

IMPLEMENTATION OF MULTICULTURAL ISLAMIC RELIGIOUS EDUCATION LEARNING IN SD TAMAN HARAPAN AND SD BINA BUDI MULIA MALANG CITY

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Abstract: Islamic Religious Education (PAI), which is carried out in a rigid, monotonous, dogmatic, doctrinal, and theological-normative manner, tends to produce *outputs* that are insensitive to pluralism and can even lead to intolerance and radicalism. This study aims to analyze the values of multicultural Islamic religious education, which are used as guidelines in planning, implementing, and evaluating at SD Taman Harapan and SD Bina Budi Mulia, Malang City. This study uses a type of qualitative research with a phenomenological approach. Data collection techniques were carried out through participant observation, in-depth interviews, and documentation. data analysis technique called Cresswell spiral analysis. The results of the study show that the application of Islamic Religious Education (PAI) learning at SD Taman Harapan and SD Bina Budi Mulia is called Multicultural PAI. Because it starts from the internalization of school policies, namely the vision, mission, goals, and school activities and programs, as planning, to implementation and evaluation, based on multicultural values. The multicultural values that guide the application of PAI learning are: 1) the value of togetherness; 2) the value of tolerance; 3) the value of mutual respect or appreciation; 4) the value of sharing and

helping each other; 5) the value of non-discrimination; 6) the value of equivalence; 7) the value of forgiveness; 8) the value of peace; 9) democratic values; 10) the value of caring; 11) the value of cooperation; and 12) religious values. Multicultural value integration practices are *additive* and *contributive*. The formalistic approach, informal internalization approach, socio-cultural approach, and individual approach are other approaches.

Keywords : learning, Islamic multicultural education, SD Taman Harapan, SD Bina Budi Mulia

INTRODUCTION

Religious differences cannot be seen through physical appearance or human language unless he has demonstrated the characteristics of that religion through his behavior. Every individual has been born into a religion, be it Judaism, Christianity, Islam, Buddhism, Hinduism, Confucianism, and so on. The religion a person adheres to is only known when he carries out his religious rituals, or at least from the religious symbols he uses, for example, clothes and places of worship.

Observations of researchers at Taman Harapan Elementary School (SD Taman Harapan) indicate that it is not always possible to know the truth of a person's religious identity before being cross-checked in depth. Researchers witnessed firsthand the children playing in the school complex. Researchers cannot know exactly what religion these children adhere to. Is he Christian, Muslim, or of any other religion because the school has multi-ethnic and multi-religious students?

It is possible to guess that the child with slanted eyes and a white face is of Chinese ethnicity and perhaps a Protestant. Even if the guess is wrong, there may be an alternative for the two children to be Buddhists. But the second alternative can also be wrong because the physical form (accessories) cannot guarantee one's religious identity. Even though the child with slanted eyes turned out to be Muslim, he did come from a Chinese ethnicity, but his parents had long since converted to Islam. Because it can be concluded that a person's religion cannot be known



without observing them in depth or conducting question and answer sessions.

Based on the observations of researchers in the field, the SD Taman Harapan environment already seems to support the implementation of multiculturalism as a school culture. SD Taman Harapan's social environment is indirectly a place for sowing multicultural values. The process of social communication and social interaction that takes place in the school is social capital for implementing multicultural education. It is called social communication because communication patterns have occurred between students with different backgrounds. And it is referred to as "social interaction" because inter-religious and ethnic students have carried out social relations that are marked by their association.

In other cases, how is the application of learning Islamic education in schools where there are very few Muslim students? When this research was conducted, SD Bina Budi Mulia (Bina Budi Mulia Elementary School) had only eight Muslim students. They are scattered in every class. There are four student religions at SD Bina Budi Mulia: Christianity, Catholicism, Buddhism, and Islam. The religion of the majority of students at this school is Catholic.

