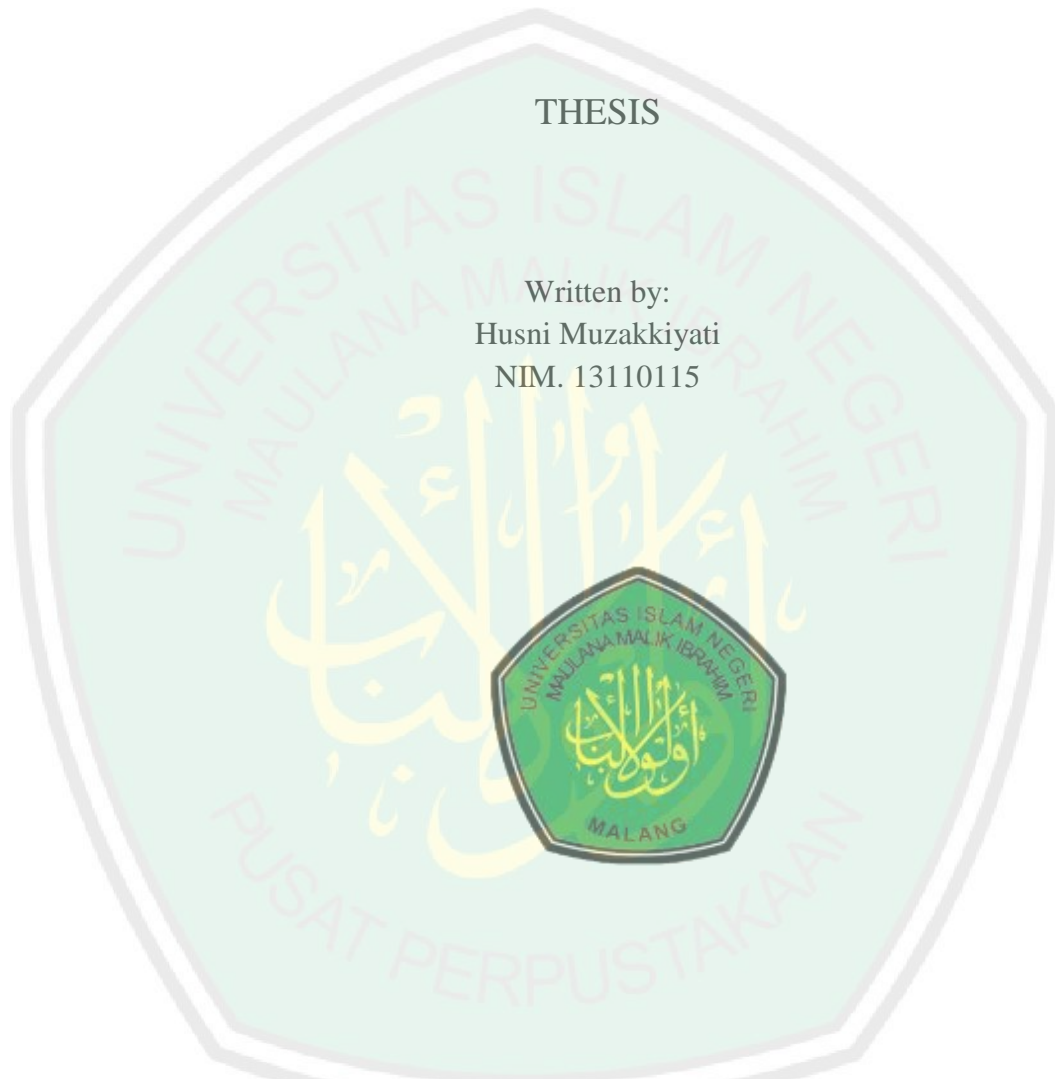


**THE INTERNALIZATION OF MULTICULTURAL VALUE IN  
ISLAMIC EDUCATION LEARNING TO INCREASE THE  
TOLERANCE OF RELIGION AT STATE SENIOR HIGH  
SCHOOL 8 MALANG**

THESIS

Written by:  
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**ISLAMIC EDUCATION DEPARTMENT  
FACULTY OF EDUCATION AND TEACHER TRAINING  
MAULANA MALIK IBRAHIM STATE ISLAMIC  
UNIVERSITY MALANG  
2017**

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TOLERANCE OF RELIGION AT STATE SENIOR HIGH  
SCHOOL 8 MALANG**

THESIS

Presented to Faculty of Education and Teacher Training  
Maulana Malik Ibrahim State Islamic University Malang  
In Partial Fulfillment of the Requirements for *the Degree of Sarjana Pendidikan  
Islam (S.Pd)*

Written by:  
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**ISLAMIC EDUCATION DEPARTMENT  
FACULTY OF EDUCATION AND TEACHER TRAINING  
MAULANA MALIK IBRAHIM STATE ISLAMIC  
UNIVERSITY MALANG**

**2017**

**APPROVAL SHEET**

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ISLAMIC EDUCATION LEARNING TO INCREASE THE  
TOLERANCE OF RELIGION AT STATE SENIOR HIGH  
SCHOOL 8 MALANG**

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**EDUCATION LEARNINF TO INCREASE THE TOLERANCE OF**  
**RELIGION AT STATE SENIOR HIGH SCHOOL 8 MALANG**

THESIS

Written By

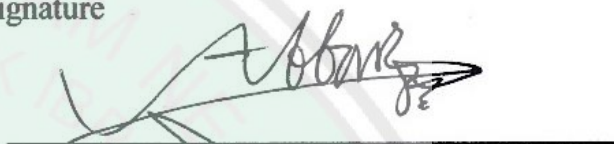
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## DEDICATION

Thanks to Allah SWT who always give me His mercies and blessings and also the opportunity to finish this thesis. Shalawat and salam are always given to prophet Muhammad SAW who deliver us from the darkness to the lightness Islam.

I dedicate this thesis for the entire meaningful person in my life  
For my beloved parent, Mr. Zaeni Miftah and Mrs. Hertimiyati and also my little brother Akhmad Arju that always give me motivation and support in everytime and averywhere. May Allah mercies them always.

I thank to all of lecturer in Faculty of Education and Teacher Training for the great lesson and praying. And all of member in State Senior High School 8 Malang for the opportunity for the research conducted.

Thanks to all of my close friends and teachers of Tebuireng Islamic Boarding School, my friends in the university, my roommate, my classmates PAI ICP English 2014. Good luck and be a success person to all of you. Thank you for your great support.

## MOTTO

الْإِتِّحَادُ قَوِيٌّ (المحفوظات)

“Persatuan itu kuat”

(al-Mahfudzot)<sup>1</sup>

التَّفَرُّقُ ضَعِيفٌ (المحفوظات)

“Perpecahan itu lemah”

(al-Mahfudzot)<sup>2</sup>

---

<sup>1</sup> Fuad Syaifuddin Nur, *Mahfuzhat; Bunga Rampai Peribahasa Arab* (Jakarta: Rene Asia Publika, Cet. 1, 2011), page. 19

<sup>2</sup> *Ibid.*, page. 66

Dr. H. Nur Ali M.Pd  
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---

**OFFICE MEMO OF ADVISOR**

Subject : Husni Muzakkiyati  
Attachment : 7 (seven) Exsemplares

Malang, August 20<sup>th</sup>, 2017

To Whom It May Concern,  
Dean Faculty of Education and Teacher Training  
Maulana Malik Ibrahim State Islamic University, Malang  
In  
Malang

*Assalamu'alaikum Wr. Wb.*

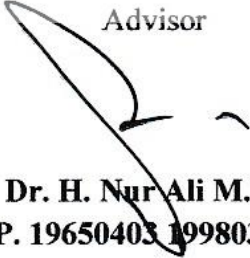
This office memo declares that Skripsi originally owned by:

Name : Husni Muzakkiyati  
NIM : 13110115  
Study Program : Islamic Education Department (PAI)  
Title of Skripsi : The Internalization of Multicultural Value in Islamic Education to Increase the Tolerance of Religion at State Senior High School 8 Malang

is considered **acceptable** to be defended after being intensively read and regularly consulted in the area of research content, language, and writing composition.

*Wassalamu'alaikum Wr. Wb.*

Advisor

  
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## CERTIFICATE OF SKRIPSI AUTHORSHIP

I hereby declare that this skripsi is originally written by Husni Muzakkiyati, student of Islamic Education Department (PAI) as the requirement for degree of Sarjana Pendidikan Islam (S.Pd), Faculty of Education and Teacher Training at Maulana Malik Ibrahim State Islamic University, Malang. This research writing does not incorporate any material previously written or published by other parties to achieve the other *Sarjana* status of other Higher Tertiary Education, except those which are indicated in the notes, quotation, and bibliography. Therefore, I am the only person who is responsible for the thesis if there is any objection or claim from others.

Malang, August 20<sup>th</sup>, 2017

Author,



**Husni Muzakkiyati**

**NIM. 13110115**



## ACKNOWLEDGEMENT



Praise and great gratitude submitted to Almighty God, Allah SWT who always gives His gracious mercy and tremendous blessing that has helped the writer finished this thesis, entitled: “The Internalization of Multicultural Value in Islamic Education to Increase the Tolerance of Religion at State Senior High School 8 Malang” on time. Shalawat and Salam always presented to our prophet Muhammad SAW, the last messenger of Allah who has saved the human’s life from the destruction to safety namely Islam is the true religion.

This thesis is proposed to fulfill the task of academic requirement as the last task for getting bachelor or under graduate degree.

In this opportunity, the writer give thanks so much and appreciation for the respectables:

1. Prof. Dr. H. Abdul Haris, M.Ag as Rector of Maulana Malik Ibrahim State Islamic University Malang, who has given me a chance, so that this thesis well finished.
2. Dr. H. Agus Maimun, M.Pd as Dean of Faculty of Education and Teacher Training, Maulana Malik Ibrahim State Islamic University Malang.
3. Dr. Marno, M.Ag as Chief of Islamic Education Department.
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6. All of teacher, staff, and student of State Senior High School 8 Malang who help me in process of arrangement and observation this report.
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8. For my best people Ali, Zahra, Hanifa and Ristin who always support me every time.

Malang, May 20<sup>th</sup>, 2017

Author

## TRANSLATION GUIDELINES OF ARAB LATIN

Translation of Arab Latin in this thesis utilize in translation guidelines based on the agreement between Religion Minister and Education and Culture Minister of Indonesia number 158, year 1987 and number 0543 b/U/1987. Those are:

### A. Letter

ا	=	a	ز	=	z	ق	=	q
ب	=	b	س	=	s	ك	=	k
ت	=	t	ش	=	sy	ل	=	l
ث	=	ts	ص	=	sh	م	=	m
ج	=	j	ض	=	dl	ن	=	n
ح	=	<u>h</u>	ط	=	th	و	=	w
خ	=	kh	ظ	=	zh	ه	=	h
د	=	d	ع	=	'	ء	=	,
ذ	=	dz	غ	=	gh	ي	=	y
ر	=	r	ف	=	f			

### B. Long Vocal

Vocal (a) long	=	â
Vocal (i) long	=	î
Vocal (u) long	=	û

### C. Diphthong Vocal

أَوْ	=	aw
أَيَّ	=	ay
أُو	=	û
إِي	=	î

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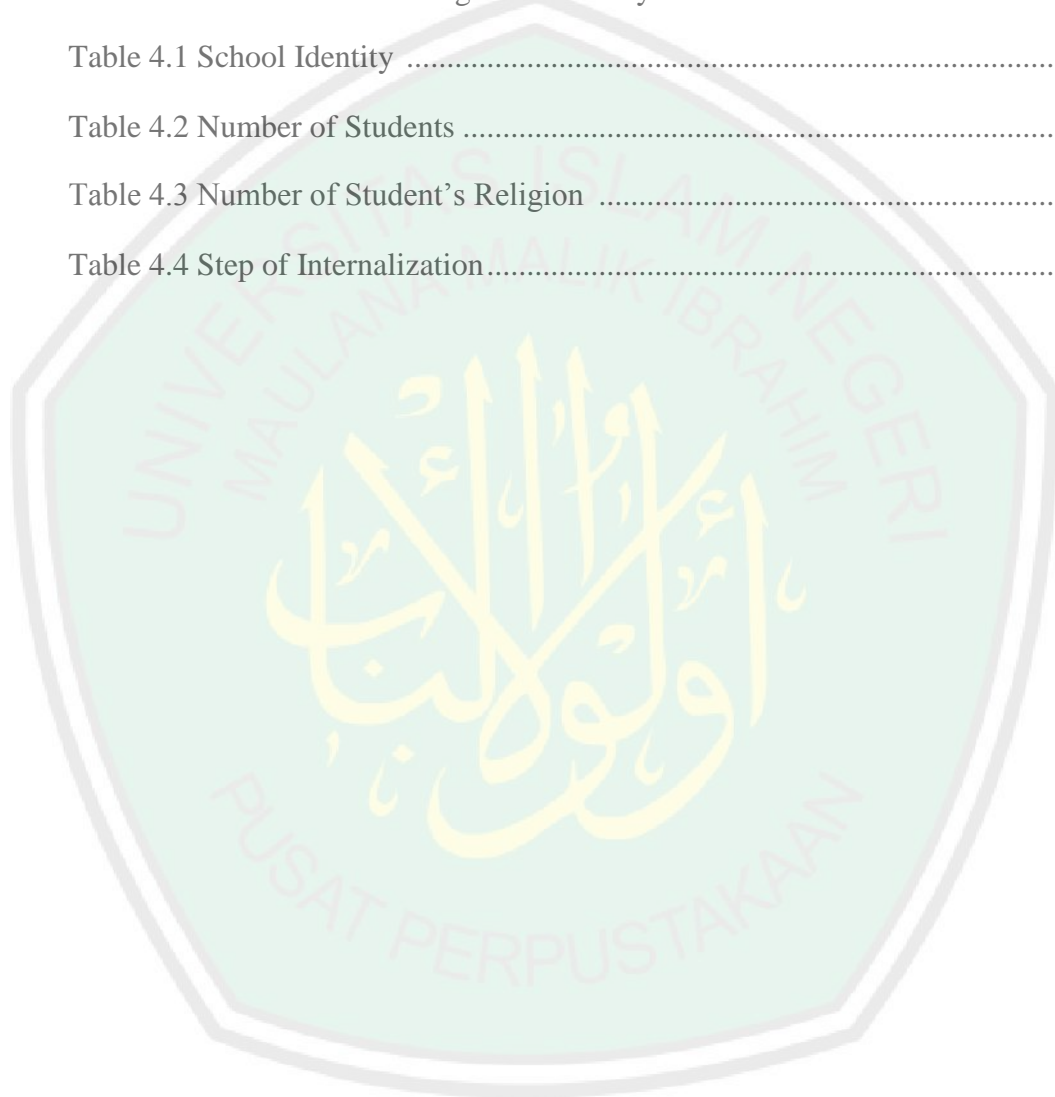
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- Appendix VII Biodata



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## ABSTRACT

Muzakkiyati, Husni. 2017. *The Internalization of Multicultural Value in Islamic Education to Increase the Tolerance of Religion at State Senior High School 8 Malang*. Thesis, Islamic Education Program, Faculty of Education and Teacher Training, Maulana Malik Ibrahim State Islamic University, Malang. Advisor: Dr. H. Nur Ali M.Pd

---

Keywords: Internalization, Multicultural Values,

The complexity of the problem of differences of religion and culture is increasing due to human behavior. Religious conflicts, as well as cultural conflicts that are exacerbated by lack of knowledge and tolerance is the cause of disunity. So it takes the younger generation to know about diversity. Therefore, to minimize the problematic division that occurs is needed understanding of multicultural. Multicultural values must be inculcated early in order to become the foundation for a tolerant human personality and can appreciate differences.

From the above background, the focus of this research is the internalization of the multicultural values of the PAI lessons in SMA N 8 Malang, the multicultural values internalized in the PAI lessons, knowing the inhibiting and supporting factors and the impact of the internalization process.

This research uses descriptive qualitative approach. While the type of research used is field research. To obtain primary and secondary data, researchers use several methods, including interviews, observation and documentation. The purpose of the researcher using this method is to obtain valid information and in accordance with reality in the field, then analyzed with theories that have been found.

The research findings obtained are 3 stages of the internalization process and some of the strategies applied in the school environment in the form of habituation done by the teacher. In the process of internalization found barriers and supporting factors. School facilities and activities are a major supporting factor in the internalization process and students' emotional factors are the main factors in the inhibition of internalization. The internalization process has an impact on students' attitude and personality in responding to conflict of difference.

## ABSTRAK

Muzakkiyati, Husni. 2017. *Internalisasi Nilai-nilai Multikultural pada Pendidikan Agama Islam dalam Meningkatkan Toleransi Beragama di SMA N 8 Malang*. Skripsi, Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Maulana Malik Ibrahim, Malang. Pembimbing Skripsi: Dr. H. Nur Ali M.Pd

---

Kata kunci: Internalisasi, Nilai-Nilai Multikultural,

Kompleksitas permasalahan perbedaan keyakinan dan budaya semakin meningkat disebabkan oleh perilaku manusia. Konflik agama, maupun konflik budaya yang semakin diperparah dengan kurangnya pengetahuan dan rasa toleransi menyebabkan timbulnya perpecahan. Sehingga dibutuhkan para generasi muda untuk mengetahui tentang keberagaman. Maka dari itu, untuk meminimalisir problematika perpecahan yang terjadi sangat dibutuhkan pemahaman tentang multikultural. Nilai-nilai multikultural harus ditanamkan sejak dini agar menjadi pondasi bagi kepribadian manusia yang toleran dan dapat menghargai perbedaan.

