excessive understanding raises problems in the thinking of Islamic law, what else in the context of globalization today that can lead to the tendency of exclusionism and truth-claim. According to Amin Abdullah, the textual-bayani mindset has shaped the mainstream of hegemonic Islamic thought and it has been going on all along. The dominance of the jtihadiyyah textual mindset makes the epistemological system of

¹⁸ Ahmad Tarmizi Talib et al., "Persepsi Terhadap Toleransi Sosio-Agama Di Sabah Dan Sarawak," in *Seminar Antarabangsa Dakwah Dan Etnik*, 2014; Muhammad Nur Prabowo Setyabudi, "MEMPERLEBAR BATAS TOLERANSI DAN MEMBELA HAK MINORITAS (TELAAH ATAS KARYA AHMAD NAJIB BURHANI)," *Harmoni* (2019).

¹⁹ Bambang Sumintono, Lokman Mohd Tahir, and Mohd Anuar Abdul Rahman, "Pendidikan Moral Di Malaysia: Tantangan Dan Implementasi Pendidikan Karakter Di Sekolah," *Jurnal Pendidikan Karakter*, no. 1 (n.d.); Donas Ahmad Najib and Elhefni, "Pengaruh Penerapan Pembelajaran Bermakna (Meaningfull Learning) Pada Pembelajaran Tematik IPS Terpadu Terhadap Hasil Belajar Siswa Kelas III Di MI Ahliyah IV Palembang," *JIP: Jurnal Ilmiah PGMI* (2016).

²⁰ Ahmad Fawaid, "Kritik Atas Kritik Epistemologi Tafsir M. Abied Al-Jabiri: Studi Kritis Atas Madkhal Ila Al-Qur'an Al-Karim," *ULUL ALBAB Jurnal Studi Islam* (2015); Wira Hadikusuma, "Epistemologi Bayani, Irfani Dan Burhani Al-Jabiri Dan Relevansinya Bagi Studi Agama Untuk Resolusi Konflik Dan Peacebuilding," *Jurnal Ilmiah Syi'ar* (2018); M. Faisol, "Struktur Nalar Arab-Islam Menurut Abid Al-Jabiri," *TSAQAFAH* (2010); Arini Izzati Khairina, "Kritik Epistemologi Nalar Arab Muhammad Abid Al-Jabiri," *El-Wasathiya: Jurnal Studi Agama* (2016).

Islamic studies less responsive to current religious issues (contextual-bahsiyyah)²¹.

Similarly, the pattern of arguments expressed is always based on dogmatic, defensive, apologist, and polemical mental attitudes, especially when dealing with multicultural and multi-religious communities. As a result, the function and role of the human mind is used more directed to the efforts of confirmation and justification of the authority of the text. In fact, the truth of the text that is understood and recognized by a particular school, group or organization cannot necessarily be understood and recognized equally by other traditions, groups and organizations even in one religion, what else with different religions. A textual-literal approach to understanding that tends not to take into account historical, sociological, and psychological analysis. The implication is that the understanding of the Qur'an and the interpretation text can be superficial and easily trapped into apologetic and exclusive social attitudes. By using this approach, the resulting understanding tends not to provide space for tolerance, appreciation, and recognition of other parties, especially those of other religions. Surely this can fuel intolerant attitudes and blind fanaticism that will ultimately make fragile social cohesiveness and prone to conflict,

Based on the arguments above, it seems that this is where the fundamental problem lies in the Islamic religious education system that tends to ignore the plural and multicultural values of humanism due to the textual-literal paradigm that dominates as the basis of thinking among Islamic teachers. For more details, I think this issue is embraced by an in-depth study through a formulation of the research framework, so that it will actually produce something contributive to improving the quality and quality of Islamic religious education

METHODS

The Approach research used by researchers in this research is qualitative approach and descriptive form. This is because this study tries to expose the reality without requiring data in the form of numbers (quantitative) and trying to describe a situation and all aspects in order to provide information as clearly as possible to researchers.

study is a case study which is an in-depth study of events, environments and certain situations that allow expressing or understanding a thing²².

Based on the perspective of the approach and type of research above, this study seeks to expose the reality of Senior High School (SMA) Negeri Kertosono which includes the implementation of Multicultural-minded Islamic religious education (PAI) and the impact of multicultural Islamic education (PAI) in building religious tolerance in Kertosono High School.

RESULTS AND DISCUSSION

Kertosono State High School is one of the favorite and international schools in the city of Kertosono, one of the schools that has students and teachers from various patterns and cultural backgrounds that are very heterogeneous²³.

Every educational institution must have values instilled in accordance with the needs and characteristics of the institution. Similarly, SMA Negeri Kertosono, because this school is a

²¹ Amin Abdullah, "Religion, Science and Culture: An Integrated, Interconnected Paradigm of Science"; M. Amin Abdullah, "Islamic Studies in Higher Education in Indonesia: Challenges, Impact and Prospects for the World Community," *Al-Jami'ah* (2017).

