

MULTICULTURAL VALUES IN GONTOR 9 ISLAMIC BOARDING SCHOOL LAMPUNG - INDONESIA

Oki Dermawan

Fakultas Tarbiyah dan Keguruan UIN Raden Intan Lampung
okidermawan76@yahoo.co.id

Abstract

Indonesia is one of the most multicultural countries in the world. This fact can be seen from the sociocultural and geographically so diverse and widespread. Multicultural education offers an alternative through the implementation of educational strategies and concepts based on the utilization of the diversity that exists in society, especially for the students such as have ethnic diversity, culture, language, religion, social status, gender, ability, age, etc.. In multicultural education, teachers are not only required to master but also teach professionally the subjects taught. More than that, an educator must also be able to instill the values of multicultural education such as democracy, humanism, and pluralism as well as instill religious values to the students. In turn, the resulting out-put of the school are not only proficient in accordance with the disciplines practiced, but also able to apply the values of understanding and respect for diversity.

Keywords: multicultural education, diversity and religious

INTRODUCTION

The roots of multicultural education, comes from an educational expert of the United States, Prudence Crandall (18-3-1890) are intensively spread the word about the importance of the background of the students, both in terms of the aspects of culture, ethnicity, and religion. Education consider the background of students seriously, this is a precursor for the emergence of multicultural education. The term of multicultural education is etymologically consists of two terms, namely education and multicultural. Education means the process of developing attitudes and code of conduct a person or group in an effort to mature through teaching, training and ways of educating. And multicultural interpreted as cultural diversity, a variety of politeness.

So, the terminology of multicultural education means the entire process of development of human potential that respects plurality and heterogeneity as a consequence of the diversity of cultural, ethnic, and religion. Multiculturalism is significant in bringing a peace because of no dominance of the culture majority, and then tyranny to of the culture minority. All of them grew up together and have the same opportunities for the common welfare. Each culture has an equal opportunity to exist without discrimination.¹ Since understanding has very broad implications in education, because education is understood as a process without end or lifelong process. Thus, multicultural education requires respect and highest appreciation against human dignity.

¹ Choirul Mahfud, 2006, Pendidikan Multikultural, Yogyakarta: Pustaka Pelajar, h. 5

The concept of multicultural education time to time spread to areas outside the United States, especially in countries that have ethnic diversity, rationalism, religion and culture like in Indonesia. The discourse on multicultural education, it can simply be defined as "education about cultural diversity in responding to demographic and cultural changes in a particular community or even the world as a whole". This is the similar idea with Paulo Freire, he said that education is not an "ivory tower" which seeks away from the social and cultural realities. According to him, education must be able to create a social order, whom educated and uneducated, not a society that glorifies only social prestige as a result of the wealth and prosperity they experienced. Multicultural education is a response to the development of the diversity of the school population, as demands of equal rights for each group. And multicultural education broadly includes all the students, regardless of their background such as gender, ethnic, racial, cultural, social and religious strata.

Furthermore, James Banks, one of the pioneers of multicultural education, has a concept an idea-education equation says that the substance of multicultural education is education for freedom as well as the dissemination of inclusive movement in order to strengthen the relationship between people (as inclusive and cementing movement).

Regarding the focus of multicultural education, Tilaar revealed that the multicultural education program, the focus is no longer geared solely to racial groups, religious and cultural domain or the mainstream. It has been focus of such pressure on intercultural education that emphasizes an increased understanding and tolerance of individuals who come from minority groups against the dominant mainstream culture, which in turn led to people from minority groups are integrated into the mainstream society. Multicultural education is actually an attitude of "caring" and try to understand the (difference), or the "politics of recognition" political recognition of people from minority groups.

View and pay attention to multicultural education in the above, can take some understanding, among others;

- a. First, multicultural education is a process of development that is trying to improve something that is from the beginning or previously existing. Therefore, multicultural education knows no boundaries or barriers are often a narrow thick wall for the interaction of human beings;
- b. Secondly, multicultural education throughout the developing human potential, covers, potential intellectual, social, moral, religious, economic, and cultural potential of decency. As the first step is the adherence to noble values of humanity, respect for the dignity of a person, respect for those who differ in terms of levels of economic, political aspirations, religious, or cultural traditions.
- c. Third, education that respects plurality and heterogeneity. Plurality and heterogeneity is a necessity when it is in today's society. In this case, not only understood the plurality of ethnic and tribal diversity, but also understood as diversity of thought, diversity paradigm, understanding diversity, the diversity of economic, political and so on. So, do not give an opportunity for each group to claim that the group became a role model for others. Thus, the means of coercion are not in line with the spirit and values of multicultural education.
- d. Fourth, education that respects and upholds the diversity of cultural, ethnic, tribal and religious. Respect and appreciation as it is an attitude that is very urgent for socialized. For the advancement of telecommunications technology, information and transportation has exceeded the boundaries of the state, so it is unlikely a country isolated from the social world. Thus, privilege and privacy that only pay attention to

certain groups become irrelevant. It could even be said to be "human decomposition" by a group.