Islamic religion lessons at SD Bina Budi Mulia are taught by a Muslim teacher. He teaches from grade 1 to grade 6. Students do not separate classes according to their religion, except only during religious lessons. even though Muslim students are only one person in a class. This informant told the researcher that if there was only one child in the class, he would teach the child as if it were a private tutoring session. In fact, according to *private teaching*, children understand religion more quickly. According to him, it is important for elementary school children to be taught the basics of religion. They only know their religion when they enter elementary school.

From the presentation of the research context above, it is illustrated that the school environment, namely SD Taman Harapan and SD Bina Budi Mulia, seems to support the implementation of multicultural-based PAI learning. In addition to the school environment – which is none other than the social and cultural conditions – the applied PAI learning process also



accommodates multicultural values. The focus of this research is how to plan, implement, and evaluate multicultural-based PAI learning at SD Taman Harapan and SD Bina Budi Mulia.

RESEARCH METHODS

This study uses a type of qualitative research with a phenomenological approach.¹ The phenomenological approach that the researchers used for the two schools served to reveal and describe phenomena that occurred in the school community. Data collection techniques were carried out through participant observation, in-depth interviews, and documentation. data analysis technique called Cresswell spiral data analysis.²

LITERATURE REVIEW

In essence, multicultural PAI is placing multiculturalism as one of the visions of education, with main characters that are inclusive, egalitarian, democratic, and humanist but remain firm on spiritual values and beliefs based on the Qur'an and al-Sunnah.³ Islamic religious education is a very appropriate way to internalize the values of multiculturalism.

The paradigmatic principles that form the foundation of the philosophy of Multicultural-based Islamic Religious Education are as follows: a) PAI must educate students to have the courage to learn to live in differences; b) PAI also encourages students to have competence in building mutual trust with all people from different backgrounds; c) multicultural PAI must encourage students to be able to maintain mutual understanding among diverse friends; and d) PAI must enable students to demonstrate mutual understanding among diverse friends.

Referring to the objectives of multicultural education above, multicultural-based Islamic religious education is expected to be able to: 1)

¹ M. Djunaidi Ghony & Fauzan al-Manshur, *Metode Penelitian Kualitatif*, (Jogjakarta: Ar-Ruzz Media, 2012), p.45

² John W. Creswell, *Qualitative inquiry and research design: Choosing Among Five Approaches* (2nd ed.), (Inc City: Sage Publications, 2007), p.104

³ Mochammad Tolchah Hasan, *Pendidikan Multikultural, Sebagai Opsi Penanggulangan Radikalisme*, (Malang: Unisma, 2016), p.51



help students become more aware of the teachings of their own religion and aware of the reality of other religions; 2) help students develop an understanding and appreciation of other religions; 3) help students participate in social activities in which there are adherents of different religions; 4) help students develop all their own potential, including their religious potential, so that they can control their own lives, and in this way they are more empowered.⁴

Islamic Religious Education (PAI) is one of the subjects taught at every level of school education. This subject teaches students to understand the Islamic religion, such as procedures for carrying out religious teachings (amaliyah fikhiyah), about beliefs (theology), Islamic sources and law, Islamic history, and akhlakul karimah. In Islamic schools (such as MI and SDIT), religious subjects are separated into separate fields of study such as Islamic History, Jurisprudence, Aqidah Akhlak, the Qur'an, and Hadith, while in public schools (SD), religious material is accommodated in just one lesson called Religious Education Islam.

Implementation is a process that is carried out both individually and in groups in order to achieve the goals that have been set. Learning is a process of interaction between students, educators, and learning resources in a learning environment.⁵ In the process of implementing multicultural-based PAI learning, there are several categories that need to be carried out by the teacher, namely planning, implementation, and valuation. Planning is the process of compiling, determining, and utilizing resources in an integrated and rational manner so that the activities carried out can run effectively and efficiently in accordance with the expected goals.⁶ In the planning process, at least, the teacher provides multicultural values as a consideration in implementing them in class. The direct implications of the involvement of educational values in learning planning are: 1) Students are

⁴ Kasinyo Harto, *Model Pengembangan Pendidikan Agama Islam berbasis Multikultural*, (Jakarta: Rajawali Press, 2012), p.79