²² Andi Prastowo, *Memahami Metode-Metode Penelitian; Suatu Tinjauan Teoretis & Praksis* (Jogjakarta: Ar-Ruzz Media, 2011), hlm. 129

²³ Interview

multicultural school, there must be values instilled so that school residents can understand each other. Among the values instilled in SMAN Kertosono is the value of *Kebhinneka Tunggal Ikaan*, tolerance, mutual respect, equality, justice, cooperation and so on²⁴.

Implementation these values are not only done in the classroom, but also done through slogans affixed or hung in the school environment area. As around the classroom there are several wise sentences taken from the Qur'an and Hadith in order to increase the faith and socializing of the citizens of Kertosono High School, among which there are writings displayed on the outside wall of the class that is accustomed to not swearing, not bothering friends, respecting older people, always devoutly worshipping, cultured 6 S (*Senyum, Salam, Sapa, Sopan, Santun, Semangat*).

multicultural values and religious tolerance attitudes that developed in SMA Negeri Kertosono has become a culture and habits in the daily lives of students, of course this requires special processes and efforts carried out by the school. In implementing multicultural-minded PAI in building religious tolerance in SMAN Kertosono, it is carried out through various forms of activities both through learning activities in the classroom and school activities outside the classroom.

The way PAI teachers of SMA Negeri Kertosono in implementing multicultural awareness in the classroom are as follows::

1. Morning Prayer Together. SMA Negeri Kertosono is a school that has a diversity of cultures, customs including some religions embraced by its citizens, then the policy that is applied every day before the start of the learning process is a joint morning prayer reading guided from the center. Students who are Muslims read prayers or short letters of the Qur'an together in their classes and read Yasin's special letter every two weeks alternating with environmental cleansing. Likewise, students who are non-Muslims, they are placed in a special room to carry out morning prayers together according to their beliefs
 2. giving Opportunity to All Students to Get Religious Lessons In Accordance with Their Respective Beliefs. During pai learning, each class consists of Muslim and non-Muslim students, they are separated and placed in classes that are in accordance with the religion embraced by religious teachers, with the intention that they both gain religious knowledge in accordance with their respective beliefs.
 3. Be Universal and Not Discriminate Against Students. In class learning activities, a teacher will face students both men and female students who have different characters and traits. In the face of heterogeneous students both gender, educational background, social, customs, race, ethnicity, local language or madzhab or certain traditions that exist in Islam, a teacher must respond wisely, be universal, not direct students to certain understandings, do not discriminate against students from each other, pay attention to the language used when explaining lessons, and a teacher must show an acceptable attitude by all students to avoid the impression of being racist or discriminatory towards other students, because in the classroom communication between teachers and students is required, and the classroom atmosphere is very influenced also by the style and attitude of the teacher in interacting with the students.
1. Give you precision. In teaching and learning activities in schools, teachers play an important role. Not only does it play a role in KBM, but it also plays an important role in the process of shaping and progressing student behavior. In instilling multicultural values, especially in building tolerance, a teacher can do so by providing examples and accuracy in the classroom. Teachers are the most important people in providing examples and nudity to their students , especially in tolerant attitudes.

²⁴ Interview

2. Uphold respect and respect. SMA Negeri Kertosono has heterogeneous students from different religions, tribes, languages, and cultures from various regions. Because of the diversity of these students, it is possible to cause differences in attitudes in their association. The differences that exist do not only occur in differences between peoples, between cultures and especially between religious communities, even those differences often occur in the internal religious people themselves, especially in Islam. Although the same religion is Islam, but often found differences in both the procedures of worship, the determination of the law and so forth. This happens because the habituation or understanding received from each other's families varies. Therefore, one of pai teachers' ways of addressing these differences is by instilling mutual respect and respect for students.

CONCLUSION

Based on the above research, the researchers concluded that the implementation of Islamic religious education (PAI) with multicultural insight in building religious tolerance in Kertosono State High School is as follows:

Kertosono Senior High School is a multicultural school. This high school accommodates students and teachers who have heterogeneous backgrounds both from religions that have been established by the Indonesian government, and especially in the different schools or beliefs that exist in Islam itself, so in implementing multicultural-minded PAI in Kertosono High School is carried out through learning activities in the classroom and through school activities outside the classroom.1) Implementation of multicultural-minded PAI through learning activities in the classroom, including: a) Morning prayer together; b) To give all students the opportunity to receive religious lessons according to their beliefs; c) Be universal and not discriminate against students; d) Provide accuracy; e) Uphold respect and respect.2) Implementation of multiculturalism through school activities outside the classroom, including: a) Religious extracurricular activities, carried out during activities and commemorations of Islamic holidays, as well as Friday prayers and feminity; b) Activities of a social nature.

The impact of the implementation of Islamic religious education (PAI) multicultural-minded in building religious tolerance in SMA Negeri Kertosono, among others: a) The creation of a comfortable and conducive learning atmosphere; b) School activities run smoothly and have a high tolerance; c) The realization of religious harmony and harmony in difference; d) Avoid conflicts and divisions; e) The creation of cultural respect, respect and accepting of differences.

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