In these context, multicultural education look wider public. Based on the view that the basic attitude of "indifference" and "non-recognition" is not only rooted in the structure of racial inequality, but the paradigm of multicultural education includes subjects of injustice, poverty, oppression and backwardness of minority groups in a variety of fields: social, cultural, economic, education and so forth. Paradigm such as this will encourage the growth studies of 'ethnic studies "to later find its place in the curriculum of education from primary to university level. Central purpose of the discussion of this subject is to achieve empowerment for minority groups and disadvantaged.

Broadly speaking, multicultural education paradigm is expected to remove stereotypes, attitude and outlook egoistic, individualistic and exclusively among the students. Instead, he always conditioned towards a comprehensive view of the growth of others, that is a view which recognizes that his existence can not be separated or integrated with the surrounding environment that reality consists of a plurality of ethnic, rationalism, religion, culture, and needs. Therefore, if the process is quite proportional multicultural education are expected to assist students in developing the process of identification (recognition) of the students to the culture, ethnicity, and the global community. The introduction of culture meant children were introduced to the various types of places of worship, community organizations and schools. introduction of tribes means children are trained to be able to live according to his ability and positive role as one of the residents of the community. While passing through the introduction of globally expect students to have an understanding of how they can take part in the global arena of life that he faced.

MULTICULTURAL EDUCATION

In the Indonesian context, multicultural education becomes a necessity, because the social and cultural conditions of the nation and state of Indonesia is very diverse. Indonesia is a vast country with a large population and with a very diverse culture. Approximately 250 million people spread across more than 13,000 islands. Indonesian territory is composed of 33 provinces, 440 districts / municipalities, 5,263 sub-districts, and 62 806 villages. There are dozens of ethnic groups with different customs, and more than 660 local languages used by the Indonesian population. A number of 293 419 units of education (SD / MI, SMP / MTs, SMA / MA) in Indonesia spread in various regions, recognized that to build a nation with diverse customs and culture spread over a vast territory and scattered, requires a strategy and effort systematic to do so.

The government has set a goal of medium-term development of national education, which include the improve the distribution of learning opportunities on all channels, types, and levels of education for all citizens in a fair, non-discriminatory and democratic regardless of residence, socio-economic status, gender, religion, ethnic group, and the physical, emotional, mental and intellectual; significantly reduce the number of illiterate adults; expanding access to non-formal education population of males and females who have school, never went to school, illiteracy, school drop within and between levels as well as other residents who want to improve their knowledge, abilities, and skills consideration. That consideration that perhaps needs to be studied over the subject of education in Indonesia. one

with develop a model of multicultural education. Education that is able to accommodate the many differences within a container that is harmonious, tolerant, and respectful.

This is expected to be one of the pillars of peace, well-being, happiness, and harmony of life of the people of Indonesia. With a multicultural learning that graduates will be able to have an attitude of self-reliance to resolve all the problems of life, through a variety of ways and strategies that have the education and implementation the vision and mission are always uphold and respect pluralism, democracy and humanism. It is expected that the next generation to become "Multicultural Generation" who appreciate the difference, always

upholding the values of democracy, justice and humanity.

In the context of education, that all the problems in society would be improved through the education process. This means that the failure of the education community. Thus, to overcome all the problems of society, should be started from the arrangement of the systemic and methodological in education.

One component in learning is the learning process (learning). In order to improve the reality of society, need to start from the learning process. Multicultural be formed through a process of learning, using learning-based multicultural. That learning process is more directed to appreciate the differences among human beings to realize the serenity and tranquility of the life society.

Multicultural education is also very effective as a tool to accommodate domination due to the acculturation process of the inter-ethnic conflict can be minimized. The purpose of multicultural education can be identified based on:

1. to enable the role of schools in view of the existence of students diversity ;
2. to assist students in building a positive treatment towards cultural differences, racial, ethnic, religious groups;
3. provide resistance students by teaching them to make decisions and social skills;
4. to assist the students in building cross-cultural dependency and give them a positive image of the group differences.

Significance multicultural education in Indonesian as made up of many cultures, implementation of multicultural learning is very important to minimize and prevent the occurrence of conflicts in some areas. Multicultural learning can instill well change the thinking of learners to truly appreciate the genuine diversity of ethnicity, religion, race, and intergroup. Rational about the importance of learning/multicultural education, because education strategy is seen to have virtues, especially in:

1. Give a capable of learning new breakthrough empathy and reduce prejudice the student or students so as to create human beings (citizens) were able to resolve intercultural conflict without violence;
2. Applying the approach and the potential of learning strategies in promoting social interaction processes and contain a strong affection;
3. The model multicultural learning support teachers in managing the learning process becomes more efficient and effective, especially giving learners the ability to build collaborative and commitment value in the high-paced life of a pluralistic society;
4. Give contribution to the Indonesian nation in resolving and managing conflicts arising in the community by increasing empathy and reducing prejudice.

Through multicultural-based learning, attitudes and mindset (thinking) will be open for students to understand and appreciate diversity. This is important because it can eliminate discrimination.