⁵ Masykuri Bakri, *Formulasi dan Implementasi Kebijakan Pendidikan Islam, Analisis Kritis terhadap Proses Pembelajaran*, Cet.2, (Surabaya, Visipress Media, 2017), p.123

⁶ Zainal Arifin, *Konsep dan Model Pengembangan Kurikulum*, (Bandung: Remaja Rosdakarya, 2011), p.25



learning objects when the values of multicultural education are conveyed directly in the classroom. 2) The aspects involved in this are the cognitive, affective, and psychomotor abilities of the students themselves. Meanwhile, students are the subject of education in learning, which directs their understanding of multicultural educational values in the teaching and learning process. The indirect implications are implications for curriculum reorientation, implications for school programs, implications for majority-minority cooperation, and implications for cross-border meetings.⁷

Nazdziroh,⁸ Theoretically, there are at least seven things that must be done by schools, especially elementary schools or teachers, in planning multiculturalism-based learning, namely:

- 1) Building a diversity-inclusion paradigm in the elementary school environment
- 2) Appreciate the diversity of languages in elementary schools.
- 3) Building a gender-sensitive attitude in primary schools
- 4) Building critical understanding and empathy for injustice and social differences
- 5) Build an attitude of anti-ethnic discrimination.
- 6) Respect differences in abilities.
- 7) Respect the age difference.

James A. Banks explained that multicultural education has five interrelated dimensions and can assist teachers in implementing several programs that are able to respond to student differences,⁹ namely the dimensions of *content integration*, the dimension of *knowledge construction*, the dimension of prejudice reduction, the dimension of equal or fair education, and the dimension of *empowering school culture and social structure*.

⁷ Syamsul Bahri, *Pendidikan Multikultural Perspektif al-Quran, Tafsir surat al-Hujurat ayat 11-13 dengan Pendekatan Hermeneutik*, (Aceh: LSAMA, 2017), p.167

⁸ Nadziroh, *Pentingnya Pembelajaran Multikultural Pada Pendidikan Sekolah Dasar*, Trihayu: Jurnal Pendidikan Ke-SD-an, Vol.1, No.1, p.63-68

⁹ James A. Banks, *Multicultural Education: Theory and Practice*, 3rd ed. (Boston; Allyn and Boston, 1994), p.196



If multiculturalism is integrated into the content (*content integration*) of the curriculum, then there are several approaches that can be taken. Referring to Banks' approach, there are 4 approaches that can be developed: *first*, a contributive approach, which involves multicultural content from several existing cultures such as holidays, heroes' days, and certain events from various cultures. *The second is an* additive approach, which is a form of adding contents, concepts, themes, and perspectives to the curriculum without changing its basic structure. *Third*, a transformative approach, namely, actually trying to change the structure of the curriculum and encouraging students to look at and review old concepts, issues, themes, and problems, then renew understanding from various perspectives and ethnic points of view. And in the *fourth approach*, the social action approach, students capture actual social issues, make decisions, and strive to make social changes.¹⁰

Some authors posit a multiculturalism-based PAI learning integration approach based on age levels. As Hanum (2009)¹¹ describes, there are two approaches that, according to her, are suitable for elementary school level students: the contribution approach and the additive approach. Bahri (2018)¹² clarifies the position on implementing multiculturalism-based learning based on age. According to him, the development of students from the aspect of education or school level can be divided into: 1) playgroup school age (3–4 years), 2) kindergarten school age (4–6 years), 3) elementary school age (7–12 years), 4) junior school age (13–15 years), 5) middle school age (16–18 years), and 6) high school age (19–22 years and over). At each level of education, the characteristics of children differ, and the material provided is different. It is necessary to introduce ethnic and religious identity. For example, children with slanted eyes are ethnic Chinese;

¹⁰ James A. Banks, *Multicultural Education: Theory and Practice*, p.238

¹¹ Farida Hanum, dkk.. *Implementasi Model Pembelajaran Multikultural di Sekolah Dasar di Provinsi Daerah Istimewa Yogyakarta. Laporan Penelitian Strategi Nasional*, (Fakultas Ilmu Pendidikan, Universitas Negeri Yogyakarta, 2009), p.74