Dari latar belakang di atas, fokus penelitian ini adalah internalisasi nilai multikultural pada pelajaran PAI di SMA N 8 Malang, nilai-nilai multikultural yang diinternalisasikan dalam pelajaran PAI, mengetahui faktor penghambat dan pendukung serta dampak dari proses internalisasi.

Penelitian ini menggunakan pendekatan kualitatif deskriptif. Sedangkan jenis penelitian yang digunakan adalah penelitian lapangan. Untuk memperoleh data primer dan sekunder, peneliti menggunakan beberapa metode, diantaranya wawancara, observasi dan dokumentasi. Tujuan peneliti menggunakan metode ini adalah untuk mendapatkan informasi yang valid dan sesuai dengan realita di lapangan, kemudian dianalisis dengan teori-teori yang telah ditemukan.

Temuan penelitian yang didapatkan adalah 3 tahap dari proses internalisasi dan beberapa strategi yang diterapkan dilingkungan sekolah berupa pembiasaan yang dilakukan oleh guru. Dalam proses internalisasi ditemukan hambatan dan faktor pendukung. Fasilitas dan kegiatan sekolah menjadi faktor pendukung utama dalam proses internalisasi dan faktor emosional siswa menjadi faktor utama dalam penghambat internalisasi. Proses internalisasi berdampak pada sikap dan kepribadian siswa dalam menyikapi konflik perbedaan.

## مستخلص البحث

مزكية، حسني. 2017. تدخيل القيم الثقافية التعددية في التربية الإسلامية في زيادة التسامح الديني في المدرسة الثانوية الحكومية الثامنة مالانج. البحث الجامعي، التربية الإسلامية، كلية العلوم التربية والتعليم ، جامعة الإسلامية الحكومية مولانا مالك إبراهيم مالانج. المشرف: الدكتور نور على، الحج الماجستير

الكلمات الرئيسية: التدخيل، القيم الثقافات المتعددة  
المشكلات في الاختلافات الدينية والثقافة زيادة جدا بسبب السلوك البشري. فالصراعات الدينية، فضلا عن الصراعات الثقافية التي تفاقمت بسبب الافتقار إلى المعرفة والتسامح، تؤدي إلى الانقسامات. لذلك فإنه يحتاج الشباب لمعرفة التنوع. لذلك، للحد الانقسامات إشكالية التي تحدثها يحتاج إلى فهم الثقافات المتعددة. تجب أن تغرس القيم الثقافات المتعددة في وقت مبكر من أجل أن تصبح الأساس لشخصية الإنسان المتسامح، وتمكن أن نقدر التنوع من الخلفية المذكورة أعلاه، التركيز هذا البحث هو تدخيل القيم الثقافية التعددية في التربية الإسلامية في المدرسة الثانوية الحكومية الثامنة مالانج ، والقيم الثقافات المتعددة التي تستيعابها في دروس التربية الإسلامية، ومعرفة عوامل المقاوم والدواعم وتأثيرها من عملية التدخيل يستخدم هذا البحث المنهج النوعي الوصفي. و نوع البحث هو البحث الميداني. للحصول على البيانات الأولية والثانوية، استخدمت الباحثة عدة طرائق، يعنى المقابلات والمراقبة والتوثيق. للحصول على معلومات صحيحة ووفقا للواقع في هذا المجال، ثم تحليلها مع النظريات التي وجدتها نتائج البحث التي تم الحصول عليها هي ثلاثة مراحل من عملية التدخيل وبعض الاستراتيجيات التي تنفذ في البيئة المدرسية يعنى التعود الذى ينفذ المعلم. في عملية التدخيل وجدت المقاوم والدواعم. المرافق والأنشطة المدرسية تصبح الداعما رئيسيا في عملية التدخيل والعوامل العاطفية الطلاب تصبح عاملا رئيسيا في تثبيط التدخيل. تؤثر عملية التدخيل على مواقف الطلاب وشخصية الطلاب في يراد نزاع الاختلاف.

## CHAPTER I INTRODUCTION

### A. Background

Indonesia is a rich country with a pluralistic society, the diversity of ethnic, cultural, language, ethnicity and religion. Proof of its diversity can also be seen on the slogan in the State emblem of republic Indonesia "Bhineka Tunggal Ika". The pluralism of Indonesian society based on the differences, both horizontal and vertical. Horizontal differences include social unity based on ethnicity, language, customs, and religion. While the differences vertical covering upper and lower layers, which include political, social and economic.<sup>3</sup>

يَتَأَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ

لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَىٰ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

Artinya: hai manusia, sesungguhnya kami menciptakan kamu dari seorang laki-laki dan seorang perempuan dan menjadikan kamu berbangsa-bangsa dan bersuku-suku supaya kamu saling kenal-mengenal. Sesungguhnya orang yang paling mulia disisi Allah ialah orang yang paling takwa diantara kamu. Sesungguhnya Allah Maha mengetahui lagi maha mengenal.<sup>4</sup> QS. Al-Hujrat verse 13

The differences should be a source of strength of the nation, but on the other view diversity can be as a potential trigger of conflict. Conflict in society can be influenced by brittle awareness of pluralism and multiculturalism. Multiculturalism as an understanding that emphasizes equality and equality of local cultures without ignoring the rights and the existence of other cultures, is

<sup>3</sup> Sulalah, *Pendidikan Multikultural: Didaktika Nilai-nilai Kebangsaan*, (Malang: UIN-Maliki Press, 2011), page. 1

<sup>4</sup> Departemen Agama RI, *Mushaf Maryam; Al-Qur'an dan Terjemahannya* (Jakarta: Alfatih, 2011), page. 517

important we must understand together in the life of multicultural society like Indonesia. If it does not, in our society will most likely be a conflict due to lack of mutual understanding of the multicultural reality. Supposedly conflict can be ended because of any religious doctrine and the doctrine of peace, compassion, respect for human rights and mutual respect. Conflicts and disputes in fact not only occurs in a pluralistic society, but also occurred in a relatively homogeneous society. Although the plural society is relatively more prone to conflict than homogeneous society.

Multicultural is the condition of Indonesian society. However, sometimes the Indonesian nation cannot live in a multicultural, it looks at the inter-ethnic conflict, the people who sometimes cannot coexist with a different group, still their stereotypes and prejudices. With the condition of Indonesian society such that the multiculturalist is needed in Indonesia. In a book written by Kamanto, multiculturalism includes three points: first, with regard to cultural multiculturalism, second, referring to the diversity that exists, and third, with regard to a specific action in response to such diversity. One way is through education multiculturalism formation. Multicultural education can be defined as education for or about the diversity of cultures in response to demographic and cultural changes in a specific community or even the world as a whole.

Indonesian nation has entered the age of 72, but with that age, yet mature society in accepting the diversity that exists, a reality that should be faced and acknowledged. When traced, the root word multiculturalism is cultural. Essentially the words contained in the recognition of human dignity who live in

community with each culture unique. Thus, each individual feels valued at once felt responsible for the community's life. In the theory of the human according to Abraham Maslow, the basic human need one of which is the recognition or reward for himself. Public denial of the need to be recognized is the root of the inequality in many areas of life. Multiculturalism is an ideology and a tool to enhance the dignity of man and humanity. Thus, the concept of culture should be seen in the perspective of its function in human life. It is understandable that multiculturalism is a concept whereby a community in the context of the nation to recognize the diversity, differences and cultural diversity, race, ethnicity, religion and others. And multicultural nation is a nation of ethnic groups or culture there can coexist in the principle of co-official of existence marked by a willingness to respect other cultures.<sup>5</sup>

Lives together need the same views. Here, the existence of an agreed basis is important. Life model based on democracy in the plurality has a big challenge in the form of a split if not managed properly. Thus, one of the most important questions for us who live in Indonesia is how we understand each other in the difference.

On previous research written by Yuda Dwi Elfanto, State Islamic University of Maulana Malik Ibrahim Malang (2016) entitled Implementation of Multicultural Education in Junior Emmanuel Batu. This study is focused to determine the need and importance of the implementation of multicultural education and the process of implementing.

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<sup>5</sup> Choirul Mahfud, *Pendidikan Multikultural* (Yogyakarta: Pustaka Pelajar, 2010), page xx

Education is a component of human life that's most important. This activity has been there and will continue to take place since the first humans on earth until the end of life. In parallel the educational process is progressing very rapidly, both in the methods, facility and targets to be achieved because it is one of the characteristics and features of education, which is always forward. In the conception of Islam, education is a series of human empowerment process towards maturity. Maturity in reasonable shape, mentally, and morally in order to carry out humanitarian functions carried as a slave of his god. As social educational and religious institutions, educational institutions allowed to perform the process development of multicultural community life. Multicultural education is a process of applying the way of life to respect, sincere, tolerant of diversity of cultures living in the community. With the expected emergence of multicultural education elasticity and pliability mental attitude nation faced a social conflict, so that the unity of the nation is not easily broken.<sup>6</sup>

In the opening of the 1945 Constitution article (UUD 1945) in paragraph 29 verse 2 mention that "the State guarantees the freedom of every citizen to choose their own religion and to worship according to his religion and belief" therefore we as citizens are supposed to uphold mutual tolerance and mutual respect for the rights and obligations contained in the rules of society.<sup>7</sup>

From this background, writer will writing a discourse on the implementation of multicultural education should be implemented in the

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<sup>6</sup> Sulalah, *op/cit.*, page 3

<sup>7</sup> Republik Indonesia, *Undang-undang Dasar 1945*, in paragraph 29 verse 2



educational environment. Starting from exposure to the context of the above study, the researchers felt it was important to examine to internalize multicultural values as a reflection that can align with the growing importance of the love of tolerance, democracy and mutual respect among fellow social creatures. The reason of choosing the location is because SMA N 8 Malang has appeal in the implementation of multicultural internalization. Thus, the researchers found it necessary and relevant to examine, as according to the authors take the title. The condition of multicultural values in SMA N 8 Malang that they have so many students with the different culture and religion. SMA N 8 Malang have student come from outside of Malang because SMA N 8 Malang is one of schools that chosen by government to educate student from remote area. Therefore, the researchers took the title research on the "Internalization of multicultural on Islamic religious education at SMAN 8 Malang".

#### **B. Focus of Research**

This study focused on the internalization of multicultural on Islamic instruction in realizing the attitude of religious tolerance. Based on that, the research focuses are:

1. How does the process of internalization of multicultural values in Islamic education at SMAN 8 Malang?
2. What factors supporting and hindering the process of internalization of multicultural values in Islamic education at SMAN 8 Malang?

3. How does the impact of internalization multicultural value in Islamic education at SMAN 8 Malang?

### **C. Purpose of Research**

Based on the above research focus, the purposes of this research are:

1. To know the process of internalization of multicultural learning in Islamic religion education at SMAN 8 Malang.
2. To determine the factors supporting and hindering the process of internalization of multicultural learning in Islamic religion education at SMAN 8 Malang.
3. To know the impact of internalization multicultural value in Islamic religion education at SMAN 8 Malang.

### **D. Benefit of Research**

This research is expected to be beneficial for all parties concerned either theoretically or practically. For more details, the benefits of this research can be broken down as follows:

1. Benefits for science

This research is expected to increase knowledge, especially in the field of teaching methods for educators to improve the social intelligence for students.

2. For the State Islamic University of Maulana Malik Ibrahim Malang

The results of this study are expected bias to reference and foundation for further research as well as to increase the depth of knowledge in particular in learning methods.

### 3. For researchers

Providing experience, references and new insights in the development of teaching methods according to the researcher as a potential educator profession.

## E. Originality of Research

There is some research in order to write a thesis about the internalization of multicultural learning Islamic religious education. But the research that will be reviewed by the authors have a point of similarity and difference, the researchers will present some previous studies for comparison of the study made.

Muhammad Muchsin Afriyadi, State Islamic University of Maulana Malik Ibrahim Malang (2016) entitled Implementation of Multicultural Education in Improving Ethics Students in Class VII MTsN Denanyar Jombang. This study focused on discussing how the implementation of multicultural education in improving the ethics of students and determine the impact of ethical understanding in the seventh grade students of MTs N Denanyar Jombang. In the research is using qualitative descriptive approach. Data collection techniques used was observation, interview and documentation. Data analysis by reducing the data, presenting data and conclusion. Informants consisted of the assistant principal of curriculum areas, deputy head of the field school student, a social studies teacher and several students. In this study, in common with research conducted by the authors is the theme used, namely discussion of multicultural schools carried out by the subject teachers. While

the difference between a previous study by research conducted by the authors is the selection of subjects specifications that are influenced by the values of multicultural.

Yuda Dwi Elfanto, State Islamic University of Maulana Malik Ibrahim Malang (2016) entitled Implementation of Multicultural Education in Junior Emmanuel Batu. This study is focused to determine the need and importance of the implementation of multicultural education and the process of implementing. In the research is using qualitative descriptive approach. Data collection techniques used was observation, interview and documentation. Data analysis by reducing the data, presenting data and conclusion. There are similarities between the earlier studies with research conducted by the author. Similarly, the theme used in the study is a Multicultural learning in school. While the difference between a previous study by research conducted by the authors is the selection of subjects specifications that are influenced by the values of multicultural. With a difference on the object of research. The author uses the object in SMAN 8 Malang.

Suaidatul Kamalia, State Islamic University of Maulana Malik Ibrahim Malang (2016) entitled Internalization values Multicultural Education in Rural Communities through Dhikr Wa Ta'lim Ya Rasul group at Tambakrejo Sumbermanjing Wetan Malang. Research conducted by Kamila Suaidatul aims to understand the process and the result of the internalization of multicultural education in the assemblies of dhikr wa ta'lim ya rasul groups in Sumbermanjing Wetan Malang. Research conducted aims to describe both.

Data collection techniques used were observation, interview and documentation. To analyze the data using the qualitative descriptive analysis technique, which describe and interpret the data available to describe the reality in accordance with the actual phenomenon. The equation that exists between the earlier studies with research conducted by the author is using the internalization of the values of multicultural on the focus of discussion. But despite the similarities are still there are differences between them, which are about the object and focus of another study. In previous research studies focus on the internalization of multicultural zikir group while the author focuses on the internalization of multicultural research on Islamic religious instruction in schools.

Then, to make clear the similarity and dissimilarity in previous research, researcher make a table likes:

Table 1.1 Previous Research

No	Researcher's name, Title, Type Skripsi, publisher, and year of research	Similarity	Dissimilarity	Originality of research
1	Muhammad Muchsin Afriyadi, <i>Implementasi Pendidikan Multikultural dalam Meningkatkan Etika Siswa di Kelas VII MTsN Denanyar Jombang</i> , Skripsi, Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2016	Have the same theme, namely research on multicultural education	In the study conducted by Muhammad Muchsin Afriyadi focused on improving student ethics, but in this research will focus on the process of internalization	The object of research by research conducted in SMAN 8 Malang with a focus on multi-cultural internalization
2	Yuda Dwi Elfanto,	Having a	The author	Research

	<i>Implementasi Pendidikan Multikultural di SMP Imanuel Batu, Skripsi, Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2016</i>	common research themes that about multicultural school	focuses on the internalization of multicultural on the Islamic religion lessons	conducted by Yuda Dwi Elfato emphasis on the implementation of the multi-cultural education in schools, but the research conducted by the authors focus on the internalization of multicultural on Islamic religious education in the classroom
3	<i>Suaidatul Kamalia, Internalisasi Nilai-nilai Pendidikan Multikultural pada Masyarakat Pedesaan Melalui Majelis Dzikir Wa Ta'Lim Ya Rasul di Desa Tambakrejo Sumbermanjing Wetan Malang, Skripsi, Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2016</i>	Similarities to the research conducted by the authors is the internalization of the multi-cultural	The differences is from the object	The research will be focus on how the integration of Islamic values toward quality education at Islamic Junior High School.

## F. Operational Definition

To avoid any misunderstanding in the interpretation of terms used in this study, the authors need to provide confirmation or division operationally term in the title of this thesis as follows:

A. Internalization shows a process. In Indonesian rule-ization suffix denotes a process. So that internalization can be interpreted as a process. In a large

dictionary Indonesian, internalization interpreted as appreciation, deepening, in-depth mastery that goes through the target, guidance and so on.<sup>8</sup> In this research internalization have 3 steps there are, transformation value, transaction value and internalization.

B. Multicultural values. Multiculturalism is formed from the multi (many), culture (culture) and isms (flow / understand). According Hanum in Raharja (2011: 115) the core values of a democratic form of multicultural education, humanism, pluralism. As for the multicultural education, the embedded value in the form of a way of life respect, sincere, tolerant of diversity of cultures living in the midst of a pluralistic society. Then, still in Farida Hanum & Setya Raharja (2011: 116) is also expected to be a future student generations to uphold morality, discipline, humanistic concern, and honesty in everyday behavior.<sup>9</sup>

C. Islamic education. According to Prof. Omar Mohammad, Understanding Islamic Education is the process of changing individual behavior in private life, the environment, and society, by means of teaching as a profession and as a human activity among human professions in society. And also in this research, Islamic education is included in the school curriculum. Islamic religious education is one of the subjects in school. Where the learning process can be done in the classroom or outside the classroom as in the classroom and school mosque.