There are several things that can be gained from the presence of multicultural learning:

1. Multicultural education is very important to minimize and prevent the occurrence of conflicts in some areas. Through-based multicultural education, attitude and mindset (thinking) students will be more open to understanding and appreciate diversity.
2. Methodology and multicultural learning strategy by audio-visual was enough to attract the students and great fun for students and teachers. Because, as well as students can hear, see, and practice during the learning process takes place. It is clear that multicultural learning is very good to be applied in order to increase student interest higher.
3. Teachers are required creative and innovative, to cultivate and create an appropriate learning design. Including providing and raise students' motivation, as well as introduce and develop the values and tolerance, solidarity, empathy, deliberation, and egalitarian to others. Students can become more understanding of local knowledge that is part of the culture of the nation.
4. Multicultural education help students to recognize the accuracy of the views of culture diversity, helping students to develop pride in their cultural heritage, which brings students that value conflicts are often the cause of conflicts between communities (Savage & Armstrong, 1996).
5. Multicultural education held in an effort to develop students ability to see life from different perspectives of different cultures with their own culture, and positive attitudes towards cultural differences, race, and ethnicity. (Farris & Cooper, 1994)

Guiding, shaping and conditioning the students to have a mental or characteristics used to live in the midst of a very complex differences, both ideological differences, social differences, economic differences and religious differences. With a multicultural learning that graduates will be able to have an attitude of independence in recognizing and resolving all the problems of life.

Some advantages of Multicultural Education Multicultural education is a process by which a person develops competencies in some systems standards for perceiving, believing, and take action. Some advantages to education approaches multicultural is:

First, we are no longer limited by the view that equates education with schooling or multicultural education with a program-formal school program. Broader view of the education as the transmission culture will liberate education from their assumption that the primary responsibility for developing cultural competence among students solely in the hands of them, but the responsibility all parties because of school programs should be associated with informal and learning out of school .

Secondly, we are no longer limited to the view that equating culture with ethnic groups. That is, we do not need to associate culture solely with ethnic-groups. Traditionally, educators cultures associate only with social groups that are relatively self sufficient. therefore individuals or participants have different levels of competence in different dialects or languages, and various understanding of the situations in which each is appropriate

understanding, the individuals have the different levels of competence in a number of cultures. In the context of multicultural education, if this approach is understood and adopted by the compilers multicultural education programs, will eliminate the tendency to look at the stereotype of students according to their ethnic identity exploration will enhance greater understanding of the similarities and differences among students of different ethnic groups.

Third, because of the development of competence in a new culture usually requires intensive interaction with people who already have competence, we even can see more clearly that efforts to support schools that are ethnically separate antithetical to the purpose of multicultural education. Maintaining and expanding ethnic group solidarity is inhibiting socialization into a new culture. Education for cultural pluralism and multicultural education can not logically be equated.

Fourth, improve the competence of multicultural education in some cultures. Culture which will be adopted one at a time determined by the situation. Although obviously related, we need to distinguish conceptually between the identities that carried individual and social identity primary in certain ethnic groups.

Fifth, the possibility that education (both in school and outside of school) to raise awareness about competence in some cultures will lead us away from the concept of bicultural or dichotomy among people. Because this kind of dichotomy is limiting the freedom of individuals to fully express the diversity difference culture.

Multicultural education aims to expose the awareness of "multiculturalism as a normal human experience". This awareness of the educational potential to avoid cultural dichotomy and develop better appreciation through cultural competency that of the students. Multicultural Education 1980s presumably regarded as the emergence of school-based institution founded by multicultural education researchers and progressive education activists. James Banks is one of the pioneers of multicultural education. He is the pioneer concept of multicultural education into the idea education equation. In the mid and late 1980s, emerging group of scholars, among them Carl Grant, Christine Sleeter, Geneva Gay and Sonia Nieto that provide insight about the broader multicultural education, deepening framework the idea of equality of education and correlates with transformation and social change.

Driven by the demands of African-American, Latino / Hispanic, indigenous people and other marginalized groups to equal educational opportunities and driven by the professional education community effort to provide a solution to the problem of racial conflict and poor performance in school minorities make multicultural education as a very popular slogan in the 1990s. For two decades the concept of multicultural education becomes a very popular slogan at school US schools. In general, it is accepted as a strategy important in developing tolerance and sensitivity to the history and culture of the various ethnic groups in the country wide. According Tilaar, originated from growing of multicultural education and awareness

About the notion of "inter-culturalism" in the wake of World War II. The emergence of the idea and consciousness "interculturalism" is only related to the development of the international political regarding human rights, freedom from colonialism and racial discrimination, etc., as well as the increasing plurality in the countries Western countries themselves as a result of increased migration of newly independent states-states to the United States and Europe.

Considering all these developments, in the 1940s and 1950s in the United States developed the concept of education "intercultural" and "intergroup" (intercultural and intergroup education). Basically intercultural education is a cross-cultural education that aims to develop universal values acceptable from different community groups. UNESCO in October 1994 in Geneva. The recommendation of which contains four messages. First, education should develop the ability to recognize and accept the values that exist in the diversity of personal, gender, society and culture as well as developing the ability to communicate, share and cooperate with others. Second, education should affirm identity and encourage the convergence of ideas and settlements were consolidating peace, brotherhood and solidarity between the private and the public. Third, education should improve the ability to resolve conflict peacefully and without violence. Therefore, education should also enhance the self-development of inner peace of mind of participants learners so that they are able to build more solid qualities of tolerance, patience, willingness to share and maintain.