¹² Syamsul Bahri, *Pengembangan Kurikulum Berbasis Multikulturalisme Di Indonesia (Landasan Filosofis dan Psikologis Pengembangan Kurikulum Berbasis Multikulturalisme)* Jurnal Ilmiah DIDAKTIKA VOL. 19, NO. 1, Agustus 2018 VOL. 19, NO. 1, 69-88



children with black or curly hair are ethnic Papuans; and so on. Children also need to be introduced to places of worship of other religions, see their worship practices, and so on. So, according to Bahri, the stages of internalizing multiculturalism-based learning for elementary school students, namely teaching how to learn to live in differences and building mutual trust, the goal is for students to be tolerant, empathetic, and sympathetic because they already have the ability to make things, to make things together.¹³

Evaluation or assessment of learning processes and outcomes is divided into four types, namely formative assessment, summative assessment, diagnostic assessment, and placement assessment.¹⁴ Richard H. Dana said that the assessment of multicultural learning standards is about identifying problems, selecting and implementing information-gathering methods, integrating relevant information sources, and reporting conclusions and recommendations using reference-based information in certain areas, which include: 1) a description or formulation of the current behavior pattern; 2) the causes of the observed behavior; 3) anticipated changes in this behavior over time; 4) the way in which these patterns can be modified; 5) deficit patterns and areas; and 6) the person's resources and strengths.¹⁵ In the context of evaluating multicultural learning in Indonesia, the area that is much discussed is related to ethnicity and religion. Likewise, in multi-religious schools, for example, do Muslim minorities form a separate group or are they acculturated into the dominant cultural character.

RESEARCH FINDINGS

1. Multicultural-based PAI Learning Planning

a) SD Taman Harapan

PAI Learning Planning at SD Taman Harapan and SD Bina Budi Mulia starts with internalizing school policies, namely the school's vision, mission,

¹³ Syamsul Bahri, *Pengembangan Kurikulum Berbasis Multikulturalisme*, p.69

¹⁴ Zainal Arifin, *Konsep dan Model Pengembangan Kurikulum*, p.33-35

¹⁵ Richard H. Dana, *Multicultural Assessment: Principles, Application, and examples*, (USA: Lawrence Erlbaum Associates, Inc, 2005), p.4



goals, and activities, which are translated into lesson plans. In preparing PAI lesson plans in class, PAI teachers have considered what to do so that students understand social procedures, namely attitudes and behavior, in a multicultural school environment.

According to the findings of researchers in the field, PAI teachers at SD Taman Harapan make learning designs based on school policies, namely: 1) PAI teachers develop learning designs based on a curriculum that has been set by the government and the context of a multicultural school environment; 2) PAI teachers utilize the facilities provided by schools for each religion as learning opportunities for students; and 3) PAI teachers involve their students in every event at school.

The findings of the researchers are multicultural values that are used as guidelines in planning PAI learning at SD Taman Harapan, namely: 1) The value of togetherness; 2) The value of tolerance; 3) The value of mutual respect or appreciation; 4) The value of sharing and helping others; 5) The value of non-discrimination; 6) The value of equivalence; and 7) The value of forgiveness. 8) The value of peace; 9) Democratic values

b) SD Bina Budi Mulia

At SD Bina Budi Mulia, the teacher's PAI learning plan accommodates the multi-religious school context and the school program, namely the faith development program, to be applied in learning such as values of tolerance, mutual respect, caring for others, and cooperation. According to the findings of the researchers, PAI teachers also plan to teach their students specifically by providing additional lessons or tutoring, especially reading the Al-Qur'an and strengthening students' understanding of Islam by teaching the pillars of Islam and the pillars of faith. In this regard, the teacher emphasizes religious values to their students. The multicultural values contained in the plan are: 1) caring values; 2) the value of cooperation; 3) the value of mutual respect or appreciation; 4) the tolerance value; and 5) religious values.



