


Efforts of Islamic Religious Education Teachers in Implementing Multicultural Education to Grade IX Students at SMP Negeri 11 Baubau

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ABSTRACT

The purpose of this study is to outline and evaluate the efforts made by Islamic Religious Education (IRE) instructors at SMP Negeri 11 Baubau to introduce intercultural education to eleventh-grade students. The background of this research is based on the importance of multicultural education in shaping attitudes of tolerance, respect for diversity, and fostering a harmonious school environment amid students' diverse cultural, religious, and social backgrounds. This study uses a case study methodology in conjunction with a qualitative approach. Techniques for gathering data include documentation, in-depth interviews, and observation. The findings show that through instructional resources, interactive teaching techniques, and setting an example of behavior, IRE teachers actively contribute to the integration of multicultural values into the learning process. Additionally, educators support the growth of a diverse and inclusive school culture. Despite obstacles including pupils' poor comprehension of diversity and classroom time limits, overall efforts have improved students' character development by encouraging tolerance, openness, and respect for one another. As a result, Islamic Religious Education's multicultural curriculum strategically contributes to fostering social harmony in the classroom.

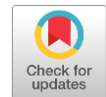
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INTRODUCTION

A teacher is a professional educator whose duties extend beyond simply delivering lessons. In addition to teaching, a teacher is responsible for educating, guiding, directing, assessing, and evaluating students. According to Law Number 14 of 2005 concerning Teachers and Lecturers of the Republic of Indonesia, teachers, particularly in early childhood education, primary education, and secondary education, are tasked with shaping students' character and academic growth (Mulyasa, 2007).

Importantly, teaching science is distinct from educating students. While teaching science focuses on transferring knowledge, educating students aims to foster improved behavior, character, and holistic personal development. Teachers play a critical role in nurturing students' basic skills and talents while also offering guidance and direction to ensure they stay aligned with positive educational goals (Sanjaya, 2011). Teachers motivate students to work hard, often offering encouragement and rewards to foster perseverance and growth (Susanto, 2019).

The role of teachers in shaping human character is profound. Within a learning environment dominated by academic instruction, socialization, and education, teachers must

cultivate students not just intellectually but also mentally, socially, and spiritually. They are expected to instill values such as tolerance, mutual respect, and an appreciation for diversity. As figures who are "imitated and emulated," teachers act as role models, influencing students' development toward becoming empowered, respectful individuals Setiawan (2021).

In the context of Islamic teachings, Islam is fundamentally a religion of peace and mercy for all beings (*rahmatan lil 'alamin*), embracing diversity across ethnicity, race, culture, gender, and color. Islam promotes mutual respect, tolerance, and the acceptance of individual differences as essential for building a strong, united nation. Appreciating differences and turning diversity into a source of blessing is critical for harmonious coexistence. In this case, Islam is essentially a religion that is preached and destined as a religion that brings salvation and mercy to all of nature (*rahmatan lil alamin*), regardless of differences in ethnicity, race, culture, ethnicity, gender or skin color. Thus, Islam is not a religion that only aims to save and provide mercy to one or several groups. An attitude of mutual respect, tolerance and acceptance of the diversity of each individual is very necessary for this country to be strong and able to work together to build a better nation.

Understanding that differences are not a problem is important to form human beings who respect others and are responsible for themselves. How to make these differences beautiful, lively, and bring blessings is more important. As Allah SWT says in verse 13 of QS. A-Hujurat below:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَاهُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Translation:

" O people! Indeed, we have created you from a man and a woman, then We made you into nations and tribes so that you may know each other. Indeed, the noblest among you in the sight of Allah is the one who is most pious. Indeed, Allah is All-Knowing, All-Compliant." (QS. Al-Hujurat 49: Verse 13)

This Quranic verse underscores one to believe that one way to overcome the lack of tolerance and respect for diversity in society is through a skillful blend of multiculturalism and educational principles.

Acculturation is a process of multiculturalization. Since education is a process of acculturation, education is the only way to build a multicultural society. In addition to being implemented through educational resources, multicultural education can also be used persuasively in social interactions that show a spirit of mutual respect for each other's religion or culture. Depending on the context of the definition and the expected benefits, the term "multicultural" can signify many different things. It is clear that despite their diverse backgrounds, people in a multicultural culture are able to communicate and engage with each other (Tilaar, 2004).

The concept of multiculturalism is not new or scary in Islamic religious education, at least for three reasons. First, Islam commands us to respect and acknowledge others. Second, Islamic brotherhood is not exclusive to a particular group or religion. Third, according to the Islamic perspective, the integrity of a servant's piety and intimacy with God are the most valuable things. Therefore, to create a civilization of tolerance, democracy, justice, harmony, and other human values, an Islamic religious education teacher must be able to understand and apply multicultural values in his work.