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<sup>8</sup> Pusat Bahasa Departemen Pendidikan Nasional, *Kamus Bahasa Indonesia* ( Jakarta: Pusat Bahasa, 2008), page. 336

<sup>9</sup> <https://www.lyceum.id/indikator-nilai-nilai-multikultural/> diakses 13 desember 2016 jam 20.30 wib

Islamic education is a means to form the main personalities who are able to practice the teachings of Islam in daily life according to Islamic norms and size. According to Qaradawi, Islamic education is education that is taught to the whole person, both for the mind, heart, character and skill. Islamic education aims to prepare a human life in the face of the complexity of the problems that exist in the world.<sup>10</sup>

### G. Systematic of Discussion

To give an overall picture in this study, the researchers compiled the ideas in a systematic and focused in answering the formulation of the problem outlined in each chapter the following, among others:

Chapter I. In this chapter the researcher outlines general and complete implementation of the research about the reasons written in the context of research. These problems are rooted in the reality of the high level of fanaticism in society that causes low tolerance in social life. Indonesia is a country that has the variety of culture, ethnicity, language, religion and so forth. It is necessary to internalize in Islamic religious studies in order to add insight to appreciate the diversity that exists around. According to the authors, a sense of social tolerance can be influenced by the presence of multicultural values which are internalized by the subjects of Islamic religious education in schools. In addition, there is also a problem formulation, research objectives, the benefits of research, study limitations, previous research and systematic discussion.

Chapter II. In this chapter examines the theories related to the values of multicultural on Islamic religious education, which consists of: (1) the concept

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<sup>10</sup> Jumhur, *Karakteristik Pendidikan Islam*. Jurnal TA'DIB, Vol. IV No. 02, September 2001), page. 132.



of internalization, (2) a component of internalization, (3) the process of internalization (4) understanding of the value of multicultural (5) various multicultural values, (6) the purpose of multicultural values, (7) Islamic religious education based on the curriculum in 2013 and KTSP, (8) factors that exist in Islamic religious education.

Chapter III. On This chapter describes the methods used in the study, which consists of an explanation of the type of research, the research approach, research data sources, data collection techniques and data analysis techniques. Researchers used descriptive qualitative research methods. The type of research is a field research. While data collection techniques used to obtain valid data that is through observation, interview and documentation. While the data analysis using inductive analysis, which concluded in general from various events.

## CHAPTER II LITERATURE REVIEW

### A. Internalization

#### 1. Concept of Internalization

Definition of internalizing is a process of appreciation of the teachings, doctrines or beliefs in value so aware of the truth of the doctrine or the values embodied in attitudes and behavior. Internalization is the stage of appreciation back the results of objectivity by changing environmental structures lahiriyah be batiniyah environmental structure that is subjective consciousness. Meanwhile, according to Indonesian big dictionary states that "Internalization is the appreciation of a doctrine, a doctrine or beliefs and values so that an awareness of the truth of doctrine or values embodied in the attitudes and behavior".<sup>11</sup>

In psychology composition, internalization is defined as a merger unification of attitude, standard of behavior, opinions and so on in personality.<sup>12</sup>

Internalization is appreciation, deepening, mastery in depth through the target, guidance and so on. Thereby internalization is a process of planting attitude into once personality self through coaching, guidance and so forth in order to master the deep ego and to live so that a value can be

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<sup>11</sup> Kamus Besar Bahasa Indonesia online Diakses pada April 19, 2017 01.43

<sup>12</sup> James Chaplin, *Kamus lengkap psikologis* (Jakarta: Raja Grafindo, 1993), page 256

reflected in the attitude and behavior in accordance with the standard expected.<sup>13</sup>

Internalization is the process of implementation on the value added to a person soul, so that the value can be embedded in a person personality is reflected in the attitude and behavior in their daily live.

## 2. Process of Internalization

There are three proses of internalization 1) transformation value, 2) transaction value, 3) internalization.<sup>14</sup>

### 1) Transformation value

In this step there are the processes that do by teacher to transforming the bad and good value. In this step, just verbal communication between teacher and student. The values given still on cognitive and knowledge is possible is lost if one memory is not strong.

The value transfer done by educators to their students in order to build an initial foundation on the process of the formation of thinking power and student personality. Because as already mentioned earlier that internalization is a process of entering or indoctrinating an attitude, behavior, and etc.

### 2) Transaction value

In this step, educational values carry out by two way interaction between teacher and student. In this stage not only presented the value of good and bad, but also engaged of carry out and give example of real practice,

<sup>13</sup> Heni Puspita Sari, *Internalisasi Nilai-nilai Islam dalam Pembentukan Akhlak Siswa di Madrasah Aliyah Negeri Malan*, (Skripsi, Fakultas, Tarbiyah UIN Malang, 2009), page 231

<sup>14</sup> Muhaimin dkk, *Strategi Belajar Mengajar* (surabaya; citra media, 1996) page 153

and members will be asked to provide the same response, such as accept and practice the values.

With the existence of value transactions, educators can give effect to their students through the values that have been exemplified, and on the other hand the students will determine the value according to him.

### 3) Internalization

In this step is not just verbal communication, but also mentally and personality attitude. So in this step, the personality communication is more dominant.

The process of internalization that range from simple to complex starting from listening, activities to be willing to accept the stimulus in the form of new values; responding, willingness to respond of the values that he has received; giving value, so as to give a new meaning to the values that appear with the criteria values believe to be true; organizing value, to regulate the entry into force activity rate system.

## **B. Multicultural Value**

### **1. Understanding of Multicultural**

The term comes from the word multicultural culture. In general, the culture is interpreted as the culture and habits of a group of people in a particular area. Etymologically, multiculturalism is formed from the multi (many), culture and lism (flow / understand). Multicultural can also be

interpreted with cultural diversity, a variety of politeness or a lot of maintenance.<sup>15</sup>

Multicultural education is the process of planting a number of relevant values so that learners or students can coexist harmoniously in the reality of diversity and positive behavior, so that it can manage diversity into strength to achieve progress Indonesia, without blurring and eliminate religious values, identity and culture.<sup>16</sup>

As Choirul Mahfud quoting Muhaemin El-Ma'hadi thought that says, simply multicultural education can be defined as the study of cultural diversity in responding to changing demographics and culture of a particular community or even the world as a whole.<sup>17</sup>

If the goal is to live in peace with other peoples, since the beginning of Islam already exemplifies it. In the book *Integration Guide*, is also mentioned examples of Medina Charter that guarantees social life for the followers of other religions. The relationship between tolerance with Islam as presented by Nur Kholis Madjid, based and grounded in the spirit of humanity and universality of Islam. This requires a second runway inclusive attitude in this case is a manifestation of Islam as a religion open position. There are several verses in the Qur'an that bias referenced in justifying Islamic openness to the reality of pluralism like this example Qur'anic verses of surah al-Baqarah verse 148.

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<sup>15</sup> Maslikhah, *Quo Vadis Pendidikan Multikultur*, (salatiga, STAIN Salatiga Press, 2007) page. 5

<sup>16</sup> Panduan Integrasi Nilai Multikultur dalam Pendidikan Agama Islam pada SMA dan SMK, page xi

<sup>17</sup> Muhaemin el-Ma'hadi, *Multikulturalisme dan pendidikan Multikultural*, 27 Mei 2004

وَلِكُلِّ وِجْهَةٍ هُوَ مُوَلِّيهَا ۖ فَاسْتَبِقُوا الْخَيْرَاتِ ۗ أَيْنَ مَا تَكُونُوا يَأْتِ

بِكُمْ اللَّهُ جَمِيعًا ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٨﴾

Artinya: dan bagi tiap-tiap umat ada kiblatnya (sendiri) yang ia menghadapi kepadanya. Maka berlomba-lombalah (dalam berbuat) kebaikan. Dimana saja kamu berada pasti Allah akan mengumpulkan kamu (pada hari kiamat). Sesungguhnya Allah maha kuasa atas segala sesuatu.<sup>18</sup> Surah Al-Baqarah ayat 148

Multicultural education is the education reform movement and innovation in order to instill awareness of the importance of living together in diversity and differences, with the spirit of equality and equality, mutual trust, mutual understanding and appreciate the similarities and the differences and uniqueness of religions. Thus, established a relationship and interdependence in situations hear each other and accept differences of opinion in an open mind, to find the best way to resolve the conflict and establish peace through the love between people. Thus the implementation of multicultural education will not be separated from the concepts of educational reform, for renewal of education has a constructive concept that forms multicultural educational establishment. According Hujair A.H. Sanaky, in revision, expected to orient education is more problematic objectives, strategic, aspirational, touching aspects of the application, and can respond to the needs of society. Then from this framework, objectives that were defined covering aspects of the divine (theoretical), physical and

<sup>18</sup> Departemen Agama RI, *op.cit.* page. 23

intellectual freedom (liberal), character, professionalism, quality, dynamic, and creative as a perfect man and his life.<sup>19</sup>

Multiculturalism is an ideology or a condition of society composed of many cultures. Multiculturalism as a familiar emphasis on equality gaps and local cultures without ignoring the rights and cultural existence. Abd. Rahman Assegaf interpret appreciate the difference means being ready to accept the presence of others amid our lives collectively.<sup>20</sup>

As stated by Nanih Mahendrawati and quoted by Maslikhah, stated that religion must be understood as a cultural discourse. Because after all, the revelation of God will be turned into a cultural problem when it is touched by human hands. The passage of human history means the passage of human culture. Thus religion cannot escape from human culture.<sup>21</sup>

## 2. Kinds of Multicultural Value

H.A.R Tilaar recommends multicultural values in general are:

### 1) Democrats

Etymologically, democracy is derived from two words: demos meaning people and kratos means rule or power.<sup>22</sup> Meanwhile, in a large dictionary Indonesian, the term democracy is defined as a form or system of government that all citizens participate govern through their representatives. Democracy is defined as well as an idea or a way of life

<sup>19</sup><http://www.temukanpengertian.com/2015/04/pengertian-pendidikan-multikultural.html#sthash.TFWbsUpl.dpuf>. Diakses pada tanggal 19 april 2017, jam 02:58 wib

<sup>20</sup> Maslikhah, *op.cit.*, page 7

<sup>21</sup> *Ibid.*, page 43

<sup>22</sup> Sunil Bastian dan Robin Luckman, *can democracy be design? The politics of constitutional choice in conflict-torn societies* (London, Zed Book, 2003) page., 15

that promotes the rights and obligations, as well as equal treatment for citizens.<sup>23</sup>

Democratic in an educational context is as an educator and human liberation from the structure and the legal system that puts humans as a component. Democracy in education is not only to preserve the value system of the past, but also biased questions and revise the value.<sup>24</sup>

Until now, democracy is still an important discussion agenda worldwide. People from different countries with different religious backgrounds, civilization and history, it is generally recognized that democracy as something that must be realized in people's lives. In his explanation Haryanto Al Fandi defined democracy as government by the people in which the supreme power lies in the hands of the people and run directly by the people or by the people's representatives are elected through general elections are honest, fair, free and periodic. It is understandable that the substance of democracy upholds the existence and sovereignty of the people.<sup>25</sup>

In a democracy there are also some functions are interrelated and cannot be separated from one another. Among them is democracy as the freedom to do anything, democracy as a tribute to the dignity of others, democracy as equality, and democracy as a vehicle for sharing.

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<sup>23</sup> Kamus besar bahasa Indonesia online accessed on April 19, 2017 11.23

<sup>24</sup> Ngainun Naim dan Ahmad Syauqi, *Pendidikan Multikultural Konsep dan Aplikasi*, (ArMedia: Yogyakarta, 2011), page. 61

<sup>25</sup> Haryanto Al-Fandi, *Design Pembelajaran yang Demokratis dan Humanis* (Yogyakarta; Ar-ruz media, 2011) page., 41



## 2) Pluralism

In a large dictionary Indonesian, Pluralism is defined as a state of a pluralistic society (concerned with social and political systems); cultural variety of different cultures within a society.<sup>26</sup>

According to the original saying comes from English pluralism, pluralism. If appointed from wikipedia English, then the definition of pluralism is: "in the social sciences, pluralism is a framework of interaction in which groups show sufficient respect and tolerance of each other, that they fruitfully coexist and have interaction without conflict or assimilation." Or in Indonesian: "a framework of interaction where each group to show respect and tolerance to each other, interact without conflict or assimilation (updates or habituation).<sup>27</sup>

Pluralism is the presence or tolerance of ethnic diversity or cultural groups within a society or country as well as the diversity of beliefs or attitudes in an agency, institution, and so on.

Nurcholis Madjid, put forward the definition of religious pluralism is that all religions are the path of truth toward God. In this context, Madjid states that religious diversity is not just a social reality, but religious diversity shows that truth is diverse. Religious pluralism is seen not only as fragmentary, social facts, but it must be believed that such is the fact of truth. Meanwhile, according to Diana L. Eck, pluralism is not an understanding that religion is all the same. He argues that religions

<sup>26</sup> Kamus besar bahasa Indonesia online. Accessed on April 19, 2017 09:39

<sup>27</sup> Rodiah dkk, *Studi Alquran Metoddedan Konsep*, (Yogyakarta: Elsaq Press, 2010), page 335.

remain different on the plains of symbols, but on the plain of substance it is true. So what distinguishes religions is (the way) or the Shari'a. While substantially all are equal to the transcendental truth.<sup>28</sup>

The Qur'an gives an appreciation that the world community is made up of diverse communities that have their own life orientations. These communities must accept the reality of diversity so as to be able to tolerate. God gives his people diverse because the diversity is part of the sunnatuallah. This is proven by giving choices that can be taken by men whether to believe or deny the righteousness of God (al-Qu'an, 18: 29).

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ ۖ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفِرْ ۚ  
 إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهَا ۚ إِنَّ يَسْتَعْجِلُونَ  
 يُغَاثُونَ بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ ۚ بِئْسَ الشَّرَابُ  
 وَسَاءَتْ مَرْتَفَعًا ﴿٢٩﴾

Artinya: dan katakanlah “kebenaran itu datangnya dari tuhanmu, maka barang siapa yang ingin (beriman) maka hendaklah ia beriman, dan barang siapa yang ingin (kafir) biarlah ia kafir”. Sesungguhnya kami telah sediakan bagi orang zalim itu neraka. Dan jika mereka meminta minum, niscaya mereka akan diberi air minum seperti besi yang mendidih dan menghanguskan muka. Itulah minuman yang paling buruk dan tempat istirahat yang paling jelek.<sup>29</sup> QS. Al-Kahfi ayat 29

MUI means religious pluralism is a notion that teaches that all religions are the same and therefore the truth of every religion is relative;

<sup>28</sup> Umi Sumbulah, *Islam Radikal dan Pluralisme Agama* (Jakarta : Badan Litbang dan Diklat Kementerian Agama RI, 2010), page. 48

<sup>29</sup> Departemen Agama RI, *op.cit.*, page 297

therefore, every believer cannot claim that only his religion is true while another religion is wrong. Religious pluralism also teaches that all followers of religion will enter and live side by side in heaven. In the end of the fatwa MUI does not forget to remind for the Muslim community who live with other religions (religious plurality), in social problems that are not related to aqidah and worship, Muslims are inclusive, in the sense of staying social with other faiths as long as not mutual disadvantageous.<sup>30</sup>

### 3) Humanism

Humanism means the dignity and worth of every human being, all attempts to improve his natural abilities (physical and nonphysical) in full, and can be interpreted as the power or potential of individuals to measure and reach the divine realm and solve social problems. According to this view, the individual is always in the process of self-perfection, seeing humans are noble dignified, able to self-determination and with their own strength able to develop themselves.<sup>31</sup>

Humanism as a flow in philosophy, seeing humankind is noble dignified, able to self-determination, and with its own strength able to develop themselves.<sup>32</sup>

In medieval times, humans were deemed less valued as human beings. Truth is measured by the size of a non-man-made Church.

<sup>30</sup>[http://www.kompasiana.com/abdull/pluralisme-dalam-pandangan-agama\\_5529443ff17e6113568b456d](http://www.kompasiana.com/abdull/pluralisme-dalam-pandangan-agama_5529443ff17e6113568b456d) Accessed on 19 April 2017, 09:34

<sup>31</sup> Haryanto Al-Fandi, *op.cit.*, page 71

<sup>32</sup> Muzairi, *Filsafat Umum* (Yogyakarta; Pustaka Pelajar), page 341

Humanism wants the size to be made man. Because humans have the ability to think, Humanism assumes that humans can manage themselves and the world.