2. Implementation of Multicultural-based PAI Learning

a) SD Taman Harapan

According to the findings of researchers at SD Taman Harapan, Islamic Religious Education teachers practice the integration of multicultural values in learning with three approaches: 1) a formalistic approach; 2) an informal internalization approach; and 3) a socioculturalistic approach. PAI teachers include multicultural values in their learning. These values are described by PAI teachers as commendable qualities that are part of the material for PAI learning.

PAI teachers convey multicultural values in class not only through planning in lesson plans but also spontaneously through questions and discussions with students. In designing learning components, teachers insert multicultural values. The first step is to insert multicultural values, namely in materials that contain multicultural values. The second step is to insert multicultural values into materials other than those that contain multicultural values. This is done sometimes in the classroom, sometimes outside the classroom, such as in the mushalla, in the field, and when there are activities at school.

The class setting conducted by the PAI teacher contains multicultural values, namely: 1) Muslim students are combined in one room when studying Islamic religion. The multicultural values contained are solidarity and cohesiveness; 2) Muslim students come from a variety of socioeconomic backgrounds: Equality and cooperation are multicultural values; 3) student seats vary and are sometimes combined among students between classes. Multicultural values, namely that students know each other and share with each other, To achieve the learning objectives, PAI teachers at SD Taman Harapan associate tolerance and mutual respect in accordance with the school environment, namely with fellow students across religions. PAI teachers emphasize examples from everyday life in accordance with a heterogeneous school environment.

According to the findings of researchers at SD Taman Harapan, when delivering PAI material, the teacher relates the learning material to the multicultural context of the school. The teacher instills multicultural values



in students such as cooperation, tolerance, respect, courtesy, and affection for fellow students at school, both fellow Muslims and non-Muslims. The approach taken is scientific. This approach is loaded with multicultural values, namely cooperation, mutual help, mutual respect, tolerance, and deliberation. However, the approach most often used by PAI teachers at SD Taman Harapan is the social-based approach or the contextual approach.

b) SD Bina Budi Mulia

The practice of integrating multicultural values at SD Bina Budi Mulia is carried out using three approaches: 1) a formalistic approach; 2) an informal approach; and 3) an individual approach. The insertion of multicultural values into learning is included by the teacher in the lesson plan; however, it is not systematically applied to each teaching material but is conveyed in learning according to the teaching material at each meeting.

According to PAI teachers, character values are compatible with the situation of multi-religious and multi-ethnic schools because they value tolerance, compassion, democracy, and patriotism. The multicultural-based PAI learning design is carried out by PAI teachers at SD Bina Budi Mulia through religious strengthening. PAI teachers who focus on strengthening religious values are the reason why schools have very few Muslim students because they associate with schools dominated by non-Muslims.

At SD Bina Budi Mulia, PAI teachers use a scientific approach, as contained in the RPP design, but do not apply a historical and comparative approach. PAI teachers deepen students' religious knowledge and incorporate multicultural values individually, or through what are called "private methods."

3. Evaluation of Multicultural-Based PAI Learning

a) SD Taman Harapan

At SD Taman Harapan, the researchers' findings showed that the assessment instrument carried out by PAI teachers contained multicultural values, namely the values of cooperation, mutual help, caring for others, togetherness, cohesiveness, peace, and harmony. The assessment domain is divided into three categories: knowledge, attitude, and psychomotor. In these three domains, PAI teachers include multicultural values, especially



in students' (affective) attitudes, according to the teaching materials contained in the book.

b) SD Bina Budi Mulia

The assessment technique that was used was by the PAI teacher at SD Bina Budi Mulia, namely making exam questions for students to work on during the mid-semester and final semester exams. The assessment techniques used are written tests and practical tests, depending on the material. In practice tests, the teacher usually carries out tests on the correct prayer and ablution movements. The findings of researchers at SD Bina Budi Mulia in the evaluation carried out included multicultural values for students, namely the value of tolerance, the value of compassion, the value of cohesiveness and solidarity, the value of mutual respect and respect, and the value of caring for others.