The concept of multicultural education in the journey, spread to areas outside the United States, particularly in countries that have a diversity of ethnicity, race, religion and culture, such as Indonesia. Today, multicultural education generally includes the idea of cultural pluralism. Common themes covered include cultural understanding, appreciation of diverse cultural groups and preparation for life in a pluralistic society.

In the Indonesian context, the discussion about the concept of multicultural education is increasingly gaining momentum after the collapse of authoritarian regimes-militaristic New Order reform for storm waves. Reform era was not only a blessing for our nation but also provide increased opportunities primordial tendencies. For that, we need to apply the paradigm perceived multicultural education to counteract the primordial spirit. Generically, multicultural education is a concept that was created with the aim to create equal educational opportunities for all students of different racial, ethnic, social class and cultural groups. One of the important objectives of the concept of multicultural education is to help all students to acquire the knowledge, attitudes and skills required in carrying out the roles effectively as possible in a democratic society as well as the necessary -pluralistic for interaction, negotiation, and communication with citizens from diverse groups in order to create a moral order of society that goes for the common good.

Multicultural education is the process of embedding a way of life respect, sincere, and tolerant of the diversity of cultures living in the midst of a pluralistic society. With multicultural education, the expected presence of mental suppleness and elasticity of the nation face a clash of social conflict, so that the unity of the nation is not easily broken and cracked. If we look at the history of Indonesia, the reality of social conflict happens often take the form of violence, threatening the unity and existence of the nation. The experience of war between the kingdoms before independence has established a strong tribal fanaticism. Meanwhile, social conflicts after independence, often times tend politics, and the end is a community desire to break away from the Republic of Indonesia, the tail is still felt even until now, both in Aceh and Papua.

Without multicultural education, the destructive social conflict will continue to be a serious threat to the integrity and unity of the nation. Multicultural education is very important to be applied in order to minimize and prevent the occurrence of conflict in some areas. Through-based multicultural education, attitude and mindset (thinking) of student will be more open to understand and appreciate the differences.

Based on multicultural education model, expected to become one of the effective methods of reducing conflict. In addition, multicultural education can instill the same time to change the thinking of learners really sincerely appreciate the diversity of ethnicity, religion, race, and Intergroup. Not only that, multicultural education also includes revision materials and learning systems, the selection of admissions, recruitment of teachers, including the revision of the texts books and about the National Examination.

In the Indonesian context, multicultural education momentum when the authoritarian Suharto regime collapsed. In the early of reform, inter-ethnic conflicts and factions to create shock and horror society, in general. Bloody conflict in Poso, Sampit, until opaque Papua is Indonesia's history records. This makes question from intellectuals about national education system for Indonesia, is it need a change? Or how the education system can minimize the potential for conflict. Parsudi Suparlan says that multiculturalism is a concept that is able to meet the challenges of the changing times because multiculturalism is an ideology that exalts the culture differences, or a belief that pluralism recognizes culture as the pattern of community life.

Multiculturalism will be the bridge to accommodate ethnic and cultural differences in a pluralistic society. Differences can be accommodated in the various dimensions of life, such as employment, market, legal, economic, social, and political. Multicultural Education Curriculum For more multicultural education, the curriculum, teaching model, the atmosphere of the school, extracurricular activities, and the role of the teacher should be made multicultural. Contents, approaches, and evaluation of curriculum should respect differences and not discriminatory. Content and teaching materials in schools needs to be selected which really emphasizes recognition and appreciation of other cultures and values. The atmosphere of the school is very important in the cultivation of multicultural values. Schools must be built with the atmosphere other cultures that support award. Relation of teachers, employees, students of different cultures is well organized, there are mutual respect. Students from other groups is not rejected but appreciated.

Extracurricular activities should also multi value. Respect for different people from other cultures will be developed when students practice and experience for themselves. Thus, the model of live-in, live in the midst of other cultured people, can help students appreciate "other cultures". For example, students from Bali joined the live-in one week in the middle of the Sundanese. If they had that in there well received, they will be helped more appreciate Sundanese culture. Projects and committees at both schools also arranged with more variety and diverse. Each committee consists of a wide variety of students from various ethnic, racial, religious, cultural, and gender. It will be fostering the spirit of unity in diversity that exists.

Required curriculum in multicultural education has three main components; the contents, methods, and humans. Contents include science, theories, concepts, facts, contributions, and perspectives of different ethnic groups, ethnicity, gender, language, social class, religion, disability and no disability, political beliefs, and so on that are historically not unrepresentable in the realm of education. Method, which includes learning strategies and teaching styles to accommodate different learning, policy-academic policies that support the recruitment, mentoring, memory multicultural students, faculty, staff population, and the curriculum that encourages exploration, development, and implementation of multicultural curriculum. multicultural concerns to the students, teachers, and staff that support and

develop the implementation of a multicultural curriculum through methods that have been used.

However, the formulation and implementation of multicultural education in Indonesia still requires serious and specific discussion. This is not only because it involves issues of multicultural education content itself, but also on the strategy to be pursued; whether, for example in the form of separate subjects, or integrated.