H.A.R Tilaar considers that humanization in education should be based on the independence of learners, meaning that there needs to be democratization in the educational process itself as a prerequisite of the process of humanization or humanizing human beings. Tilaar also mentioned that learners are free beings who have the greatest freedom that is limited by the freedom that others have. Humane education is to provide space for freedom and independence for learners in the learning process. As Tilaar discloses in describing the process of humanization "the educational process that does not respect the freedom of learners by imposing a culture in adult perceptions is a mirage".<sup>33</sup>

#### 4) Tolerance

In a large Indonesian dictionary (KBBI) tolerance is a word that is characteristic or tolerates (appreciating, letting, allowing) the establishment (opinions, views, beliefs, habits, conduct, etc.) that are different or contrary to their own stand.<sup>34</sup> In the West the word "tolerance" shows the existence of a powerful authority, which reluctantly tolerates or letting different people. However, in Islam the word *tasamuh* which bridge the word tolerance actually shows the generosity and ease of both sides on the basis of mutual understanding.

<sup>33</sup> H.A.R Tilaar, *Pedagogik Kritis; perkembangan, substansi dan perkembangannya di Indonesia*, (Jakarta; Rineka Cipta, 2010) page., 14

<sup>34</sup> Kamus Besar Bahasa Indonesia Online. Accessed on 01 Agustus 2017, pukul 01:07

The term is always used in the form of reciprocal (reciprocal relationship). Thus, tolerance in Islam can be construed to establish an attitude of mutual respect and mutual respect between one another.<sup>35</sup>

At least there are two kinds of *tasamuh*. First, *tasamuh* among humans Muslims who form attitudes and behaviors to help, mutual respect, mutual love, mutual counsel, and unsuspecting suspect. Second, *tasamuh* against human non-Muslims, such as the respect of their rights as human beings and members of society in the State. In other words, tolerance is based on the following principles: good neighborliness, mutual help in the face of a common enemy, defends the oppressed, respect and religious freedom.

From the exposure is known that the tolerant attitude that is expected to be formed in students when practicing multicultural values is the mutual respect between people. Because, as we now know, there have been many cases of misunderstandings and the ease with which a person can judge differences with a hatred. The practice of tolerance can begin with an understanding of the differences that exist in the environment and self-management in response. To build togetherness and harmony with others. Tolerance should be interpreted as an attitude to be able to live with a plural society, having the freedom to exercise their own principles without coercion and pressure from one party to another.

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<sup>35</sup> Ahmad Sholeh, *Pemahaman Konsep Tasamuh (Toleransi) Siswa dalam Ajaran Islam*, Jurnal J-PAI, UIN Malang. No 1, Juli 2014

### 3. Purpose of the internalization of multicultural value

#### 1) As an alternative means of conflict resolution

The implementation of multicultural education in the education world is believed to be a real solution for conflict and contradiction that occurs in society, especially those that often occur in Indonesian society in plural reality. In other words, multicultural education can be an alternative of solving social-cultural conflict.<sup>36</sup>

Understanding of multicultural can be the initial foundation for students in understanding the diversity that exists in the environment, so as not easy to judge a difference that can lead to conflict.

#### 2) So that students are not deprived of cultural roots

Aside from being an alternative solution to conflict, multicultural education is also significant in fostering students not to be uprooted from the roots of culture that he had before, when he was faced with the reality of social culture in the era of globalization. Because, according to Fuad Hasan as quoted by Choirul Mahfud which states that at this time required an aspirative step to the challenge of globalization, especially in the cultural aspect.

Multicultural knowledge not only provides an understanding of the diversity of a culture but instills a sense of concern for the culture it possesses.

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<sup>36</sup> Choirul Mahfud, *Pendidikan Multicultural* (Yogyakarta: Pustaka Pelajar, 2010) page 216

### 3) As the foundation of the development of the national curriculum

According to Hamid Hasan, Indonesian society and nation have diversity of social culture, political aspiration and economic ability. This diversity directly affects the ability of teachers to implement the curriculum, the ability of schools to provide learning experiences, and the ability of students to process, learn and process information into something that can be translated as learning outcomes. The diversity becomes a free variable that has a very significant contribution to the success of the curriculum, both as a process and as a result.<sup>37</sup>

The diversity that exists has an impact on the extension of knowledge that teachers and students have. Through the process of learning experience of each student, teachers can cultivate diversity into a contribution in the curriculum.

### 4) Towards a multicultural Indonesian community

In a multicultural society it is asserted that the singularity of Indonesian society is not only aimed at the diversity of ethnic groups, but also the cultural diversity that exists in Indonesian society as a whole. The existence of the diversity of Indonesian society is always maintained which is visible in the attitude of mutual respect, respect, tolerance between one culture with other cultures.<sup>38</sup>

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<sup>37</sup> S. Hamid Hasan, Multicultural untuk Menyempurnakan Kurikulum Nasional, jurnal pendidikan dan kebudayaan (oktober, 2000) hlm., 510

<sup>38</sup> Choirul mahfud, op.cit., page 235

The main reference for the realization of a multicultural Indonesian society is multiculturalism. It is an ideology that recognizes and uses differences in equality both individually and culturally.

### C. Islamic Education

#### 1. Understanding of Islamic education

Education is a continuous process in human life from the age of 0 (zero) to perfect human (adult). Even Muhammad Abd. Alim said that education starts from when choosing women as wives. This opinion is based on the hadith of the Prophet, namely "Takhayyaru li nutfikum fa innal" Irqa dassas ". Meaning: "choose thy seed where, for the morality of the father descends upon the child". And who play a role in the development of personality and education of children are parents, community and school.<sup>39</sup>

Education as an effort to foster and develop human person; Spiritual, and physical aspects must also take place gradually. For none of God's creatures are directly created perfectly without going through a process.<sup>40</sup>

Islamic religious education is a conscious and planned effort in preparing learners to know, understand to live, to believe the teachings of Islamic religion with the demand to respect the followers of other religions in relation to harmony between religious communities to realize unity of the nation.<sup>41</sup>

<sup>39</sup>Abdul rahman, "Pendidikan Agama Islam dan Pendidikan Islam-Tinjauan Epistemology dan Isi – Materi", Jurnal *Eksis*, politeknik negeri samarinda, Maret 2012, Vol 8 No 1

<sup>40</sup>Muzayyin Arifin, *Filsafat Pendidikan Islam*, (Jakarta: Bumi Aksara, 2003), page 12

<sup>41</sup> Abdul Majid dan Dian Andayani, *Pendidikan Agama Islam Berbasis Kompetensi; Konsep dan Implementasi Kurikulum 2004* (Bandung: Remaja Rosdakarya, 2006), page 130



Islamic education is a form of effort teaching, guidance and upbringing of children so that later completed his education can understand, appreciate and practice the religion of Islam, as well as a way of life, both personal and public life.<sup>42</sup>

Muhammad Naquib Al-Attas explains that Islamic education is the efforts of educators to students for identification and recognition of places right from everything in the order of creation, so that the guide towards the identification and recognition of the place of worship right in the order form and personality.<sup>43</sup>

According to Denison Zakiyah as quoted by Abdul Majid and Dian Andayani mention that Islamic religious education is an effort to build and nurture the students to always be able to understand the teachings of Islam as a whole. Then take aim, and finally to adopt and make Islam as a way of life.<sup>44</sup>

Purpose is something to expect when a process of activity is completed,<sup>45</sup> while education, especially Islamic education is an activity that proceeds through stages and levels, then the purpose of education must be in accordance with the stage, dynamic classification level, because the goal of Islamic education is not a fixed and static thing, but the purpose of Islamic

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<sup>42</sup> Aat Syafaat, dkk, *Peranan Pendidikan Agama Islam*, (Jakarta: PT. Raja Grafindo Persada, 2008), page 11

<sup>43</sup> Muhammad An-naquib Al-Attas, *Konsep Pendidikan Islam*, (Jakarta; Mizan, 1984) page 10

<sup>44</sup> Abdul Majid dan Dian Andayani, *op.cit.*, page 130

<sup>45</sup> Zakiyah Daradjat, *Ilmu Pendidikan Islam* (Jakarta: Bumi Aksara, 2009), 29

education must be dynamic in accordance with the situation and condition of learners and the development of the times.

## 2. The fact of Islamic education

Muhaimin gives some characteristics about Islamic religious education which, as quoted by Abdul Rahman in his journal, there are;<sup>46</sup>

- 1) Islamic education seeks to keep the students' ideals to stay solid in any situation and condition.
- 2) Islamic education seeks to maintain the teachings and values contained and contained in the Qur'an and al-Sunnah and the authenticity of both as a major source of Islamic teachings.
- 3) Islamic education features unity of faith, science, and charity in everyday life.
- 4) Islamic education seeks to shape and develop individual piety and social piety.
- 5) Islamic education became the basis of moral and ethics in the development of science and technology and culture and other aspects of life.
- 6) Substance of islamic education contains entities that are rational and supra rational.
- 7) Islamic education seeks to explore, develop and take ibrah from the history and culture (civilization) of Islam.

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<sup>46</sup> Muhaimin, *Pengembangan Kurikulum Pendidikan Agama Islam* (Jakarta: Rajawali Press, 2007) page 123

8) In some cases, the islamic education contains diverse insights and interpretations, requiring an open and tolerant attitude or spirit of ukhuwah Islamiyah.

### 3. Understanding of Islamic education in SMA

In government regulation number 25 year 2000 article 2 paragraph (3), stipulated central government authority in education and culture among others are (a) determination of standard of ability of student and citizen learn as well as arrangement of national curriculum and assessment of result of learning nationally and its implementation and determination Subject matter.

Basic competencies that contain a minimum set of abilities that student must have deeply understanding during their primary school education. This ability is oriented towards effective and psychomotor behaviors with the support of cognitive knowledge in order to strengthen the faith and devotion to Allah SWT. The capabilities listed in this basic skill component are an elaboration of the general basic capabilities to be achieved in secondary school.<sup>47</sup>

The results of the study of the Minister of Education and Culture Regulation No. 69 of 2013 on the basic framework and structure of high school curriculum, PAI and Budi Pekerti subjects entered in compulsory subjects, content developed by the Ministry of Education and Culture Center. The core competencies are designed according to the increasing age

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<sup>47</sup> Abdul Majid dan Dian Andayani, *op.cit.*, page. 155

of learners at the senior high school level. Through core competence, the vertical integration of the various basic competencies in different classes can be maintained. The core competency formulas are grouped into four competencies as follows: Core Competencies (KI-1) for the core competencies of spiritual attitudes; Core Competence (KI-2) core competencies of social attitudes; Core Competence-3 (KI-3) core knowledge competencies; And Core Competency-4 (KI-4) core competency skills.<sup>48</sup>

By knowing the functions and wisdom of a learning and can reflect on the attitude, behavior and morals of learners in life. With high school level is expected to read, write and understand the verses of the Qur'an and know the laws of reading and able to implement in everyday life.

In accordance with these basic skills, the basic capabilities of each class listed in the national standard are also grouped into the five main elements of Islamic religious education subjects in high school, namely Al-Qur'an, faith, morals, worship and history.<sup>49</sup>

#### **4. Understanding of Islamic Education based on KTSP and K 2013 Curriculum**

The curriculum is a set of plans and arrangements concerning objectives, content, and instructional materials as well as ways used as guidelines for the implementation of learning activities to achieve specific

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<sup>48</sup> Wiji Hidayati. *Muatan Keilmuan Integrasi Interkoneksi Pendidikan Agama Islam dan Budi Pekerti (Telaah Kurikulum 2013 Jenjang SMA)*, Jurnal Pendidikan Agama Islam. UIN Malang. Vol XII, No 1. Juni 2015

<sup>49</sup> Abdul Majid dan Dian Andayani, *Op.Cit.*, page 156

educational goals (UU Sisdiknas No. 20 Year 2003, Article 1, 19).<sup>50</sup> In the National Education Standards (SNP Article 1, paragraph 15), Education Unit Level Curriculum (KTSP) is an operational curriculum developed and implemented by each educational unit.<sup>51</sup> If the curriculum is structured, there will be four main components: objectives, contents, implementation strategies and evaluation components. These four components are interconnected with each other, thus reflecting a unified whole as an educational program.<sup>52</sup>

Globalization gives tremendous influence in it. The demand for improving the quality of human resources makes the world of education to change as soon as possible, especially formal education. The challenges of globalization and the demand for curriculum change have been answered by the government through the Ministry of National Education by changing the education curriculum in Indonesia.

In its journey, the curriculum is often changed as the answer of the education world to the growing community problems. The development and change of the curriculum according to Abdullah as quoted by Lily Hidayati, should show four principles namely philosophical principles related to philosophy and educational goals, psychological principles concerning the psychology of learning and child psychology, sociological principles

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<sup>50</sup> Khaeruddin, Mahfud Junaedi, dkk. *Kurikulum Tingkat Satuan Pendidikan; Konsep dan Implementasinya di Madrasah*, (Yogyakarta: Pilar Media, 2007), page. 79.

<sup>51</sup> E. Mulyasa, *Kurikulum Tingkat Satuan Pendidikan; Sebuah Panduan Praktis*, (Bandung: Remaja Rosdakarya, 2007), page. 19

<sup>52</sup> Nana Sudjana, *Pembinaan dan Pengembangan Kurikulum di Sekolah* (Bandung: Sinar Baru Algensindo, 2002), page 21

concerning changes in society, and organizational principles related to the form and Curriculum organization.<sup>53</sup>

As time goes by and changes in needs in education, there is a change that all use educational unit curriculum (SBC) into curriculum 13 (K13). The dynamics of the curriculum that occurred in Indonesia also influenced the process of Islamic religious education. Regulation of education policy also touches religious education. Indeed religious education that teaches about faith or monotheism, not just memorize the names of good gods, know the angels and understand the purpose of the mission of prophets and apostles. The core of religious education is to awaken to life and death, to the growth of divine consciousness. From this awareness can be built religious commitment, social relationships based on harmony and social good morality.

Islamic education should cover the understanding contained from the term al-Tarbiyah, ta'lim, ta'dib, which is an activity to grow and develop the potential and physical capacity, intellectual and spiritual learners to obtain policies materially and spiritually. Education does not just stop at the aspect ratio (intellectual) but also other aspects to see, dig and keep the human potential (fitrah) as a whole, which is spiritual, personality and morals. Rohmat Mulyana as quoted by Lily Hidayati see that Islamic religious education related to curriculum structure in Indonesia is interpreted in two ways; First, the PAI is seen as a subject, as it does in the PAI curriculum at

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<sup>53</sup> Lily Hidayati, *Kurikulum 2013 dan Arah Baru Pendidikan Agama Islam* (Insania, Vol. 19, No. 1, Januari - Juni 2014) page. 62

public schools. Secondly, the PAI is seen as a cluster of subjects such as Qur'an hadith, fiqh, aqidah akhlak, history of Islamic culture, as in the curriculum of education in madrasah.<sup>54</sup>

A PAI learning approach to the 2013 curriculum that carries the concept of integrated integration. The material of PAI and Budi Pekerti in the 2013 curriculum clearly does not change much, the striking difference from the previous curriculum is the term of Standard Competence (SK) for every aspect of PAI which includes the Qur'an, moral aqidah, fiqh and SKI is now transformed into core competence, Is religious attitudes (KI 1), social attitudes (KI 2), knowledge (KI 3) and application of knowledge (KI 4).

Understanding of Islamic religious education is also exposed by some experts on Islam one of them is Ahmad Tafsir, he said that with the Islamic religious education is expected people can know about the religion of Islam and also teaching the teachings contained in it. In addition he also said that Islamic education is expecting people who already know about his teachings can practice and also to do in daily life because the teaching in Islam is a good teaching for all human beings.

Islam requires that people be educated so that he is able to realize his purpose in life as outlined by God. The purpose of human life according to God is to worship Allah.

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<sup>54</sup> Lili Hidayati, *Op.Cit.*, page 77

## CHAPTER III RESEARCH METHOD

### A. Approach and Research Design

Researcher uses qualitative research method with descriptive approach to simplify the analysis and understand of the object. The data are collected in a qualitative descriptive approach, whereas they are not in the form of numbers, but in the form of words and images.<sup>55</sup> The purpose of descriptive qualitative approach is to describe a phenomenon, fact, or reality.<sup>56</sup> Therefore, the researcher describes the phenomena which correspond to reality without any manipulation. The reason of using descriptive research method with a qualitative approach is to determine the process of internalization of the multicultural learning in Islamic education in senior high school 8 Malang deeply. Moreover, it is an accurate method to describe the behavior of individual, group, or society in the form of interview, field notes, and documentation.

This research uses field research. Field research is a qualitative research method conditioned in a place or location.<sup>57</sup>

This type of research is about the status of research subjects that relate to a specific phase or typical of the whole personality. Where the subject of research is the individual, group, institution or organization or the community. The objective is to give an overview in detail about the

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<sup>55</sup> Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 2007) cet. 27 page 11

<sup>56</sup> J. R. Raco, *Metode Penelitian Kualitatif: Jenis, Karakteristik dan Keunggulannya* (Jakarta: PT Grasindo, 2010), page 50

<sup>57</sup> Andi Prastowo, *Metode Penelitian Kualitatif dalam Perspektif Rancangan Penelitian* (Jogjakarta: Ar-Ruz Media, 2011), page 183.



background, character, and certain nature of the phenomenon, individuals, groups, institutions, or communities.<sup>58</sup>

This research method describes a systematic program so that readers can capture the essence and get a sense of the research.<sup>59</sup>

## B. The presence of researchers

The qualitative characteristics that were outlined by Bogdan stated that qualitative research method show the nature of the direct relationship between researchers and informants.<sup>60</sup>

In this research, the researcher is not only become an active observe but also interpret the data obtained from the field. The position of the researcher in qualitative research is quite complicated, as planner, executor, data collector, analysis of data interpretation and in the end became the reporter of this research results.