DISCUSSION

1. Formalistic Approach

PAI teachers at SD Taman Harapan make PAI learning by associating multicultural values that are adapted to the material in the handbook, namely following the 2013 curriculum, which is a reference book issued by the government. Then the PAI teacher also links the material contained in the textbook with multicultural values. Indirectly, multiculturalism is already present in the material above, but it is reinforced by Mrs. Arofah's explanation in class.

At SD Bina Budi Mulia, the teacher's main guideline for implementing learning is based on lesson plans. However, the teacher also inserts multicultural values. PAI teachers at these schools incorporate more multicultural values in the delivery of material in class rather than tucking it into lesson plans. Based on the findings of the researchers, teaching interfaith Muslim students must be strengthened by the teacher's approach to learning, one of which is a formalistic integration approach. The multicultural values contained in the book are reinforced by explanations from the teacher, either in the form of strengthening values or adding multicultural values. As Dede Rosyada said, even teachers can insert multicultural values into their learning process. The practice of integrating



multicultural values carried out by PAI teachers in the two schools is classified as Banks' additive *approach*. In addition, the formalistic approach taken by the PAI teachers in the two schools is in accordance with Syamsul Bahri's view, namely, that students should be learning objects when the values of multicultural education are conveyed directly in class. The aspects involved in this are the cognitive, affective, and psychomotor abilities of the students themselves. Meanwhile, students are also the subject of education in learning, which directs their understanding of multicultural educational values in the teaching and learning process.

2. Informal Internalization Approach

The internalization-informal approach, namely Islamic Religious Education teachers in the two schools, internalize multicultural values that are not contained in textbooks but are learned through incidents in the field as well as student activities such as religious activities, mutual cooperation activities, and so on. At SD Taman Harapan, the informal internalization of multicultural values for events in the field took place due to questions from Muslim students in their interactions with non-Muslims. Muslim students' questions regarding the presence of non-Muslims in their environment were explained by the PAI teacher in class without any prior planning. This case arose because students asked about the permissibility of joining the nata and the problem of consuming halal food. Because the question arose spontaneously, the PAI teacher explained it well, even though it was not related to the subject matter at that time.

At SD Taman Harapan, this approach is also carried out through art performances, outbound travel, and extracurricular-related activities. In this activity, the teacher fosters multicultural values in the students. For example, the teacher may invite his students to another room that is Muslim in order to directly introduce them to other religions. In addition, the teacher also invites students to study on the field. Outside of class, the PAI teacher instructed his students to respect the worship of other religions and to refrain from participating in their celebrations.

This approach is called informal because it is not based on the formality of the lesson plan. PAI teachers at SD Bina Budi Mulia carry out



activities such as the faith development program, which is carried out outside of school, namely in the mosque. Here, the teacher instills multicultural values in students. At SD Bina Budi Mulia, PAI teachers often take their students to the mosque to pray in congregation. PAI teachers teach students how to make friends with non-Muslim students, specifically through mutual respect. The existence of a majority of non-Muslim students demands Islamic education teachers recommend their students respect them, because by appreciating them, non-Muslim students will also behave the same way. He also explained to the students about tolerance and caring for others. The inculcation of multicultural values is often conveyed by PAI teachers in informal contexts outside the classroom.

The informal approach taken by PAI teachers at the two schools is supported by Bahri's theory, which states that the inclusion of multicultural values in school programs, such as the implementation of national and religious holidays from various existing cultures; and also by Banks' theory of a contributive approach, which involves multicultural content from various existing cultures, such as holidays, heroes' days, and certain events from various cultures. And also Farida, who thinks that the teacher should show different religious places and the ways people pray.

3. Socio-Culturalistic Approach.

The socio-culturalistic approach, in which the PAI teachers in the two schools relate the social and cultural conditions of students in the school environment to their students. PAI teachers explain the heterogeneity of students, including the majority and minorities, by associating multicultural values such as cooperation, tolerance, togetherness, mutual respect, and so on.