SMP Negeri 11 Baubau, managed under the Department of Education, is a diverse institution comprising students from various ethnic and religious backgrounds, with Muslims as the majority alongside a significant Hindu minority. Initial observations by the author reveal that IRE teachers have actively taught students about the importance of mutual respect and maintaining societal harmony. However, challenges remain. Field observations indicate several

issues that suggest students' understanding and appreciation of religious diversity are still lacking: Students often segregate themselves based on religious affiliation when forming friendships. Instances of bullying related to language differences are still present. Students sometimes differentiate among peers based on skill or competency levels.

Based on the issues identified, the author is deeply interested in exploring "The Efforts of Islamic Religious Education Teachers in Implementing Multicultural Education for Grade IX Students at SMP Negeri 11 Baubau". This study aims to delve into the strategies, challenges, and successes of Islamic Religious Education teachers in fostering an environment where diversity is celebrated, and every student feels respected and valued, regardless of their background.

METHODS

This study adopts a descriptive qualitative research design, emphasizing honest and spontaneous processes that align with the objective realities encountered in the field, without any manipulation. The majority of the data collected is qualitative in nature. The primary research procedures utilized in this study include observation, interviews, and documentation.

Descriptive research focuses on observing and portraying phenomena or events as they occur naturally within a specific context. Alongside applying the appropriate methodology, selecting relevant research instruments and techniques is critical. Research instruments refer to the tools used to gather data, designed based on the measurement objectives and the underlying theoretical frameworks (Kurniasih, 2024).

The instruments employed to collect information relevant to the research problem are as follows:

Interview

This study utilizes a semi-structured in-depth interview method. In-depth interviews involve a series of questions posed to informants or research participants, allowing them to respond openly, honestly, and without any suspicion, coercion, or external intervention (Noor, 2011:47). This technique provides the flexibility to explore participants' perspectives in greater depth and uncovers detailed insights into the research topic.

Observation

Observation is one of the primary strategies for data collection. It entails systematic observation and recording of emerging phenomena relevant to the research issue. For this study, observation focuses on the efforts of Islamic Religious Education teachers in implementing multicultural education among Grade XI students at SMP Negeri 11 Baubau. Through this method, researchers directly examine behaviors, practices, and educational dynamics occurring within the school environment.

Documentation

Documentation involves collecting and analyzing various written materials, including administrative records, student and teacher data, and other documents pertinent to the research theme. This method strengthens the validity of the research findings by providing tangible evidence aligned with the study's objectives.

Library Research

In addition to fieldwork, library research is conducted to process data obtained from scholarly sources. This involves referencing academic books, journals, and other literature to build a solid theoretical foundation for the study.

When referring to the views of experts, the following citation techniques are employed: 1) Direct Quotation: Citing an expert's statement exactly as it appears, without altering the original wording. 2) Indirect Quotation: Paraphrasing an expert's opinion by changing the editorial structure while maintaining the original meaning. This method often involves summarizing the core ideas or integrating commentary to contextualize the expert's views within the framework

of the thesis discussion. Through these note-taking techniques—direct quoting, summarizing, and reviewing—the researcher systematically compiles relevant data and information from credible sources.

Field Research

Field research is another vital component, involving direct visits to the research site to collect firsthand information. This approach ensures that the data gathered are directly related to the actual conditions pertinent to the study's focus.

Several techniques are applied in field research: Interview Method: Direct interviews with youth groups and religious leaders at the study site are conducted to gather authentic and unbiased information regarding the issues under investigation. Observation Technique: The researcher observes the phenomena either directly or indirectly. As Masri (2005) states, observation is a method to obtain factual information through systematic recording of events and behaviors. Documentation Method: Gathering written statements, reports, and other documentation related to the research problem further enriches the data pool.

Data Analysis Techniques

The data analysis approach applied in this study is based on the nature of the qualitative data collected. It follows an inductive process, involving: Data Reduction: Simplifying, selecting, and focusing the data that are relevant to the research objectives. Data Display: Organizing the reduced data in a structured manner to facilitate understanding and analysis. Conclusion Drawing: Interpreting the displayed data to derive meaningful insights and final conclusions. These analytical steps are crucial in ensuring the research findings are systematic, credible, and reflective of the real-world complexities under investigation.

FINDINGS AND DISCUSSION

The Efforts of Islamic Religious Education Teachers in Implementing Multicultural Education for Grade XI Students at SMP Negeri 11 Baubau

The process of education and training of the intellect, both physical and spiritual, in accordance with Islamic principles derived from the Qur'an and Sunnah in order to create pious and devoted humans to Allah SWT is known as Islamic education. Islamic education was pioneered by the Prophet Muhammad SAW by implementing various principles, including Tarbiyyah, Ta'lim, Ta'dib, Tadris, Irsyad, and Inzar. One of the components or characteristics of Islamic education is the concept of Islamic education. Achieving the goals of Islamic education is the only thing that is the core of understanding Islamic education. The Qur'an explains the true goals of Islamic education which are important to understand and learn from QS Ali Imron verse 102.