In this case the researcher does some research by finding out object of study to gain experience. Then the researcher conducted interviews to several people and record everything that happens. As a research instrument researcher position is very complicated, because the researcher becomes part of the overall research process. Researcher is planner, implementer of data collection, analysis, and interpreter of the data/report the results of his research.<sup>61</sup>

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<sup>58</sup> Masyhuri and M. Zainuddin, *Metodologi Penelitian: Pendekatan Praktis dan Aplikatif* (Bandung: PT Refika Aditama, 2008), page 35

<sup>59</sup> J. R. Raco, *Op.Cit.*, page 51

<sup>60</sup> Basrowi dan Suwandi, *Memahami Penelitian Kualitatif* (Jakarta: Rineka Cipta, 2008), page 26

<sup>61</sup> *Ibid.*, page 173.

### **C. Location of Research**

The location of the research is where the research will be conducted to obtain the needed data. This research was conducted in SMAN 8 Malang. The reason of choosing the location is because SMAN 8 Malang has appeal in the implementation of multicultural internalization. Thus, the researcher found it necessary and also relevant within the research.

It is proofed from the multicultural values in SMAN 8 Malang that they have many students with the different culture and religion. SMAN 8 Malang has the student comes from outside of Malang because SMAN 8 Malang is the chosen school by government to educate student from remote area.

### **D. Data and Data Resources**

Lofland states that the primary data sources in qualitative research are the words, actions, and the rest is additional data such as documents and others. The words and actions of observed or interviewed object is the main data. The main data sources are recorded through written notes or by recording video / audio tape, taking photographs or videos. Primary data sources obtained through interviews or participant observation are the result of the combined efforts of the activities in observing, listening, and asking questions.<sup>62</sup>

In order to get the data about the internalization of multicultural values in Islamic education at SMA N 8 Malang, the researcher obtains it through interviews with informants. In this case the data source is deputy head of the curriculum, second grade teacher, and also students. To supplement the

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<sup>62</sup> *Ibid.*, page 169

primary data, the researcher also uses supporting data in the form of books, thesis, dissertation, journals, magazines, and other scholarly works.

While the secondary data is data obtained indirectly from other parties. Secondary data usually in the form of documentation data or previous field data.<sup>63</sup> The secondary data sources used in this research are in the form of books, journals, archives, articles and photos of teaching and learning activities.

#### **E. Data Collection Technique**

The collection of data conducted in a variety of settings, a variety of sources and in various ways. The data collection use both primary sources and secondary sources. The primary source is the data sources that directly provide data to researcher while the secondary source is a source that does not directly provide but from other sources, for example through others or through documents. Furthermore, in terms of the collection method or technique, the data collection techniques can be conducted through observation, interviews, documents (literature) and questionnaire.

##### **1. Observation**

Observation is a method of data collection through observation and systematic recording of phenomena under investigation.<sup>64</sup> According to Sutrisno Hadi, observation is a complex process. Researcher is actively involved in activities in the research area in a long time, so the direct

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<sup>63</sup> *Ibid.*, page170

<sup>64</sup> Sutrisno Hadi, *Metodologi Research* (Yogyakarta: Andi, 2000), page 136.

knowledge of the activities and interactions of people.<sup>65</sup> In this case, the researcher conducted an observation on the second grade class when Islamic education subject is processing.

## 2. Interview

Interview is a method of conversation with a purpose. The conversation was conducted by the two parties, the interviewer who asked the question and interviewee who answers to those questions.<sup>66</sup> The importance of the interview stated by Lincoln and Guba is to construct one's thoughts, events, activities, organizations, feelings, motivations, demands, and concerns. Moreover, it used to reconstruct the hope in the future to expand the information of the informant.<sup>67</sup>

Table 3.1 List of interviewee of the research

No.	Interviewee	Aim of Interview
1.	Head Master of the School	The explanation of the sense of tolerance that students have
2.	Teacher class	The process of internalization of multicultural values in Islamic education in the second grade of SMAN 8 Malang.
3.	Students	The impacts of the internalization of multicultural values in Islamic education to increase the tolerance in religion.

<sup>65</sup> Basrowi dan suwandi, *Op.Cit.*, page 94.

<sup>66</sup> Lexy J. Moleong, *Op. Cit.*, page. 186.

<sup>67</sup> Basrowi dan suwandi, *Loc. Cit.*, page. 127

### 3. Documentation

According to Suharsimi Arikunto, “the documentation comes from the word document and the meaning is a written stuff. Therefore, researcher should examine objects in writing; documents are regulations, meeting minutes, diaries and so on.”<sup>68</sup> Documentation methods produce important records related to the problems examined, in order to obtain complete, lawful, and not based on supposition data. The advantages of using documentation method are (1) efficient both in time and cost, (2) easier to check, (3) researcher took data from previous events, and (4) permanent, unless these documents are missing.<sup>69</sup>

This data obtained in the form of archive about SMAN 8 Malang such as history, school profile, geographical situation, organizational structure, teacher situation, the condition of learners, facilities, and school quality improvement program.

### F. Data Analysis

After data collection, researcher needs to analyze the data to answer the problem and the objective of research. Qualitative data analysis according to Bogan & Biklen is "The efforts by working with the data, organize data, sorted the data into units that can be managed, synthesize, search and find patterns, find what is important and what is learned, and decide what can be told to others "<sup>70</sup>

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<sup>68</sup> Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek* (Jakarta: Rineka Cipta, 2002), page 131

<sup>69</sup> Basrowi and Suwandi, *Op.Cit.*, page. 158-160.

<sup>70</sup> Lexy J. Moleong, *Op.Cit.*, page. 248.

Lofland states that the primary data sources in qualitative research are the words and actions, while the rest is additional data such as documents and others. The words and actions of those who observed or interviewed is the main data. The main data sources are recorded through written notes or by recording video / audio tape, taking photographs or movies. Observation of the primary data sources through interviews or participant observation is the result of the combined efforts of the activities to observe, listen, and ask questions.<sup>71</sup>

There are several process in qualitative data analysis, as bellow:

1. Make a note from research in the field, and give code in the note to order make it easily.
2. Gathering, selecting, classifying, synthesizing, making summary, and making index of the data taken.
3. Make data category more meaningful, then find a pattern and correlation between the data taken.

### G. Technique of Data Validity

In qualitative method there is a technique for checking the data validity.

There are four criteria for checking the data:<sup>72</sup>

Table 3.2  
Criteria for checking data validity

Criteria	Investigation Technique
Credibility	a. Extension of researcher attendance b. Constancy of observation c. Triangulation d. Colleague checking e. Referential sufficiency f. Negative case study

<sup>71</sup> Basrowi dan Suwardi, *Op.Cit.*, page. 169

<sup>72</sup> Lexy J. Moleong, *Op.Cit.*, page. 327

	g. Member checking
Transferability	h. Detail description
Dependability	i. Audit dependency
Certainty	j. Audit assurance

Furthermore in this research, the researcher only use several techniques of investigation, includes extension of researcher attendance, constancy of observation, triangulation, colleague checking analysis of negative chase, member checking and detail description.

#### 1. Extension of member attendance

As explained in the attendance of researcher, in qualitative research the instrument of research is the researcher himself. The attendance of researcher is not only in short period, but also in long period to gather the data in the field. Extension of researcher attendance will increase possibility of data credibility level.

#### 2. Constancy of observation

Researcher will find some characteristic and content that can support and relevant with research problem. In this technique, research describes how the data is collecting and then analysis the data.

#### 3. Triangulation

Triangulation is a technique for checking our data validity that utilizing something else outside of research data to make comparison between them. In this research, researcher using several kinds of triangulation method, they are: resource, method, investigation and theory. The steps of chosen triangulation are:

- a. Submit various kinds of question
  - b. Checking with various data resource
  - c. Utilizing various method for checking data validity
  - d. Colleague checking
4. Analysis of negative chase

This technique use for collecting example of case that not appropriate with the term and preference of information that have been collected as comparison.

5. Member checking

Researcher check about the collected information from one member to other member in case for validity. For example, information from headmaster is checked with confirmation from teacher.

6. Detail description

Researcher must describe accurately and carefully about the context in reality. The description must be focus on research problem.

## H. Research Procedure

Some stages of the research conducted are:

1. Phase of Pre-observation
  - a. Select the location, the researcher selects SMAN 8 Malang as appropriate school with good quality.
  - b. Propose the letter of permission to the National Unity and Political Agency (Badan Kesatuan Bangsa dan politik) of Malang.



- c. Submit the letter of permission to the Education Office of East Java Province.
- d. Submit the letter of permission to the headmaster of SMAN 8 Malang.

## 2. Field Work Phase

- a. Organize an observation of SMAN 8 Malang about internalizing the values of multicultural on Islamic education subject.
- b. Step into the field, observe the phenomena of implementation process of learning activities to internalize the value of multicultural, and conduct interviews with some of the parties concerned.
- c. Actively involved when observation is conducted.

## 3. Preparation Phase Research Report

At this stage the researcher also prepared a report based on the overall results of the acquired data.

## CHAPTER IV EXPOSURE DATA AND RESEARCH FINDING

### A. Description of The Research Object

#### 1. Profile of State Senior High School 8 Malang

The history of State Senior High School 8 Malang is originated from Senior High School *Proyek Perintis Sekolah Pembangunan* (PPSP) Teacher Training Institute and Education Science or in *Institut Keguruan dan Ilmu Pendidikan* Malang which was established based on the Decree of the Minister of Education and Culture Republic of Indonesia number 0172a / 1971 on the appointment of Project Pioneer School Development at eight State Institute of Education and Science throughout Indonesia since September 21<sup>st</sup> 1971 officially. Senior High School PPSP IKIP Malang was officially inaugurated on February 20<sup>th</sup> 1973 and occupied the Building of Vocational Education or *Tempat Pendidikan Keterampilan* (TPK) of Yogyakarta road of 3 to 7 (now Veteran street 37).

In a research, renewal, and development of national education system, PPSP School is a means for testing based on decision letter from ministry of education and culture number SK. 04 / U / 1974. For further guidance and development, PPSP is guided by decision letter from ministry of education and culture No.008b / U / 1975 dated January 17, 1975.

In 1986, the PPSP School is a project - whose budget was charged to the main unit of the Department of Education and Culture - concluded with the Minister's Decree through Decree No. SK. 07 / U / 1986. The PPSP

School, which was originally managed by the Research and Development Board of Education and Culture together with Higher Education, was transferred to the Directorate General of Primary Education of the Department of Education and Culture. IKIP Malang as the coach of PPSP School has followed up it with letter of Rector IKIP Malang No. 0384 / Kep / PT 28 / C / 86 since 1 August 1986 by delegating teachers and staff to be managed by the Department of Education and Culture of East Java Province until now.

The displacement of PPSP IKIP Malang School to the Regional Office of the Department of Education and Culture of East Java in case to curb the management of public schools on a proportional responsibility under the policy of the Directorate General of Primary Education in various aspects, including uniform staffing, finance, facilities, and implementation of national education. The further objective is the results of the renewal of the national education system that has been studied and developed in the PPSP schools can be disseminated to public schools that have been adapted to the existing conditions in a gradual and integrated manner.

In the teaching-learning process based on the curriculum developed by PPSP IKIP Malang, students are directed into two paths, namely the path to the preparation to go to college and the preparation to work (vocational).

The system used is a learning system with module, credit system, and complete learning system and advanced sustainability. By applying this system, students can study in a shorter time of four to five semesters. This

system is disseminated in Lawang Preparatory School of Development or *Sekolah Menengah Persiapan Pembangunan* (SMPP), in hope that the school can be utilized outside PPSP. Since SMA PPSP had been changed into State Senior High School 8 Malang, the teaching and learning system use active student learning with skill approach. On the sidelines, students still have the opportunity to achieve the Rotary AFS Program, and vice versa, schools also often receive guests exchange students who follow a special program for one year. The experience of fellowships program can add to the repertoire of social relations between nations.

Referring to the decree of Rector IKIP Malang No. 0384 / Kep / PT28.1 / C / 86 dated August 1, 1986, some of the existing building is also used for state junior high school 4 Malang (originally junior high school PPSP). Because of that state senior high school 8 Malang carry out teaching and learning activities in two shifts, morning and afternoon. In its development State senior high school 8 Malang need laboratory and workshop, which later add new local by BP3 in case to be used entirely in the morning. In the implementation of teaching and learning activities used moving class system. This method has been implemented by PPSP schools in solving local shortcomings and providing dynamics so that students are not saturated under routine conditions.<sup>73</sup>

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<sup>73</sup> sman8malang.sch.id, Accessed on August 1<sup>st</sup> 2017 at 13.43 wib

With school identity and address as follows:

Name of school	: SMA Negeri 8 Malang
Statistic number of school	: 301056101056
NIS	: 300080
Address	: Jl. Veteran N0. 37
City	: Malang
Post code	: 65145
Province	: Jawa Timur
Landmass property	: 22500
Landmass total (include not muniment)	: 32500
Electricity	: PLN
Electricity power	:23000
Website	: <a href="http://www.sman8-mlg.sch.id">http://www.sman8-mlg.sch.id</a>
E-mail	: sman8malang@yahoo.com
Tel./ Fax	: 0341- 551096 / 0341 – 575795

**Tabel 4.1 School Identity**

## **2. Vision, Mision and Educational Purpose of State Senior High School 8**

### **Malang**

#### **a. Vision**

Create intelligent student who believe, cautious, noble, and cultured environment, and mastering science and technology in the global era.

#### **b. Mission**

- 1) Improving the implementation of character education
- 2) Improving the implementation of environmental education
- 3) Improving the implementation of quality learning

- 4) Growing appreciation of religion, environment and culture of the nation in real life
- 5) Implementing the learning process effectively and efficiently
- 6) Developing the potential and creativity of school residents who are superior and able to compete in the global era
- 7) Providing adequate facilities and infrastructure as needed
- 8) Implementing participatory management by involving all school residents and related institutions.

c. Educational Purpose

In order to achieve the vision and mission, State Senior High School 8

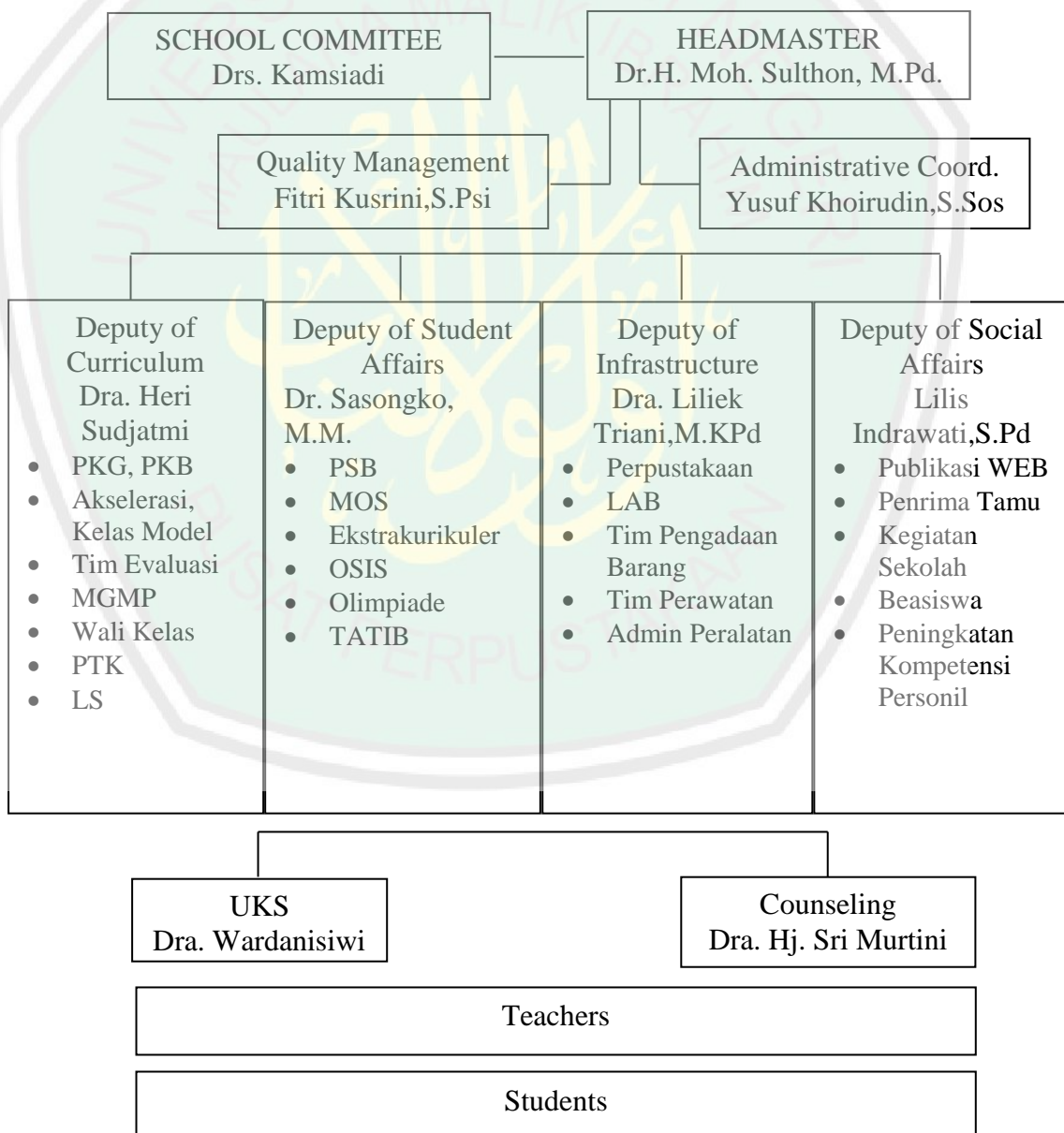
Malang has these following objectives:

- 1) Conduct conservation and environmental protection through monolithic learning and integration.
- 2) Conduct activities to prevent environmental pollution through monolithic learning and integration.
- 3) Conduct activities to prevent environmental damage through monolithic learning and integration.
- 4) Conduct activities to commemorate the big days of the environment through the activities of nature lovers association "Gapema" (*Gabungan Pecinta Alam Maya Pada*).
- 5) Conduct *Adiwiyata* environment at the school.
- 6) Conduct PIK-R "KONRESA" (Center for Counseling Information) at the school.