Muslim students at SD Taman Harapan participate in events or activities with non-Muslim students outside of class hours. For example, if there is an event that requires an overnight stay, Muslim students who are coached by their religious teacher pray in congregation. Likewise, other religious practices get a similar portion. This indicates an attitude of openness on the part of the school because it has treated students according to their religion, inviting them to worship in the midst of a Christian



majority. It is different if, on the contrary, the worship of the minority student religion is not displayed due to the closed attitude.

At SD Taman Harapan, PAI teachers also invite non-Muslim students to break their fast together, even though they don't participate in the fast. There is collaboration and tolerance. The socio-cultural approach in the integration of multicultural values carried out at SD Taman Harapan is supported by Banks' theory, the contribution approach, and Bahri's theory regarding majority-minority meetings in the school environment.

Meanwhile, at SD Bina Budi Mulia, there is no socio-cultural approach to the integration of multicultural values. This is because the school has very few students, so there are no worship practices that are carried out simultaneously in front of the non-Muslim public.

4. Individual Approach

The findings of the researchers are that an individual approach is often used by PAI teachers at SD Bina Budi Mulia in integrating multicultural values. Namely, PAI teachers teach students personally through tutoring or recitation activities. This relates to the situation of students who come from multi-religious and multi-ethnic families. Sometimes the mother is Muslim and the father is non-Muslim. Here, the family allows their children to be specially educated outside of class hours. Even invited to the house for PAI tutoring. Generally, what is taught is reading the Al-Qur'an and memorizing prayer readings. Another individual approach occurs in Friday prayer activities, when the religious teacher takes students to the mosque. Apart from that, the existence of the faith program also facilitates the process of integrating multicultural values, because with this activity, students understand their religion and also understand that the activity is intended for Muslims by asking non-Muslims for approval, namely the principal and class teacher. In this approach, PAI teachers participate in fostering their students with multicultural values.

At SD Taman Harapan, the researchers' findings showed that the assessment instrument carried out by PAI teachers contained multicultural values, namely the values of cooperation, mutual help, caring for others, togetherness, cohesiveness, peace, and harmony. The assessment domain is



divided into three categories: knowledge, attitude, and psychomotor. In these three domains, PAI teachers include multicultural values, especially in students' (affective) attitudes, according to the teaching materials contained in the book. This is in accordance with the opinion of Sinagatullin (2003, 146), who stated that the assessment of learning outcomes includes knowledge and attitudes, which he calls "multicultural skills." Richard Dana explained that the assessment of multicultural learning outcomes emphasizes the attitude of cooperation between different students so as to form cultural skills. Based on this opinion, the evaluation of PAI at SD Taman Harapan has fulfilled multicultural values and created students' cultural skills.

At SD Bina Budi Mulia, PAI teachers evaluate their students so that the teacher knows the learning outcomes and also as a personal assessment when carrying out learning. Teachers assess students' attitudes related to their social context at school, such as their relationship with teachers and with fellow Muslims and non-Muslims. The teacher asks questions to assess students' knowledge. Knowledge is obtained by students from the learning sessions they participate in. Researchers at SD Bina Budi Mulia discovered multicultural values for students, specifically tolerance, affection, cohesiveness, and solidarity, mutual respect, and caring for others, in their evaluation.

In Banks' theory, there are four approaches to multicultural integration, but researchers found that only two could be applied to students at the elementary school level. The four approaches are: contributive, additive, transformative, and social action, while there are only two approaches that can be implemented, namely the additive approach and the contribution approach. However, researchers found a model for developing a multicultural integration approach in learning, namely the socio-culturalistic approach and the individual approach.

The next development model is in multicultural-based learning planning, called Syamsul, namely curriculum reorientation, school programs, majority-minority cooperation, and cross-border meetings. These four models have been implemented in PAI learning in the two



schools. This research succeeded in finding its development, namely, teacher competence based on multiculturalism. Because multicultural-based PAI learning will not be carried out properly without the teacher's multicultural competence, Multicultural-based PAI learning should be acquired by teachers who have multicultural insight and knowledge.