Regardless of these issues and problems, which clearly Indonesia now seems to require the development of multicultural education, which is expected to provide an important contribution to the formation of "diversity" is actually the actual; not just slogans and jargon. Included also, the management of multi-cultural society of Indonesia can not be taken for granted or trial and error. On the contrary must be pursued in a systematic, programmatic, integrated, and sustainable. The most strategic step in this regard is through multicultural education conducted through the entire education institutions, both formal and non-formal and informal even in the wider community.

People and education are two things that can not be separated. People carry out education throughout their life. If education aims to foster a whole human being in all aspects of humanity, then all aspects of human life should intersect with the spiritual dimension (theological), morality, sociability, emotionality, rationality (intellect), aesthetically and physically. But in reality, we are still a lot of education process in terms of cognitive itself, so that learners do not develop into a complete human being. The next result will occur a variety of actions that are not good as lately happened: brawl, war, ethnic removal, injustice, economic inequality, corruption, dishonesty, and so on. Based on this fact, the existence of multicultural education as an educational strategy that is applied to all kinds of subjects, by using the cultural differences that exist in students is necessary, with the following considerations:

1. multicultural education has existed since the Indonesian people there. The philosophy of the Indonesian nation is like mutual assistance, help, respect between tribes and others.
2. Multicultural Education provides a glimmer of hope in overcoming various problems in society that occurred lately. Educational success regardless of ideology, values, cultures, beliefs and religions of each tribe and ethnicity must be paid to the occurrence of a variety of ethnic and tribal conflicts. education model that was developed for this more on education and intellectual cognitive psychomotor skills of a technical nature. It is as if the two domains of education is more directed to the expertise apart from ideology and values that exist in the local tradition. Multicultural education, education is always uphold the values of faith, heterogeneity, plurality of religion in any aspect of society.
3. Education must accommodate all types of intelligence, which is often called multiple intelligences. According to Howard Gardner, multiple intelligences that need to be developed in a balanced way such as verbal linguistic intelligence, logical-mathematical intelligence, spatial intelligence related to space, physical kinesthetic intelligence, intelligence in the field of music, intelligence related to the natural environment, interpersonal and intrapersonal intelligence. Within multicultural education training and character building of students, they able to be democratic, humanist and pluralist in their environment.

ISLAMIC TEACHING EDUCATION

In the era of multiculturalism and pluralism, religious education is challenged to bring the students out of religious exclusivity. Lessons taught theology not only to strengthen the faith and its achievements to heaven, but also coupled with an awareness of dialogue with other religions. Normative religion, basically none of the teachings that encourage and advise the followers to commit acts of violence and riots against the followers of other religions outside the group, or even a different understanding and interpretation of the teachings of the religion.² Every religion in the world has the typical values which is only found in their respective religions. This value is termed the particular value. In addition, every religion has the common values that is trusted by all religions. This is called a universal value. Multiculturalism does not mean to eliminate the actual value of a particular religion, because such an attempt impossible things. just working on making this particular value remains in exclusive locus. Just to be different within the community who believe that value. While to outsiders who do not believe the particular value, then it is applied is a universal value.

Religious education need to reorient philosophical paradigmatic religious understanding of how to build a more inclusive student-pluralist, multicultural, humanistic, dialogical-persuasive, contextual, substantive and socially active.

In general, religious education aims to improve faith, understanding, appreciation, and experience of the learners about Islam, so it became a believer and a Muslim man fear of Allah SWT, and noble in life personal, community, nation, and state.³ This is because in order to avoid a gap between the theoretical or subject matter in school / madrasah with the reality experienced by learners in the environment. The school instilled a range of values as a provision in the face of life and experience of course in order to avoid violation of the norms in force in the family and society as a maximum.

The paradigm of inclusive-pluralist diversity means accepting the diversity of cultural expressions that contain the values of humanity and harmony. Humanist understanding is recognizing the importance of human values in religion, it means a religious person should be able to implement human values; respect the rights of others, caring for others and strive to build peace for all mankind. Paradigm emphasizes the persuasive dialogues and peaceful means in view of the differences in understanding religious, a step does physical action, war, and violence. Contextual paradigm means applying critical thinking in understanding how religious texts. Religious paradigm that is more concerned with substantive meaning and applying the values to religion than just seeing and glorifies religious symbols. While active social paradigm understanding of religion means to build unity and solidarity for all of humanity through social actions that can improve the real welfare of mankind. By building an understanding paradigm of religion, so, more humanist, pluralist, and contextual- value expected universal values that exist in the case of religious truth, justice, humanitarian, peace and welfare of mankind can be enforced. More specifically, in order to harmony and peace among the people of Bergama be awakened.

² Muqowim, 2007, *Epistemologi Pendidikan Islam Dalam Konteks Masyarakat Majemuk*, dalam Subchi Ridlo (ed) *Belajar dari Kearifan Sahabat* (Yogyakarta : Pilar Media, 2007), p. 15.

³ Muhaimin, 2004, *Paradigma Pendidikan Islam*, Bandung: PT Remaja Rosdakarya, h.78.

Islamic education is a media awareness in the community developing a theology multicultural base, so that in the self-understanding learners will grow to appreciate each other for the sake of harmony of religions in the midst of a society that is multicultural-multireligious. Embedding of multicultural awareness will result in shades of religious paradigm that Hanif and tolerant, and able to minimize the potential for conflict is still going on in the country of Indonesia.