- 7) Conduct activities on major religious and national memorials.
- 8) Conduct academic and non-academic competitions involving residents of school and or external parties.
- 9) Cooperate with alumni to support various activities at school.
- 10) Conduct partnerships with superior schools at home and abroad.

### 3. Organizational Structure

Struktur Organisasi SMA Negeri 8 Malang



#### 4. Student Condition

Students are the most important components in teaching and learning activities. Students are the object of education that has an important role in the success of the learning process. In spite of that, the success of the learning process can be separated from other components, that are also important.

The results of the documentation obtained by the researcher are the data on the number of students who are Muslim, Catholic, Christian, Hindu, and Buddhist. The results of the documentation that researcher obtained in senior high school 8 Malang are the total number of students in the academic year 2017/2018 is 954 that consist of class X as much as 294 students, class XI as much as 308 students and class XII as much as 352 students.<sup>74</sup> As will be mentioned in the following table:

Grade	Total	Sex	
		Male	Female
X	294	113	181
XI	308	139	169
XII	352	152	200
Total	954	404	550
		954	

**Table 4.2 Number of students in high school 8 academic year 2017/2018**

Grade	Religion				
	Islam	Catholic	Christian	Hindu	Buddha
X	267	6	19	1	0
XI	283	4	20	1	0
XII	339	9	12	0	0
Total	889	19	51	2	0

**Table 4.3 Number of student's religion**

<sup>74</sup> School Document of Senior High School 8 Malang, copied on August 2<sup>nd</sup> 2017 at Administration Office



## 5. Facilities and Infrastructure

To support the success and ease of learning inside and outside the classroom, senior high school 8 Malang prepare adequate facilities. There are 26 rooms available consist of headmaster room, administrative room, deputy of the curriculum room, deputy of the student affairs room, deputy of the facilities and infrastructure room, deputy of social affairs room, discipline room, Kornesa room, office for teacher, equipment room, TRRC room, student's unit, counseling room, library, social science laboratory, chemistry laboratory, physics laboratory, biology laboratory, gamelan art room, traditional dance room, religious room, mosque, security guard room, gym room, sports hall, and committee room.

In addition, to support the success of students in a classroom, there are whiteboard, LCD projector, screen and also loudspeakers.

## 6. Multicultural Value in State Senior High School 8 Malang

Education is one of the most effective mediums to produce a generation that has a view of diversity that must be appreciated constructively. Therefore, education is a system of a fairly distributed. State Senior High School 8 Malang provides facilities and facilitates students in the needs of multicultural value reinforcement.

Availability of facilities and infrastructure as supporting the needs of the learning process define in 4 multicultural values, namely democracy, pluralist, humanist and tolerance. State Senior High School 8 Malang provides organizational institutions such as the Intra School Student

Organization (OSIS), the Class Representative Assembly (MPK) and more than 20 extracurricular provided as a forum to train democracy for the student.

SMAN 8 Malang is also one of the schools that support government programs in the acceptance of students of disability and from remote areas. Some obligations create to respect others and give priority to courtesy in order to create harmony as a form of applying multicultural values. Emphasizing that the students become tolerant, humanist and acceptable person among students.

## **B. Description of Research Result**

Research shows that internalization of multicultural value in Islamic Education at State Senior High School 8 Malang covers transformation of value, transaction, internalization, find factor that supporting, hinder the process of internalization, and the impact of doing internalization of multicultural value in Islamic education. The results of the research are as follows.

### **1. The process of internalization of multicultural value in SMAN 8 Malang**

Internalization is the result of a person's understanding beginning with the internalization of values that are implemented in an action through attitude. This internalization process is conducted through value transformation, value transactions and internalization. The transfer of value is done through learning in the classroom where the teacher provides an

understanding or knowledge of the value to be internalized. Teachers as facilitators convey that the goal is to make learners can unify the internalization of values learned with the personality of student, thus becoming a character or habits of students. Similarly, in the process of internalization of values conducted in SMAN 8 Malang, in order to make students possess the attitude of tolerance, the teacher becomes a facilitator to provide understanding or doctrine about tolerance taught in Islamic religious lessons.

Before conducting the teaching and learning process, Mr. Juswadi as a teacher of Islamic religious education subjects did some preparation including learning plan, learning resource and also learning media. As in interviews conducted by the researcher to Mr. Juswadi as follows:

*“yang pasti harus melakukan persiapan, beberapa hal yang saya siapkan berupa RPP dan silabus itu pasti. Kan sebagai pedoman pembelajaran ya. Agar tau apa saja yang harus diajarkan untuk memenuhi standar materinya. Kalau dalam pertemuan itu diperlukan LCD proyektor, atau media yang lain ya harus dipersiapkan sebelumnya. Kalau media yang lain seperti sumber belajar berupa buku itu pasti, saya pakai sumber Erlangga”<sup>75</sup>*

In addition to making some preparations for lessons such as preparing lesson plans, learning media as well as learning resources, teachers also make preparations in the classroom in the form of student conditioning. Conditioning of the students conducted by Mr. Juswadi include checking the students' attendance, readiness of students in learning such as the

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<sup>75</sup> Interview with Mr. Juswadi as a Islamic Religion teacher, on Friday August 4th 2017 at student office of State Senior High School 8 Malang

availability of books, and learning resource books from publishers Erlangga, and also provide motivation for students interested in doing the learning process. As in the interview as follows:

*“pertama datang masuk kelas, saya mengucapkan salam ya pasti. Karena jam pelajaran PAI di kelas ini siang, jadi saya harus ekstra mengkondisikan siswa. Sebab bukan hal baru lagi kalo siswa sudah mulai kurang konsentrasinya kalo mereka belajar di jam siang hari. PAI di kelas ini kan termasuk jam terakhir, dimulai pukul 14.30 siang. Setelah salam, saya mulai menanyakan kondisi siswa. Menanyakan kondisinya ya berupa melakukan pengabsenan. Melakukan pengabsenan itu sambil menanyakan keadaan mereka, missal ada siswa yang kemarin sakit. Diajak ngobrol sedikit biar mereka focus ke saya. Kalo pengabsenan sudah selesai, baru kita memberikan motivasi, berikan contoh yang menarik perhatian siswa yang berkaitan dengan materi yang akan diajarkan. Supaya mereka tetap focus.”<sup>76</sup>*



**Picture 4.1 preparation of learning**

Based on the results of interviews and field research conducted by the researcher, it can be concluded that the preparation of the lesson plan will be

<sup>76</sup> Interview with Mr. Juswadi as a Islamic Religion teacher, on Friday August 4<sup>th</sup> 2017 at student office of State Senior High School 8 Malang

successful if the conditions of students is as planned. If the estimated condition is not conducive because of the learning process of Islamic religious education done in the daytime, the lesson plan made previously are not applied fully in the classroom, which means limited administrative standards and references that used in the learning process. The learning process is based on the syllabus of Islamic religious education subject with the theme of Tolerance as a National Unifying Tool.

Based on the data obtained from syllabus subjects of Islamic Religious Education, the material taught in the form of believing that religion teaches tolerance, harmony, and avoids self-based violence, as written on Qur'an Surah Yunus verses 40-41 and Al-Qur'an Surah al-Maidah verse 32.

Mr. Juzwadi presents the stage of the process of internalization of multicultural values in learning. He said:

*“pada tahap pertama hanya sebatas memberikan pemahaman kepada siswa. Pada tahap ini yang dimainkan hanya sikap kognitifnya saja. Karena disini masih transfer ilmu dari guru ke siswa. Guru memberikan pemahaman, pengetahuan yang baru.”<sup>77</sup>*

So at the stage of transformation value, it is only intended for students to understand about the material of tolerance and not necessarily to implement it in daily life. Stage of understanding provides confidence in students. Because if students already have confidence in what is learned, then it easier for students to accept the internalization of value and implement it in the next stage.

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<sup>77</sup> Interview with Mr. Juswadi as a Islamic Religion teacher, on Friday August 4th 2017 at student office of State Senior High School 8 Malang



**Picture 4.2 Learning Process**

At the stage of value transformation or giving understanding to students, teacher uses several strategies. To teach about learning materials about tolerance, sourced from Erlangga's textbooks, providing reinforcement with the propositions contained in the Qur'an and hadith, also Qur'an interpretation and translation of certain verse, even the teacher uses video related to the learning materials and also exemplifies the behaviors that implement the attitude of multiculturalism that can increase the sense of tolerance of students. As explained by the head master of Senior high school 8 Malang as follows:

*“Dalam semua hal yang akan diajarkan guru kepada siswa, saya emngingatkan agar gurunya terlebih dahulu yang memberikan contoh kepada siswa. Apalagi guru PAI, ya dia harus memberikan contoh implementasi akhlak yang baik itu seperti apa. Saya selaku kepala sekolah juga bertanggung jawab penuh atas itu. Memberikann contoh yang baik seperti masuk ruang kelas tepat waktu, selalu mengimplementasikan senyum, salam dan sapa. Itukan agar menjada keharmonisan.”<sup>78</sup>*

<sup>78</sup> Interview with Mr. Sulthon as a headmaster of State Senior High School 8 Malang, on Monday, 7<sup>th</sup> August 2017 at headmaster office of State Senior High School 8 Malang

The next stage is the transaction value, where at this stage the students are already using affective aspects. After given stimulus by the teacher in the form of knowledge, hence student will respond. Active responses of students can be seen in the form of questions asked by students to teachers about the material and understanding that has been given by the teacher. There are students who only ask about the content of the material and relate to their surroundings, as well as students who provide clarification of other student questions. There was discussion in the classroom and the teacher knew how far the students understood the material that had been taught. In accordance with the expression of the PAI teacher:

*“setelah memberikan ulasan materi, kan terjadi proses diskusi kelas. Pasti anak itu memiliki pertanyaan. Biasanya mereka menanyakan tentang suatu peristiwa atau kejadian dilingkungan sekitarnya. Dan saya mempersilahkan kepada teman kelas yang lain untuk menjawab, memberikan tanggapan dan sebagainya. Interaksi antar siswa itu perlu untuk saya tau kemampuan masing-masing individunya. Juga saya melakukan pembagian kelompok kelas, nantinya masing-masing kelompok itu mencermati dan mengamati dari lingkungan sekitar sekolah atau rumah dan juga bias mengamati dari surat kabar atau berita televisi dengan topic yang relevan dengan yang sedang dipelajari yaitu multicultural ini.”<sup>79</sup>*

The third stage is the internalization of values in daily life. This stage is the last stage in the process of value internalization, which at this stage is more complex and more concrete than the previous stage. At this stage students are required to familiarize themselves with the multicultural values that have been studied, understood and discussed with teachers and also other students. The stage habituation done through classroom condition,

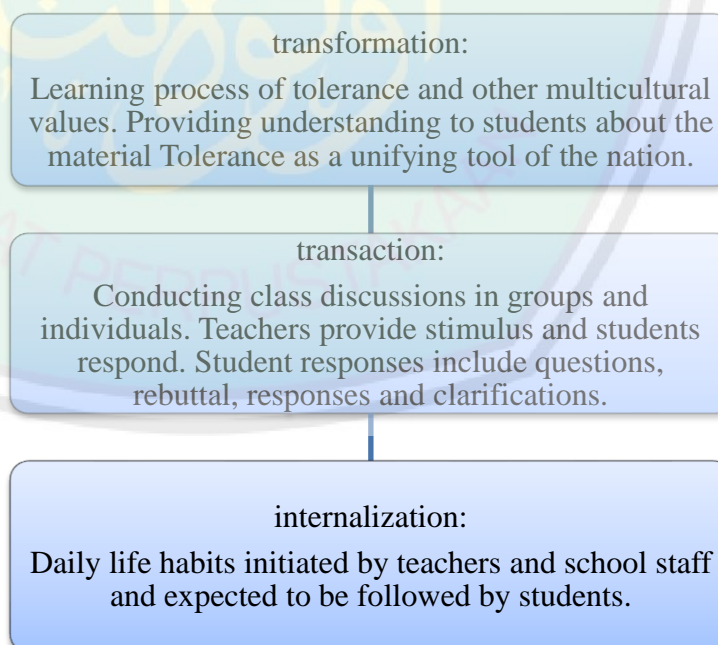
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<sup>79</sup> Interview with Mr. Juswadi as a Islamic Religion teacher, on Friday August 4th 2017 at student office of State Senior High School 8 Malang

school or outside the school. This stage provides reflection and also appreciation for the students. As said by Mr. Juzwadi as follows:

*“dalam penerapannya kan sudah pada tahap yang terakhir, kita sebagai guru juga bisa menilai sejauh mana mereka bisa terbiasa dengan nilai-nilai multicultural itu. Dari aspek pemahamannya hingga penerapannya harus dipantau. Dari pemahaman yang berbuah kebiasaan yang bai, disitukan akan terwujud sebuah perenungan dari dalam diri siswa, bahwasannya mereka akan menyadari apakah yang telah dilakukannya dimasa yang lalu sudah benar atau belum. Penentunya kita kan juga dilihat dari ada perubahan atau tidak pada diri siswa ketika sebelum dan sesudah mempelajari atau memahami nilai multicultural itu.”<sup>80</sup>*

Based on the data obtained by the researcher, it can be concluded that the learning process does not only occur in the classroom. The learning process also takes place outside the classroom, where teachers' councils as well as all school staff provide examples of implementations of life that have multicultural values.



<sup>80</sup> Interview with Mr. Juswadi as a Islamic Religion teacher, on Friday August 4th 2017 at student office of State Senior High School 8 Malang



Research conducted in 3 times meetings in the classroom which adjust from the schedule of lesson plans that have been made. It done to know the learning process of Islamic Religious Education in the class.

Tolerance as a Unifying Tool of the nation is divided into 2 sub themes, including the importance of Tolerance Behavior and Avoidance of Violent Behavior. In the lesson plan, it is mentioned that the theme will be held in 3 times meeting.

At the first meeting, at 20 to 30 minutes of the beginning of classroom meetings, teacher always start the learning activities by greeting as a sign of gratitude to God and praying for each other that responded by learners. After greeting, the teacher gives the questions related to the material to be taught followed by the student's response to the questions asked by the teacher. Teacher provides information about the previous material interrelationship with material about tolerance. After explaining the relevance of the previous material, the teacher begins to explain things to be learned and the indicators to be achieved by the learners.

After the introduction is done, the teacher begins to provide stimulus to the students for the power of thinking and also the concentration of students begin to form. Provision of stimulus in the form of asking about environmental events and provide examples related to the tolerance material. Provision of this stimulus head for teachers to get feedback from students, this is the implementation of problem based learning method. Problem based learning is one of the learning models that centered on the

student by confronting them with the various problems encountered in their life.

The students are required to independently develop their own knowledge and also develop their skills. Based on the interviews with teacher of subjects of Islamic Education, it is known that if the lesson is held in the morning, then the thing that will be done after giving the introduction is to pray *dhuha* in congregation at school mosque. But because the class researched by the researcher occupy at the last lesson hour, then *dhuha* prayer is changed to congregational *ashar* prayer at the end of the learning process. This program is done so that students become accustomed to be a discipline in performing worship. According to the teachers of Islamic Religious Education subjects, if a person is good at performing his worship then both the person good in scholarship and daily behavior in all aspects. Such an interview as follows:

*“sebelum belajar biasanya saya mengajak anak-anak untuk solat dhuha. Itu termasuk kegiatan pendahuluan dalam pengajaran saya. Tapi karna kelas ini PAInya di siang hari yang bahkan menjelang sore ya pukul 14.30, jadi saya buat solat ashar berjamaah di masjid. Yang seperti itu memang harus dipaksakan agar mereka terbiasa. Memaksakan sesuatu yang bagus kan gak masalah. Sebagai pondasinya anak-anak, ibadahnya bagus, akhlaknya juga, perilakunya itu nanti berdampak juga.”<sup>81</sup>*

The respond provided by the students is different, there are follow-up questions, responses, refutations as well as clarifications. Teachers begin to transfer knowledge through further clarify and respond the students. The

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<sup>81</sup> Interview with Mr. Juswadi as a Islamic Religion teacher, on Friday August 4th 2017 at student office of State Senior High School 8 Malang

learning process begins with the assignment for students in the form of writing the Qur'an surah Yunus verses 40-41 along with the translation and followed by reading the verse led by one of the students and followed by other students. The reading of the translation is also inseparable from explaining the meaning contained of the verse. Students then asked to analyze the reading law or *tajwid* contained in the verse.