The next development model is multicultural values that are integrated into PAI learning. Baidhawaty stated seven multicultural values and Tolchan Hasan four, but the 12 multicultural values that the researchers found could be integrated into PAI learning in elementary schools. Syamsul Bahri and Anna Abdullah stated that the value restriction was due to the age of the elementary level students and mentioned the values of mutual trust, tolerance, empathy, sympathy, and fairness, but the 12 values that the researchers found could be the development of multicultural values for elementary level students. Students' understanding of pluralism goes well with the context of a multicultural school environment, and they specifically receive guidance in the PAI learning process at school.

CONCLUSION

First, PAI learning planning at SD Taman Harapan and SD Bina Budi Mulia starts from the learning plan set out in the national curriculum. Multicultural values are then mapped, strengthened, and added by the teacher to be applied in learning. Internalization of school policies, vision and mission, goals, and school activities and programs, which are revealed to be multicultural-based PAI learning plans. Specially at SD Bina Budi Mulia, PAI teachers also plan to teach their students specifically by providing additional lessons or tutoring, especially reading the Al-Qur'an and strengthening students' understanding of Islam by teaching the pillars of Islam and the pillars of faith *privately*. In this regard, the teacher emphasizes religious values to their students.

Second, the practice of integrating multicultural values carried out by PAI teachers in the two schools was carried out systematically in an additive and contributive manner. Another approach that is taken is: At SD Taman Harapan, there are three approaches: the formalistic approach, the informal internalization approach, and the socio-cultural approach. At



SD Bina Budi Mulia, the integration of multicultural values is carried out in three ways: a formalistic approach, informal internalization, and an individual approach.

Implementation of learning in class is carried out by PAI teachers at SD Taman Harapan by inserting multicultural values into the learning components. The first step is to insert multicultural values, namely in materials that contain multicultural values. The second step is to insert multicultural values outside of materials containing multicultural values. Teachers insert multicultural values to strengthen students' understanding of diversity in schools. PAI teachers also create multicultural content in class learning in the form of differences in Muslim and non-Muslim clothing, places of worship, and photos of worship activities that are carried out directly in the school environment. With the integration of multicultural content like this, Muslim students at SD Taman Harapan are no strangers to the differences in the symbols and culture of a religion.

As for SD Bina Budi Mulia, teachers have understood the basic values of multiculturalism contained in the national curriculum (2013 curriculum) and the textbook itself. First, he understands the character of students first to instill religion; second, he instills multicultural values such as mutual respect, caring for others, humility, and polite ethics. PAI teachers at SD Bina Budi Mulia realize that their minority Muslim students must strengthen their religion so that they are motivated to study religion and are consistent in their religion. Thus, multicultural values are conveyed to students by themselves, but religious values are the focus of the teacher.

Third, the evaluation of PAI learning in two schools contains multicultural values. At SD Taman Harapan, the assessment instrument carried out by PAI teachers contains multicultural values. The assessment domain is divided into three categories: knowledge, attitude, and psychomotor. In these three domains, PAI teachers include multicultural values, especially in students' (affective) attitudes, according to the teaching materials contained in the book. As for SD Bina Budi Mulia, PAI teachers carry out evaluations that place more emphasis on assessing aspects of students' knowledge as well as their attitudes in the school environment.



However, there is no specific mapping in the form of an assessment instrument.

Implementation of the PAI evaluation and multicultural values have not been specifically mapped according to the design and implementation of the learning carried out. There is no pattern or model developed in multicultural-based PAI evaluation; there is only the insertion of multicultural values into assessment instruments from books or teaching materials.

The application of multicultural PAI learning for elementary schools can be done with a socio-culturalistic approach and an individual approach (*dual-approach implementation*). The implementation of PAI learning involves mapping basic multicultural values (base-value mapping) and strengthening religious values. Multicultural values that are integrated in multicultural PAI learning in elementary schools are: 1) the value of togetherness; 2) the value of tolerance; 3) the value of mutual respect or appreciation; 4) the value of sharing and helping each other; 5) the value of non-discrimination; 6) the value of equivalence; 7) the value of forgiveness; 8) the value of peace; 9) democratic values; 10) the value of caring; 11) the value of cooperation; and 12) religious values.

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