"O you who believe, fear Allah and truly fear Him; and never die unless you are a Muslim."

The Prophet used these ideas to help his companions and society develop individuals of good morals. Tarbiyyah is one of the main ideas in Islamic education among many other ideas. Adapted from the following verb, the Arabic term tarbiyyah: Rabba, yarbu, which means to develop, grow, and flourish. Rabbi, yarba, which means to grow and mature. Rabba, yarubbu, which means to increase, care for, and teach.

According to this interpretation, the meaning of tarbiyyah is the process of educating humans so that they can improve their lives and direct them in a better and more ideal direction. In the true sense, tarbiyyah does not only include the education process itself, but also the management and arrangement of elements that support education, such as the creation of a conducive environment. (A. Yunus, 2015).

According to the Great Dictionary of the Indonesian Language, education is an effort to change the attitude or behavior of a person or group of people so that they can develop as whole human beings through teaching and training. Education is a deliberate and planned effort to create a learning environment and learning process so that students actively develop their potential to have spiritual religious strength, self-control, personality, intelligence, noble morals, and the skills needed by themselves, society, nation, and state, according to the Law on the National Education System. " (UUSPN, 2003).

This study applies intercultural education based on the findings of Islamic Religious Education. Because Islamic Religious Education is "an educational process based on the philosophical values of Islamic teachings based on the Qur'an and the Sunnah of the Prophet Muhammad SAW". One-way human culture is manifested is through education that is dynamic and continues to develop. Therefore, progress or modification in education must be in line with the shifting norms of society. Given this reality, it is important to start Islamic education with a pluralistic foundation by emphasizing the following characters:

Islamic education must, first and foremost, have the qualities of a general educational institution that is exclusive to Islam. This shows that, in addition to emphasizing scientific knowledge in the classroom, religious character is an important component that students need to learn and apply in their daily lives. Second, Islamic education must have the quality of plurality-based education. This shows that student education does not provide a single understanding, including awareness of the reality of diversity. Every learner needs to be aware of the inevitable nature of pluralism. Third, Islamic education must be an educational institution that embodies a democratic education system. An education system that allows students to express their thoughts freely and ethically. The implementation of multicultural education in the classroom and wider society will be easier if all students have received Islamic religious education. To build a peaceful and harmonious life. Education that values diversity and considers various perspectives from various ethnic groups is known as multicultural education.

Equal opportunities for all students are the main goal of intercultural education. Transforming the teaching and learning process to provide equal opportunities to every child is the goal of multicultural education. Students are taught to think laterally, diversity and uniqueness are respected. This requires changes in beliefs, attitudes and behaviors, especially within the school community. To recognize their differences as something that can improve their quality, students from different backgrounds must engage, communicate and learn from each other.

Students of SMP NEGERI 11 in Baubau, a junior high school, come from various geographical areas. However, Muslims and Hindus are the majority. Language and culture are additional advantages of these children. The diversity of students is evident after a discreet observation at the institution. First, there is a great deal of diversity in the language itself due to the diverse backgrounds of the students, who come from various places. Furthermore, although there are similarities between Islam and other religions, it is true that certain students have different opinions about religious education. Given this, the researcher will investigate how Islamic education teachers implement intercultural education. to find out the elements that support and hinder the efforts of Islamic Religious Education instructors in implementing Multicultural Education.

The following are several methods used by the Islamic Religious Education Teacher of SMP NEGERI 11 Baubau in implementing multicultural education: Creating a paradigm of diversity. Cultivating a tolerant attitude in the educational process. Providing examples outside the classroom. Respecting linguistic diversity. Cultivating a socially aware attitude. Building an anti-discrimination attitude towards ability gaps. Building a diversity paradigm.

Teachers contribute to the implementation of multicultural education based on the utilization of diversity in society, especially in students, including ethnicity, culture, language,

religion, socio-economic status, gender, ability, age, and so on, based on interview results. The most important aspect of multicultural education is that teachers must understand and master the subjects they teach, but must also be able to teach inclusive religious values to students and apply these values to understand and appreciate the existence of people who adhere to other religions and beliefs.