Based on the lesson plan and field findings data, it can be seen that at the second meeting, the learning process conducted in group discussion. In the learning strategy, the use of group discussion is referred to as cooperative learning. Cooperative learning is a learning approach that focuses on small groups of students to work together in maximizing learning conditions to achieve learning objectives.<sup>82</sup>

In group discussions, students are asked to mention the examples and classify behaviors called tolerance and intolerance. Students present the findings to the other students in front of the class.

There are also reward and punishment in the learning process. Reward is done as an appreciation to students who successfully explain or present correctly. Reward is also intended to make students motivated to do the best things and not do things that are not prepared beforehand. There is an interaction between student, student and teachers on discussion. The method of reward and punishment is a form of reinforcement that comes from behavioristic theory, because according to behavioristic learning is

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<sup>82</sup> Sugiyanto, Model-model Pembelajaran Inovatif, (Surakarta; Yuma Pustaka, 2009), page

behavioral change as a result of the interaction between stimulus and response. In other words, learning is a form of change experienced by students in terms of its ability to behave in new ways as a stimulus and response.<sup>83</sup>

In the third meeting, teachers and students provide reflection or feedback on learning outcomes that have been achieved such as able to read the verses relating to the tolerance material based on *tajwid*. Teacher begins assessing and evaluating learners' abilities both in the classroom and outside the classroom linked to the implementation of the internalization of multicultural values.

## **2. Factor that supporting and hindering the process of internalization**

Policies always find obstacles in the process of implementation, as well as on policies in SMA N 8 Malang. The processes of internalization of multicultural values are not all running smoothly and even reap the constraints. There are supporting and inhibiting factors.

From the observations made by researcher in state senior high school 8 Malang of class activities such as teaching and learning process and interview with teachers, the researcher found a supporting factor and also the barrier in the process of internalization of multicultural values which conducted by the students. The supporting and barrier factors in the process of internalizing multicultural values in state senior high school 8 Malang

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<sup>83</sup> Asri Ningsih, *Belajar dan Pembelajaran* (Jakarta; Rineka Cipta, 2005) page 20

based on interviews with Islamic religion education subjects teachers, he said:

*“Factor pendukungnya ya tersedianya sarana dan prasarana yang ada di sekolah, kan bias kita gunakan untuk menambah pengetahuan dan juga keimanan, seperti LCD proyektor, mushola dan sebagainya itu. Ada juga dukungan dari lingkungan, karna semua lapisan karyawan disini juga ikut serta untuk memahami perbedaan-perbedaan yang ada dari agama, budaya, ras dan suku itu. Dan factor pendukungnya juga terdapat dari kegiatan ekstrakurikuler dan kegiatan-kegiatan yang sudah disusun oleh kurikulum dari sekolah sendiri, SMA 8 itukan agamis ya kalo menurut saya. Tiap pagi ada pemutaran asmaul husna, juga kegiatan-kegiatan keislaman lainnya seperti pengajian rutin, berdoa pagi yang dipimpin dari pengeras suara, pengajian ramadhan yang waktunya cukup lama.”<sup>84</sup>*



**Picture 4.3 class condition with full of facilities**

The supporting factors found by researcher are taken from an interview with Mr. Juzwadi as a teacher of Islamic religion education subjects and the head master of SMAN 8 Malang. The headmaster also mentioned the things that support the implementation of internalization process in state senior high school 8 Malang, He said:

<sup>84</sup> Interview with Mr. Juzwadi as a Islamic Religion teacher, on Friday August 4th 2017 at student office of State Senior High School 8 Malang

*“Kan disekolah terdapat organisasi ekstrakurikuler, itukan juga sebagai fasilitas mereka untuk berdemokrasi, mengenal orang lain yang berbeda. Sebagai proses pengembangan diri.”<sup>85</sup>*

In spite of that, there are also barrier in the internalization process, here is an interview on Mr. Juzwadi as a teacher of Islamic Religious Education about the barrier faced in the process of internalization of multicultural value:

*“Kan yang seperti kita tahu bahwa siswa disini sangat majemuk latar belakangnya. Ada penerimaan siswa dari daerah terpencil juga karna itu memang program dari pemerintah. Kebiasaan-kebiasaan yang mereka bawa dari setiap daerah masing-masing itu juga tetap perlu untuk dilestarikan namun juga terkadang sedikit mengganggu untuk yang lain. Terus juga anak SMA itukan usia-usia remaja yang masih sangat labil, masih sangat rawan untuk terpengaruh dalam hal-hal yang baru. Kalau saja terpengaruh dalam hal yang positif itu bagus, yang diawatirkan terpengaruh yang negative itu. Factor teknologi juga bias jadi penghambat ya, terlalu berkembangnya pemikiran, mereka malah meninggalkan tradisi daerah yang positif. Anak sekarang kan kalo disuruh main angklung, wayang atau kesenian daerah kan juga banyak yang gabisanya. Karna mereka menganggap itu kuno. Tarian tradisionalnya sudah mulai tergantikan oleh dance yang menggunakan pakaian sangat minim atau terbuka, kan saya rasa itu bukan tradisi kita. Juga factor yang menurut saya bias menghambat adalah mengenai jam pelajaran yang sanagt minim. 3 jam pelajaran itu dilaksanakan untuk satu minggu, jika dalam satu minggu itu pas banget libur, kan berarti dalam seminggu mereka tidak mendapatkan pelajaran PAI.”<sup>86</sup>*

There are various barrier expressed by Mr. Juzwadi as a PAI subject teacher. Despite having several barrier, he also explained how to anticipate or minimize the occurrence of unwanted things that may be caused by the barrier. He explained:

<sup>85</sup> Interview with Mr. Sulthon as a headmaster of State Senior High School 8 Malang, on Monday, 7th August 2017 at headmaster office of State Senior High School 8 Malang

<sup>86</sup> Interview with Mr. Juswadi as a Islamic Religion teacher, on Friday August 4th 2017 at student office of State Senior High School 8 Malang

*“Solusinya itu diawali dengan menanamkan pemahaman-pemahaman nilai keislaman, di agama lain juga diajarkan tentang agamanya. Kan pasti di setiap agama memiliki pemahaman mengenai keharmonisan, kerukunan. Jadi sesuatu yang majemuk itu bisa terminimalisir oleh keadaan yang mereka bisa saling menghargai satu dengan yang lain. Mengimplementasikan kesopanan, tata karma dalam lingkungan sekolah sebagai wujud pembiasaan, agar siswa terbiasa hidup teratur. Tata karma, kesopanan, akhlak itu adalah aspek yang harus selalu dijunjung sebagai pondasi pembentukan kepribadian siswa. Dalam hal teknologi itu juga dipantau, harus selalu di motivasi atau kita sebagai guru ini sebagai pengingat bagi mereka dalam hal batasan-batasan yang harus mereka lakukan dan mana yang harus mereka tinggalkan.”<sup>87</sup>*

Nevertheless, Mr. Sulthon as principal of SMAN 8 Malang also adds a barrier in the internalization process in the school, as follows:

*“Dalam menerapkan suatu kebijakan juga pasti ada pro dan kontranya. Bagi yang kontra itu kita menerapkan strategi untuk lebih melakukan pendekatan, kan mungkin saja pemahaman seseorang itu kurang atau dia memiliki pemahaman yang lain. Kan jika dilakukan pendekatan akan menemukan titik temunya.”<sup>88</sup>*

From the explanation it can be seen that, there are several supporting factors and barriers in the process of internalization of multicultural values in State Senior High School 8 Malang. Some barrier proposed by the subject teachers Islamic Religious Education also has several solutions in order to improve the learning process and internalization of multicultural values. As mentioned earlier, based on interviews with the principal, it can be concluded that education must be nurtured in an ongoing manner to bring students to maturity and to get a better understanding of the positive meaning that will be obtained.

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<sup>87</sup> Interview with Mr. Juswadi as a Islamic Religion teacher, on Friday August 4th 2017 at student office of State Senior High School 8 Malang

<sup>88</sup> Interview with Mr. Sulthon as a headmaster of State Senior High School 8 Malang, on Monday, 7th August 2017 at headmaster office of State Senior High School 8 Malang

### 3. The impact of internalization multicultural value for students tolerance

Living in the community requires an open attitude and outlook. Attempting to get along with people politely in order to establish good communication among others requires a gentle behavior. Implementation of multicultural values is expected to be a solution in the future, where the value of multicultural taught will answer the humanitarian problems of anarchism.

A learning process is expected to produce positive changes for those who involved. Based on the data taken from the documentation of interviews with Mr. Juswadi as a teacher of Islamic Education subjects, he stated:

*“Ya itu tadi, suatu pembelajaran dilakukan juga ingin mendapatkan hasil yang baik. Terjadi perubahan dari sesuatu yang buruk menjadi lebih baik. Yang diketahui lingkungan sekolah memiliki perbedaan atau kultur yang beragam, dengan kita menginternalisasikan nilai multicultural kan bisa tercapai keharmonisan, kerukunan, tidak adanya pertentangan, meminimalisir tindakan-tindakan yang radikal.”<sup>89</sup>*

The impact of the process of internalization of multicultural values on Islamic learning in SMAN 8 Malang which aims to foster a sense of tolerance among fellow students is a positive result that is expected to develop a character and attached to the student's personality. Through the strategy that has been implemented by the teacher of Islamic Religious Education subjects in the learning process in the classroom. As the

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<sup>89</sup> Interview with Mr. Juswadi as a Islamic Religion teacher, on Friday August 4th 2017 at student office of State Senior High School 8 Malang



researcher found in an interview with the principal, he described the strategy as follows:

*“Menghargai sesama karena kita sesama warga Negara Indonesia yang selalu menjunjung Bhineka Tunggal Ika itu. Segala sesuatunya di SMA N 8 ini selalu memposisikan guru sebagai figure yang memang patut untuk ditiru. Saya sebagai kepala sekolah yang paling utama menjalankan implementasi nilai multicultural itu. Sebab menurut saya, baiknya satu kebiasaan itu harus dimulai dari diri sendiri, baru nnti kita mulai mengajak orang lain. Jika ingin tercapainya tujuan yang harmonis, kita akan melakukan itu dengan semua pihak, bekerjasama untuk menjaga kerukunan. Juga memang terjadi pemaksaan pastinya terhadap siswa, namun pemaksaan itu bertujuan untuk melatih kebiasaan pada diri siswa.”<sup>90</sup>*

In addition, the multicultural values that are expected to support the process of applying tolerance, through the multicultural values of State Senior High School 8 Malang, are also to preserve the cultures owned from each region of each individual student. According to the data obtained from interviews with the principal, Mr Sulthon said:

*“kita memiliki keberagaman suku, budaya etnis cina dan arab juga ada. Orang-orang dari daerah terpencil itu juga banyak. Sangat multicultural lah di sekolah ini”<sup>91</sup>*

Maintaining sustainability so that the identity of a culture is not forgotten by the successors is a goal to be achieved by the school. Considering the development of an increasingly modern era, easy information, and lifestyle that enter into the lives of the students. Visible changes in language styles, fashion styles and behaviors raised by students.

The data sourced from interviews conducted by researchers with Mr.

<sup>90</sup> Interview with Mr. Sulthon as a headmaster of State Senior High School 8 Malang, on Monday, 7th August 2017 at headmaster office of State Senior High School 8 Malang

<sup>91</sup> Interview with Mr. Sulthon as a headmaster of State Senior High School 8 Malang, on Monday, 7th August 2017 at headmaster office of State Senior High School 8 Malang

Juswadi as teachers of Islamic Religious Education subjects in State Senior High School 8 Malang as follows:

*“Anak sekarang kan kalo disuruh main angklung, wayang atau kesenian daerah kan juga banyak yang gabisanya. Karna mereka menganggap itu kuno. Tarian tradisionalnya sudah mulai tergantikan oleh dance yang menggunakan pakaian sangat minim atau terbuka, kan saya rasa itu bukan tradisi kita.”<sup>92</sup>*

From the explanation, it can be seen that there are various objectives to be achieved through the internalization of multicultural education in the school. Based on the data obtained by researcher from interviews to students named Nabila, mentioned that, in addition to the internalization process conducted in learning Islamic Religious Education, the school also provides facilities such as extracurricular traditional dance as a means that give an impact on the personality of students. According to her, with the internalization of multicultural values, students will have a sense of awareness of the cultural richness of each region.

*“Ada ekstrakurikuler kesenian tradisional buat kita lebih inget kalo itu suatu budaya daerah. Terus ada BDI (badan dakwah islam) itu eeskul buat yang muslim, trus ada LUMOS (lingkup muda-mudi katolik smarihasta) buat anak-anak katoliknyanya. Jadi agama apapun dihargai. Tapi emang masih kurang guru agama hindu sama budha. Kan kalo islam sama Kristen ada guru pendampingnya disini, kalo hindu belum ada guru pendampingnya. Tapi kalo budhakan emang gak ada murid yang agama budha. Tapi biasanya kalo sama pak Juswadi, pas kita belajar agama itu anak yang agama hindu tetep disuruh didalam kelas buat kaya diskusi bareng, biar kita tau perbedaan sama persamaan apa aja yang ada di islam sama hindu itu”<sup>93</sup>*

<sup>92</sup> Interview with Mr. Juswadi as a Islamic Religion teacher, on Friday August 4th 2017 at student office of State Senior High School 8 Malang

<sup>93</sup> Wawancara Dengan Siswa Yang Bernama Nabila Kelas 11 sains 3 Sekolah SMA N 8 Malang, Selasa 1 Agustus 2017 Di kelas 11 Sains 3 SMA N 8 Malang pukul 9.30

Understanding the state of a plural Indonesian society makes students aware of the importance of understanding and implementing multicultural values in their daily activities. Understanding that students behavior is starting from school. Until now there has been no serious conflict between students caused by the dispute of the differences, prove that the internalization of the value of multicultural in Islamic studies in SMA N 8 Malang has a positive impact for the harmony of the school environment.



## CHAPTER V

### DISCUSSION OF RESEARCH RESULT

In this chapter the researcher presents the results of the discussion in accordance with the results of research contained in the previous chapter. Hence, in this chapter the researcher will integrate the results of research with theories that have been described in the second chapter. As has been confirmed in descriptive qualitative analysis techniques, the data that have been obtained from interviews, observation and documentation to fulfill the expected focus and objectives. It is conducted to know the process of internalization, inhibiting factors and support the internalization process and the impact of tolerance attitude of students of State Senior High School 8 Malang through the internalization of multicultural values on the learning of Islamic Education.

#### **A. The Process of Internalization of Multicultural Value in Islamic Education**

Internalization of multicultural values in Islamic Religious Education lessons is very important to be applied, because a school is a means for students to gain knowledge and learn. Students are expected to gain knowledge of multicultural values as the foundation in dealing with diverse life realities. Indonesia is a country with a very complex diversity, according to data obtained by the BPS census in 2010 stating that Indonesia has more than 1340 ethnic groups.<sup>94</sup> Having diversity does not make Indonesia certain inter-religious, ethnic, racial and group conflicts. Sampit war is one of the conflicts that occurred in Indonesia in 1996. In fact, as we know that Indonesia has the

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<sup>94</sup> [https://id.wikipedia.org/wiki/Suku\\_bangsa\\_di\\_Indonesia](https://id.wikipedia.org/wiki/Suku_bangsa_di_Indonesia), accessed on 24 August 2017 at 07.08 wib

motto of Bhineka Tunggal Ika (Unity in Diversity) which means different but still for one purpose.

Maintaining harmony among fellow citizens of Indonesia is indispensable. Regardless of age, every Indonesian citizen is required to apply it. To emphasize the importance of instilling multicultural souls in Indonesian society, students are given knowledge, learnt and understand multicultural values. In 11 science 3 subjects on Islamic Education lesson there is topic discussion about Tolerance.

In the Islamic Education lesson, there is a process of internalizing multicultural values, which until now multicultural is only a hidden curriculum whose values can only be internalized in the learning process. Here is the process of internalization of multicultural values conducted by Mr. Juzwadi as a teacher of Islamic Religious Education subjects.

There are three stages in the process of internalizing multicultural values. The first is the stage of value transformation, the second is the transaction value stage and the last is the internalization of value in everyday activities.<sup>95</sup> Two stages are done in the classroom because in the first stage it is the giving of the understanding or the material about the multicultural value and the second is the response or feedback given by the students to the teacher which is usually a question, response or even clarification of the rebuttal. And in the implementation stage can be done in the classroom or outside the classroom.

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<sup>95</sup> Muhaimin dkk, Strategi Belajar Mengajar (Surabaya; Citra Media, 1996), page 153

In the first stage of the transformation value where the teacher provides knowledge about the good of a value being taught. So at the stage of value transformation is only intended for students to understand about the material tolerance and not necessarily for students to implement in everyday life. Stages of understanding provide confidence in students. Because if students already have confidence in what is learned then it will make it easier for students to accept the internalization of value and implement in the next stage.