The role of schools / madrasah and other educational institutions be very crucial in running multicultural education in Indonesia. New orientation is to emphasize the multicultural perspective which basically emphasizes the recognition and respect for the differences that simply can not be avoided any religious community. One important factor to look at is the curriculum factor, because the curriculum is an essential part in education. The curriculum reflects the multicultural values will lead learners to each other and mutually tolerant.

Relationships between the members woke up in harmony, because it is supported by learning methods will be full of tolerance. The introduction of multicultural values can be transformed through a curriculum that will be taken by learners, as well as curriculum of Islamic education in Madrasah Aliyah, expected all the components in it has to contain both multicultural values in the formulation of objectives, materials, methods, organization of curriculum, and evaluation process.

Thus, after a plunge in the community they do not seem stiff and able to appreciate the differences that always exist in the reality of life, because the difference is unavoidable sunnatullahdan. Associated with the National Education System as detailed in Law of the Republic of Indonesia no. 20 In 2003, to accommodate the values of human rights and multicultural spirit contained in Chapter III, article 4, paragraph 1: "Education held in a democratic and fair and not discriminatory to uphold human rights, the value of religious, cultural values, and the diversity of the nation. Given the need to provide education curriculum, then multicultural values should be used as a basis for planning, implementation, and evaluation of a curriculum of educational institutions, in schools and madrasah. Relating to multicultural education in the curriculum, it can be interpreted as a principle use cultural diversity of learners in development of philosophy, mission, goals students can use their personal cultures to understand and develop a wide range of insights, concepts, skills, values, attitudes, and morals. Teachers and schools play an important role in implementing the values that inclusive nationality in school. if teachers have an understanding of diversity paradigm that inclusive, then he will also be able to teach and implement the religious values on students at school. Teacher's Role in Building Inclusive Religiosity in Schools.

The ideals taught inclusivism, pluralism and mutual respect for all people and cultures is the humanistic imperative prerequisite for ethical living and full civic participation in democratic multicultural and diverse human world. PAI-minded multiculturalist material, according Musthofa Rembangy must consider the balance between the vertical aspect the divine and the horizontal aspect that is Insaniah. material the emphasis on planting and efforts to improve piety learners become an important ingredient based on religious texts, while the material is the experience and event that surround learners need to be assessed through the principal discussion in learning. This material is intended to give enrichment understanding

that learners have a divine consciousness Insaniah at once and has a high sensitivity and be social problem solving of the problem.⁴

The values of multicultural education

To understand the default values in the multicultural education the context of religious education, according Zakiyuddin Baidhawiy there are several characteristics. These characteristics, namely: learn to live in diversity, build mutual trust (mutual trust), maintaining mutual understanding (mutual understanding), uphold mutual respect (mutual respect), opened in thinking, appreciation and interdependence, non-violent conflict resolution and reconciliation.⁵

In order to build diversity in the school there are a few examples of Islamic religious education materials developed by multicultural nuances: First, the material of the Koran hadith, in determining the choice verses, need to be supplemented with the verses that can provide insight and investment attitudes when interacting with people of different religions, so as early as possible is embedded attitudes tolerant, inclusive learner, namely a) the materials related to the recognition of the Qur'an will be a plurality and compete in goodness (al-Baqarah / 2: 148); b) The material relating to the recognition of peaceful coexistence in relations between religious communities (al-Mumtahanah / 60: 8-9); c) materials related to the fairness and equality (an-Nisa' / 4: 135) Prophet said: "There is no primacy of Arabs over non-Arab, no the virtue of non-Arab over an Arab, black people on the color, the color on the black, except by virtue of piety". (HR. Ahmad)⁶

Second, Fiqh material, could be expanded with siyasah jurisprudence (government). From this siyasah Jurisprudence contained concepts that have exemplified nationality at the time of the Prophet, companions or caliphs afterwards. At the time of the Prophet, for example, how the Prophet Mohammed to manage and lead the people of Medina were multi-ethnic, multi-cultural and multi-religious. The state of Medina society at that time was not much different from the people of Indonesia, which is also a multi-ethnic, multi-cultural and multi-religious.

Third, the material character studies that focus on the good-bad behavior towards Allah, Rasul, a fellow human being, yourself, and the environment, is important for laying the foundations of nationality. Therefore, the continuity of a nation depends on Morals, when disparaging the morals of a nation, that nation extinct. In the Qur'an had been told about the destruction of the people of Lut, caused the collapse of moral joints. Religious Education in order to be effective multicultural nuances, the role of Islamic religious teacher was very decisive. In addition to always develop varied teaching methods, not monotonous. And more importantly, Islamic teachers also need to provide exemplary.

⁴ Musthofa Rembangy, 2008 Pendidikan Transformatif, Yogyakarta: Teras, h. 156.