Based on the results of the interview with Mr. Mardan, he is one of the Islamic education teachers at SMP Negeri 11 Baubau, namely in developing a religious paradigm by teaching tolerance to the Prophet Muhammad. So, the teacher's efforts here include: First and foremost, a teacher must be able to speak democratically, both through speech and language that is non-discriminatory (i.e., non-judgmental or sensitive). Second, we must be deeply concerned about certain events related to religion as educators. Consider the bombing and fighting that occurred in Gaza a few years ago, as well as the recent bombings in our country by terrorists disguised as Muslims. We must then be able to articulate our concerns about these events as educators with a multicultural perspective. Third, educators must be able to explain to students that because the primary purpose of religion is to bring peace and prosperity to all people, it forbids bombings, military invasions, and other acts of violence. Fourth, educators must be able to explain the importance of discussion and debate in addressing various issues related to cultural, ethnic, and religious (stream) diversity. In addition, there are obstacles in teachers' efforts to implement multicultural education at SMP Negeri 11 Baubau. In particular, students still have difficulty understanding and appreciating religious differences so that they are often blamed for teasing and disrespecting each other. Nevertheless, SMP Negeri 11 Baubau PAI teachers try to correct students and provide examples of good behavior and tolerance so that problems in the school environment do not recur. In addition, in an effort to promote multicultural education for multicultural students—especially PAI teachers themselves—it is necessary to use media elements related to diversity, such as posters about multicultural diversity, mutual cooperation, and socialization of practical activities outdoors.

These elements have been successful in theory, which is important for understanding multicultural education. Furthermore, democratic methods in the classroom allow for group division and expression of ideas. These elements cannot be separated from the important role of teacher in responding to this. In order for multicultural education to be applied in everyday life, teachers at SMP Negeri 11 Baubau provide activities that support the implementation of multicultural education. Students will find it easier to understand what multicultural education is because of supporting programs such as Scouts, Al-Quran arts and language programs, and posters about multiculturalism in the surrounding environment. This will help create a harmonious life, mutual respect, cooperation, and mutual assistance between each other in the school environment, dormitory, and community. Teachers and principals should be more responsive and sensitive in responding to various current issues by always trying to provide advice and continue to carry out planned activities, in accordance with the author's observations of the school environment. All students should participate in class with more enthusiasm and perseverance, and should always.

The Impact of Implementing Multicultural Education on Grade XI Students at SMP Negeri 11 Baubau

Research shows that multicultural education has a significant impact on students' attitudes, particularly in promoting intercultural competence, empathy, and tolerance. According to Muqarramah's research, multicultural education can positively influence students' attitudes toward diversity by fostering an egalitarian and tolerant mindset. Students who receive multicultural education demonstrate greater levels of empathy, tolerance, and respect for cultural diversity, highlighting the capacity of this educational approach to transform lives. Students learn about different cultures, customs, and backgrounds through intercultural

Efforts of Islamic Religious Education Teachers in Implementing Multicultural Education to Grade IX Students at Smp Negeri 11 Baubau education. They learn from this that diversity is rich and natural, not something to be feared or shunned. Additionally, by exposing themselves to diversity, children can develop a mindset based on tolerance. They learn to respect and appreciate the cultures, backgrounds, and ideas of others without viewing them as superior or inferior. Additionally, multicultural education instills the principles of fairness and equality. Students gain an understanding that all people, regardless of their social or cultural background, are equally important. Students can develop an egalitarian mindset as a result.

CONCLUSION

Based on the research results, the Islamic Religious Education teachers at SMP Negeri 11 Baubau have shown high dedication in integrating multicultural education into the classroom, especially for grade XI students. Considering that students come from various cultural, ethnic, and religious backgrounds, it is very important to provide intercultural education. Islamic Religious Education teachers use a number of tactics to carry out their duties, such as incorporating multicultural values into the curriculum, using dialogic and participatory learning techniques, and instilling tolerance and respect for each other in students' daily lives. Teachers actively incorporate religious moral teachings that uphold multicultural ideals including equality, social justice, tolerance between religious groups, and respect for individual differences. Teachers also serve as role models for students by treating all students fairly and inclusively, regardless of their backgrounds. Students feel comfortable, welcomed, and valued as members of a diverse school community because of the way the learning environment is designed. The purpose of social and religious events is also to increase students' familiarity and respect for each other. However, teachers still face a number of challenges when implementing multiculturalism, including students' poor understanding of the concept, some students' prejudices or stereotypes, and time constraints when presenting meaningful information. Teachers' enthusiasm to continue developing more effective teaching strategies and techniques that are sensitive to the differences among their students is not diminished by these challenges. The implementation of multicultural education by Islamic Religious Education teachers, as a whole, has helped shape the character of students who are tolerant, appreciate diversity, and can live side by side peacefully in a pluralistic environment. It is hoped that the Islamic Religious Education course will continue to advance multicultural education, so that it is more relevant to the demands of a dynamic and diverse society.

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