⁵ Zakiyuddin Baidhawiy, 2005, Pendidikan Agama Berwawasan Multikultural (Jakarta: Erlangga, h. 78-84

⁶ al-Musnad, Jilid V, hlm. 411

Fourth, SKI material, material that is sourced on historical facts and reality can be exemplified social interaction practices that are applied when building a community of Prophet Muhammad Medina. In terms of historical development process Medina the Prophet Muhammad discovered facts about the recognition and appreciation of the value of pluralism and tolerant. In order for an understanding of pluralism and tolerance can be embedded with both the learners, it is necessary to add a description of the process of community development in the Medina "Medina Society Circumstances After Hijrah", in this case can be traced from the Medina Charter. As one of the product's history of Muslims, charter Medina is proof that Prophet Muhammad managed to impose the values of justice, the principle of equality, the rule of law, guarantee prosperity for all citizens and the protection of minorities. Some experts on the history of Islam mentions Medina Charter as a stepping remarkable history.

In addition to the curriculum, improving the quality of learning is through the concept of CTL (Contextual Teaching and Learning) Future demands that will be faced by the students is that they are able to think globally and act in accordance with the characteristics and potential of local (think globally but act locally), considering the world today has become a "global village". The approach to learning is one of the factors that need attention in the learning process. Or contextual learning Contextual Teaching and Learning (CTL) is a concept of learning that helps educators link between learning materials to the students real-world situations,⁷ and encourages students to make connections between the knowledge possessed by applicability in everyday life. The knowledge and skills students gained from the learners in constructing their own knowledge and skills as they learn. Learning the contextual approach involves seven main components, namely:

- a. Constructivism, emphasizing the understanding alone is active, creative, and productive based on knowledge and previous knowledge and experience meaningful.
- b. Questioning, Learning in essence asking and answering questions. Asking can be viewed as a reflection of each individual curiosity, while answering the question reflects a person's ability to think.
- c. Inquiry, this activity begins from the observation of phenomena, followed by activities to produce meaningful findings obtained by the learners themselves. Thus, the knowledge and skills acquired from the results of the learners are not given a set of facts, but the results found themselves facing facts.
- d. Learning Community, or cooperation with others. This means that the study results could be obtained by sharing between friends, groups, and between the know with who do not know, both inside and outside the classroom. Therefore, learning is packaged in a discussion group whose members are heterogeneous, with varying amounts, are very supportive of this community learning component.
- e. Modeling, learning specific skills and knowledge followed by a model that can be replicated by learners. The model is meant to show an example of a work or show an appearance. The way this kind of learning will be faster learners than just talk or give an explanation to students without the

⁷ E. Mulyasa, 2006, *Menjadi Guru Profesional Menciptakan Pembelajaran Kreatif dan Menyenangkan*, Bandung: Remaja Rosda Karya, h.102.

indicated model or example, and with this model learners to avoid learning the theoretical-abstract which may allow the occurrence of verbal.

- f. Reflektion, deposition experience they have learned and done in a way to sort the events or learning events that have passed. Through the reflection process will update the knowledge of students who had been the establishment of, or increase the repertoire their knowledge.
- g. Authentic Assessment, Assessment of authentic directed at the process of observing, analyzing, and interpreting data that has been accumulated during the learning process or in the students progress, not solely on learning outcomes.

When we look, the sound he Constitution's text contains the main ideas from the modern review was awesome. In the constitution was the first time formulated the ideas that has become the modern way of life in the world, such as religious freedom, the right of any group to organize life according to his belief, freedom of economic relations between groups and others.

According Nurcholish Madjid, tolerance is a matter of doctrine and the obligation to carry out the teaching. If tolerance resulted in the association procedure of the "good" between different groups, then the results should be understood as "wisdom" or "benefit" from the implementation of a true doctrine. Wisdom or benefits that are secondary in value, while the primary is true doctrine itself. As something primary, tolerance should be implemented and realized in society, even for certain groups-for myself-tolerance implementation consequently it may not produce something "good".

The materials are sourced in the religious message and the fact that occur in the environment as described above is a minimal lattice in order to provide an understanding of the diversity of human beings and to bring a positive attitude in interacting with different groups. In the educational process, the material was adjusted to levels and levels of education. That is, the source of reading and language adapted to the intellectual level of the students in each educational level. For further education levels, material selected by presenting historical facts and messages of the Qur'an more concrete and provide a comparison and reflection on the reality that is happening in today's society.

GONTOR 9 BOARDING SCHOOL

Pondok Modern Darussalam Gotor 9 is a branch of Pondok Modern Darussalam Gontor which is located in Kubupanglima Village, Tajimalela Village, Kalianda District, South Lampung. The area of 11.5 ha is a wakaf from Mr. David Yusuf and Mr. Ibrahim Sulaiman. With mosque facilities, dormitory, bathroom, kitchen, student cafeteria and sports center. Capacity is able to accommodate 100-150 students.

Pondok Gontor 9 was officially opened on 21 August 2005 by the Minister of Religious Affairs, H. M. Maftuh Basuni as well as Chairman and members of Waqf Board. Pondok Gontor 9 has the same vision and mission as Pondok Modern Darussalam Gontor in East Java as its center. That is to produce the next generation, to reach the virtuous generation of believers, healthy mind, knowledgeable and socially.

This boarding school leader is H Syamsuddin Basyir, S.Ag has two programs;

1. Regular program for elementary and junior high school with 6 years of study.
2. Intensive 4 years program for junior high school.

In addition, Gontor 9 also provides extracurricular education such as; sports, scouts, speech practices, and hygiene contests.

CONCLUDING

Multicultural education becomes a necessity, because we have vary diverse of the social and cultural conditions as well as our population. Through multicultural education, the school became the land to train and build the character of the students to be able to be democratic, humanist and pluralist. Multicultural education in schools, can be done through dialogue with the placing of each civilization and culture that exist in a parallel position. As well as providing an opportunity to develop tolerance through the respective cultures to understand each other.

Bibliography

Ainul Yaqin, M, 2005, Pendidikan Multikultural Cross-Cultural Understanding untuk Demokrasi dan Keadilan, Yogyakarta: Pilar Media.

Asy'arie, Musa, 2005 "Pendidikan Multikultural dan Konflik Bangsa", Kompas, 3 September 2004, 4-5. Ma'arif, Syamsul, Pendidikan Pluralisme di Indonesia, Yogyakarta: Logung Pustaka.

Achmad, Nur (ed.), 2001, Pluralitas Agama Kerukunan Dalam Keragaman, Jakarta: PT. Gramedia.

Abd. Rahman, Assegaf, 2005, Politik Pendidikan Nasional Pergeseran Kebijakan Pendidikan Agama Islam dari Praproklamasi ke Reformasi, Yogyakarta: Kurnia Kalam.

Choirul Mahfud, 2006, Pendidikan Multikultural, Yogyakarta: Pustaka Pelajar

Dawam, Ainurrofiq, 2003 "Emoh" Sekolah Menolak "Komersialisasi Pendidikan" & "Kanibalisme Intelektual", Menuju Pendidikan Multikultural, Yogyakarta: INSPEAL

Dummett, C. (2006). Successful pedagogies for an Australian multicultural classroom. *International Education Journal*, 7(5), 778-789

Evans, S. (2010). The Role of Multicultural Literature Interactive Read-Alouds on Student. *Journal of Research in Innovative Teaching Perspectives*, 3, 88-100

E. Mulyasa, 2006, Menjadi Guru Profesional Menciptakan Pembelajaran Kreatif dan Menyenangkan, Bandung: Remaja Rosda Karya,

Farooq, M., Chaudhry, A. (2011) Factors Affecting Students' Quality of Academic Performance: A Case of Secondary School Level, *Journal of Quality and Technology Management*, VII, 01-14

- Freire, Paulo, 1984, Pendidikan Sebagai Praktek Pembebasan, terj. Alois A. Nugroho, Jakarta: Gramedia.
- Gorski, Paul, 2003, Multicultural Philosophy Series, Part 1: A Brief History of Multicultural Education, The McGraw-Hill Companies.
- Huang, C. (2001) Fashion or Compensation. *Global Constructions Of Multicultural Education Theories and Realities*. London: Lawrence Erlbaum associates, Publishers, 113-130
- Huitt, W., Huitt, M., Monetti, D., & Hummel, J. (2009). *A systems-based synthesis of research related to improving students' academic performance*. Paper presented at the 3rd International City Break Conference sponsored by the Athens Institute for Education and Research
- H.A.R, Tilaar, 2002, Perubahan Sosial dan Pendidikan: Pengantar Pedagogik Transformatif untuk Indonesia Jakarta: Grasindo.
- James, C. (2001) Multiculturalism, Diversity, and Education in the Canadian Context: The Search for an Inclusive Pedagogy. *Global Constructions Of Multicultural Education Theories and Realities*. London: Lawrence Erlbaum associates, Publishers, 169-200
- Larson, R. (n.d) Teacher-Student Relationships and Student Achievement, University of Nebraska at Omaha, 1-13
- Machalli dan Musthofa, Imam, 2004, Pendidikan Islam dan Tantangan Globalisasi, Yogyakarta: Ar-Ruzz.
- Madjid, Nurcholish, 1999, "Masyarakat Madani dan Investasi Demokrasi: Tantangan dan Kemungkinan", *Republika*, 10 Agustus 1999, 4-5.
- Muhaemin Al-Ma'hady, 2004 "Multikulturalisme dan Pendidikan Multikultural" dalam <http://artikel.us/muhaemin> 6-04.html, 27 Mei 2004.
- Muqowim, 2007, Epistemologi Pendidikan Islam Dalam Konteks Masyarakat Majemuk, dalam Subchi Ridlo (ed) Belajar dari Kearifan Sahabat (Yogyakarta : Pilar Media,
- Muhaimin, 2004, Paradigma Pendidikan Islam, Bandung: PT Remaja Rosdakarya
- Musthofa Rembangy, 2008 Pendidikan Transformatif, Yogyakarta: Teras,
- Muqowim, 2007, Epistemologi Pendidikan Islam Dalam Konteks Masyarakat Majemuk, dalam Subchi Ridlo (ed) Belajar dari Kearifan Sahabat (Yogyakarta : Pilar Media,
- Sleeter , C. (2001). Preparing Teachers for Culturally Diverse Schools: Research and the Overwhelming Presence of Whiteness . *Journal of Teacher Education*, 52, 94-106.
- Zakiyuddin Baidhawiy, 2005, Pendidikan Agama Berwawasan Multikultural (Jakarta: Erlangga