At the stage of value transformation or providing understanding to students, teachers use several strategies, in addition to teaching about learning materials about tolerance sourced from Erlangga textbooks, providing reinforcement with the propositions contained in the Qur'an and hadith, Understanding contained in the Qur'an interpretation and translation, even the teacher uses video related learning materials and also exemplifies the behaviors that implement the attitude of multiculturalism that can increase the sense of tolerance of students.

Based on information processing theory it emphasizes how individuals process information about their world, how information enters into the mind, how information is stored and disseminated, and how information is retrieved to carry out complex activities such as solving problems and thinking.<sup>96</sup>

In the first stage used is the cognitive aspect. Where cognitive aspects can be developed through the learning process. In the cognitive aspect, the

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<sup>96</sup> Desmita, Psikologi Perkembangan, (Bandung: Remaja Rosdakarya, 2006) page 50

greater the ability of the language to express the ideas and responses, the more skilled the use of cognitive abilities efficiently and effectively<sup>97</sup>.

Memorizing is a cognitive activity, but in its implementation, students are not only required to memorize but must reach the pretation where students can seek their own understanding. The deeper the comprehension gained, the more memory will return when it is needed.

In addition to remember there is also a thinking activity that became the most obvious. In thinking, the object is present in the form of a representation such as giving a response, understanding or concept, and also gives a verbal symbol. This is where interaction occurs between students and teachers. Where students already have their own understanding and respond to what has been obtained.

Cognitive abilities will be more developed since the age of 12 years and will continue until adolescence reaches the age of calm or adulthood. In general, adolescent thinking at this stage is the ability to think abstractly, reason logically, and draw conclusions from available information.<sup>98</sup>

Teachers began to provide stimulus to students for the power of thinking and also the concentration of students began to form. Provision of stimulus in the form of asking about environmental events and provide examples related to the material tolerance. Provision of this stimulus aims for teachers to get feedback from students, this is the implementation of the method of problem based learning.

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<sup>97</sup> W.S Winkel, Psikologi Perkembangan, (Yogyakarta: Media Abadi, 2009) page. 73

<sup>98</sup> Desmita, Psikologi Perkembangan Peserta Didik, (Bandung: Remaja Rosdakarya, 2010), page 107

Problem based learning is one of the learning models that centered on the learner by confronting the learners with the various problems encountered in his life.<sup>99</sup> Problem-based learning strategy brings the central idea that learning objectives can be achieved if educational activities are centered on authentic, relevant and presented tasks or problems in a context. In other words, the main purpose of education is to solve educational problems.<sup>100</sup>

Problem-based learning involves learners in an active and collaborative learning process, as well as centered on learners, so as to develop problem-solving skills independently.<sup>101</sup>

Problem-based learning model can be defined as a series of learning activities that emphasize the process of solving problems faced scientifically. In the Islamic perspective, problem solving is part of the agenda of life, even life itself is a problem. Islam forbids his people to escape from responsibility in solving the problem. However, the command of Islamic teachings on responsibility for solving the problem is intended for people to get wisdom, lessons, positive values for himself.<sup>102</sup>

In the learning process using the strategy of Problem Based Learning contained some character values, such as responsibility, hard work tolerance

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<sup>99</sup> Abuddin Nata, *Perspektif Islam Tentang Strategi Pembelajaran* (Jakarta; Kencana Prenada, 2009), page 243

<sup>100</sup> Suyadi, *Strategi Pembelajaran Pendidikan Karakter*, (Bandung; Rosdakarya, 2013) page 130

<sup>101</sup> *Ibid*, page 131

<sup>102</sup> Abuddin Nata, *Op,Cit.*, page 252



and democracy, environmental concern and religious social, spirit of nationality and love of the country.<sup>103</sup>

It happens in the 11th grade of science 3 at the stage of value transactions is the students who give questions to the teacher about the problematic of tolerance that occur around the life of students. At this stage the teacher also provides a stimulus in the form of asking students about the classification of behaviors that are considered to reflect tolerance and intolerance. After that the students responded in the form of examples of multicultural values in the aspects of tolerance that occur around it. Just as students say that bullying is one of those actions that do not reflect tolerance. Where bullying means mocking something that is in others.

The problems given to students in the strategy of problem based learning is done by using group method or cooperative learning. Because based on lesson plan and field findings data, it can be seen that at the second meeting conducted with group discussion. In the learning strategy, the use of group discussion is referred to as cooperative learning. Cooperative learning is a learning approach that focuses on the use of small groups of students to work together in maximizing learning conditions to achieve learning objectives.<sup>104</sup>

On the main concept of cooperative learning that includes the degree of potential that is owned by humans with different backgrounds and different future expectations. Because of that difference, human beings can intellect each other. Cooperative learning creates interaction with each other so that created

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<sup>103</sup> Suyadi, *Op.Cit* page 136

<sup>104</sup> Sugiyanto, *Model-model Pembelajaran Inovatif*, (Surakarta; Yuma Pustaka, 2009), page

learning community, basically students not only learn from the teacher but also from fellow students.<sup>105</sup>

In the learning with the theme of tolerance is very relevant if supported by using cooperative learning strategy because basically cooperative learning strategy has some characteristics that is, teaches students to interdependence positively, students are able to interact with face to face directly to peers, accountability individually, as well as interpersonal relationships where students are required to have social skills such as tolerance, polite attitude towards friends, criticizing ideas and not criticizing friends.<sup>106</sup>

In learning using cooperative strategy can produce character values in the form of social concern, responsibility, tolerance, hard work, friendly, communicative and also love peace.<sup>107</sup>

In the learning process is also done reward and punishment. Reward is done as an appreciation to students who successfully explain or present well and correctly. Reward is also intended to make students motivated to do the best things and not do things that are not prepared beforehand. There is an interaction between student and also students and teachers on discussion activities.

After doing these two stages, do the third stage of the internalization in everyday activities. Students apply what they have learned in their daily routine activities. At this stage will be assessed by teachers of Islamic Religious Education subject , Mr. Juzwadi. Where in the assessment process there are 35

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<sup>105</sup> Ibid, page 40

<sup>106</sup> Ibid, page 42

<sup>107</sup> Suyadi, op.cit page 68

aspects assessed. Modesty, discipline, morals are praised to be one of the assessments made. As the data obtained by interviews with Mr. Juswadi who explained that in terms of moral character, students will be more organized behavior and there is harmony, mutual respect for each other. At this stage, the assessment conducted by Mr. Juswadi as the teacher of Islamic education subjects in State Senior High School 8 Malang is not only the assessment done in the class such as daily test, mid semester or semester final repetition but the assessment through the attitude of the students when outside the classroom.

Where the concept applied by Mr. Sulthon as principal also states that, any habituation should start from the teacher itself. The teacher should set an example for each student, because the teacher embraces the pilot figure for each student.

In the learning process is also done rewards and punishment. Reward is done as an appreciation to students who successfully explain or present well and correctly. Rewarding is also intended for students to be motivated to do the best things and not to do things that are not prepared in advance. Reward and punishment method is a form of positive reinforcement that comes from behavioristic theory, because according to behavioristic learning is behavioral change as a result of the interaction between stimulus and response. In other words, learning is a form of change experienced by students in terms of its ability to behave in new ways as a stimulus and response.<sup>108</sup>

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<sup>108</sup> Asri Ningsih, *Belajar dan Pembelajaran* (Jakarta; Rineka Cipta, 2005) page 20

Reward can be interpreted as a reinforcement to the behavior of learners. Reinforcement is the use of consequences to reinforce behavior.<sup>109</sup> That is, that a behavior performed by learners and considered appropriate then followed by reinforcement, then it will increase the chances that the behavior will be done again by the child.

While punishment is a process that weakens or suppresses behavior. So that a behavior followed by punishment tends to weaken and will not be repeated by the learners.<sup>110</sup>

#### **B. Factors that supporting and hindering the process of internalization of multicultural value in Islamic education**

In research conducted by researcher in class 11 science 3 and based on data obtained from interview with Mr. Juzwadi as a teacher of Islamic Education subject and Mr. Sulthon as principal in State Senior High School 8 Malang, the researcher found that there are some supporting factors and inhibiting factors On the implementation of the process of internalizing the value of multicultural in the lessons of Islamic Education in the 11th grade of science 3.

Several factors that support the implementation of internalization process is the availability of facilities and infrastructure. Educational tools are equipment that are directly used and support the educational process, especially teaching and learning process, such as building, classroom, desk chair, as well

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<sup>109</sup> Anita Woolfolk, Educational Psychology Active Learning Edition, Terj: Helly Prajitno S dan Sri Mulyantini S, (Yogyakarta; Pustaka Pelajar 2009) page 309

<sup>110</sup> Ibid., page 311

as tools and teaching medium.<sup>111</sup> From the data obtained by observation and interview in State Senior High School 8 Malang where there are complete facilities in the classroom as supporting learning media, such as loudspeaker, LCD and projector, blackboard, and textbook. Based on documents of facilities and infrastructure obtained from State Senior High School 8 Malang also explains about the buildings owned schools to fulfill the needs of students both in the field of academic and nonacademic.

Educational infrastructure is a facility that indirectly supports the process of education, such as yard, garden, school park. And based on data obtained from interviews with Mr. Sulthon as the principal stated that the importance of maintaining the beauty of the school so that citizens of State Senior High School feel the comfort and peace.

According to Kamus Besar Bahasa Indonesia (KBBI), means is everything that can be used as a tool in achieving the purpose or goal. While the infrastructure is everything that is the main support the implementation of a process (business, development, project). To make it easier to distinguish the two. The means are intended for moving objects such as computers and machines, whereas infrastructure is intended for non-moving objects such as buildings.

In Government Regulation No. 19 of 2005 on National Education Standards concerning education facilities and infrastructure standards nationally in Chapter VII article 42 stated that:

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<sup>111</sup> E. Mulyasa. *Manajemen Berbasis Sekolah* (Bandung: Remaja Rosdakarya, 2006) page 49

1. Each educational unit is required to have facilities that include furniture, educational equipment, educational media, books and other learning resources, consumables, and other equipment necessary to support a regular and continuous learning process.
2. Each educational unit is required to have infrastructure covering land, classrooms, educational unit spaces, educator room, administrative room, library room, laboratory space, workshop space, production unit space, canteen room, power and service installation, gymnasium , place of worship, playground, creative place, and other space / place needed to support the regular and continuous learning process.

School activities as a support for the formation of the religious character of the students are also a supporting factor of the multicultural internalization process. The religious activity is in the form of Asmaul Husna's screening on loudspeakers in the school, which aims to strengthen the commitment for students to have positive values and attitudes based on 99 main characteristics (asmaul husna).<sup>112</sup> There are also regular routines of istighosah and prayer held in the yard of the school mosque.

In addition to religious activities that support the strengthening of students to the formation of morals, there are also student organizations in the form of Student Intra-School Organization (OSIS) and Assembly Class Representative (MPK) also various extracurricular to train togetherness attitude, harmony and democratic thinking for students.

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<sup>112</sup> Muwafik Saleh, *Membangun Karakter dengan Hati Nurani*, (Jakarta: Erlangga, 2012)  
page 16

In the internalization of multicultural values in SMA N 8 Malang in addition to getting some supporting factors, there are also factors inhibiting the process of internalization process. Some of the inhibitors in the internalization process are the multiplicity of backgrounds that students have that make teachers have to intensively adapt and adapt the learning context. Which in this case the teacher should create the equality of status among the whole students in the classroom, curriculum materials and teaching that should be a reflection of the diversity.

In the vase, an erratic age in determining choice or attitude is also an inhibiting factor. Where in their teens, they make peers as the closest people they will follow their activities. In one of the theory of emotional grouping, there are psychic emotions that are emotions that have a reason for psychiatric reasons, one of which is the intellectual emotion. Intellectual emotions have to do with the realm of truth. This feeling is manifested in a sure and unsure form, a sense of happiness and a sense of satisfaction.<sup>113</sup> And factors that can affect the personality changes one of them are friends. Through interpersonal relationships with peers, children learn to assess themselves and their positions in groups. Because the changes that occur in a person is greater influenced by environmental factors.

The data obtained from the interview by Mr. Juzwadi as the teacher of Islamic Religious Education subjects mentioned that the lack of teaching hours on the subjects of Islamic Religious Education is also a factor inhibiting the

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<sup>113</sup> Syamsu Yusuf, Psikologi Perkembangan Anak dan Remaja, (Bandung: Remaja Rosdakarya, 2006) page 117

learning process. But the impacts of inadequate lessons can be minimized by the extracurricular activities of religious and religious activities that have been implemented by schools.

In interviews conducted by researchers with Mr. Sulthon as principal, it can be seen that despite having constraints and the occurrence of pros and cons of an internalization process is due to the understanding of everyone has a difference. And the strategy used by principal of high school 8 Malang is to always approach each person on an ongoing basis in order to achieve something desired. A sustainable approach is a habituation step.

### **C. The impact of internalization of multicultural value in Islamic education**

Life in a world is full of all kinds of differences. Man was born with all kinds of differences, ranging from tribe, religion, race and customs. Creating a simple lifestyle and willing to accept the difference must be concretely implemented. Make yourself a human being who abandoned selfishness. When this is able to run in such a way, then the difference with all the equipment is no longer an obstacle in building a harmonious social life.<sup>114</sup>

The value of tolerance is always based on the ethos of life to always address and digest every reality of life and life openly and broadside the chest. The confirmation of the implementation of the value of tolerance is the power to build a social building based on peace and peace of life.

The impact that students get in grade 11 science 3 SMA N 8 Malang is that they easily implement or perform actions that reflect the attitude of

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<sup>114</sup> Moh. Yamin dan Vivin Aulia, *Meretas Pendidikan Toleransi*, (Malang: Madani Media, 2011) page 43



tolerance due to the reinforcement in the process of internalization of multicultural values that have been done by going through several stages and various strategies undertaken by the board of teachers And the principal and his staff.

Tolerance becomes a spiritual policy driven by the deepest conscience to do the best for all. Spiritual policy in the context of tolerance is a strong desire to tolerate among others not only because of coercion from the outside or external but from the heart or internally because it has been moved itself to make a policy for all.<sup>115</sup>

From the data obtained stated that the internalization process impact on the tolerance of all students of SMA N 8 Malang. Fulfillment of teachers companion each religion to make equality obtained by students to be equitable.

Attitudes displayed by the students reflect the impact that is gained is to accept differences of views, beliefs, culture in the middle of the diversity of society. They do things that respect differences by not offending others. It impacts on open thinking about a complex plurality they face.

Pluralism is not just plural or pluralistic circumstances or facts, but pluralism is substantially embodied in the attitude of mutual recognition, respect, nurture and even developing or enriching plural, plural or multiple circumstances.<sup>116</sup>

Understanding the state of a plural Indonesian society makes students aware of the importance of understanding and implementing multicultural

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<sup>115</sup> *Ibid.*, page 60

<sup>116</sup> *Ibid.*, page 16

values in their daily activities. Understanding that students have will affect the behavior that is applied starting from school. Until now there has been no serious conflict between students caused by the dispute about the differences make proof that the internalization of the value of multicultural in Islamic studies in SMA N 8 Malang has a positive impact for the harmony of the school environment.



## CHAPTER VI CLOSING

### A. Conclusion

The internalization of multicultural value in Islamic education learning to increase the tolerance of religion at State Senior High School 8 Malang has result likes on this research. According to the result of research, the researcher got conclusion:

1. The process of internalization of multicultural values in Islamic education at SMAN 8 Malang

There are three parts of the process of internalization of multicultural value in islamic education at Senior High School 8 Malang. First, transformation value is part of transferring the knowledge from teacher to student about multicultural theory. Second is transaction value that student and teacher have discussion or teacher give student stimulus and respond. And the third is internalization in the daily life. Student applied what they have known by transformation value.

2. Factors supporting and hindering the process of internalization of multicultural values in Islamic education at SMAN 8 Malang

The factor that supporting of internalization process are availability of facilities and infrastructure, school activities, also student organizations. And factors that hindering the process of internalization are the multiplicity of backgrounds, emotional of students, lack of teaching hours on the subjects of Islamic Religious Education

### 3. The impact of internalization multicultural value in Islamic education at SMAN 8 Malang

The impact that students get in grade 11 science 3 SMA N 8 Malang is that they easily implement or perform actions that reflect the attitude of tolerance due to the reinforcement in the process of internalization of multicultural values that have been done by going through several stages and various strategies undertaken by the board of teachers And the principal and his staff.

#### **B. Suggestion**

To increase the quality of Islamic education in State Senior High School 8 Malang and especially in internalization of multicultural value Program, so researcher think that needed some suggestions:

##### 1. For educational institution

In realizing the school's expectation of creating harmony and tolerance among students both in religious life, culture or race is expected to pay more attention to minorities such as immigrant students from remote areas, because there is still a bit of jokes.

##### 2. For Faculty of Tarbiyah and Teaching Training

Tarbiyah scholarship is expected to be able to do more research on the internalization of multicultural values given the urgency of multicultural values as an attempt to increase the sense of tolerance for diversity and difference

3. For the next resercher

The researcher wish for better research in the next. Start from this research will develop the green school program or Islamic education values from the result of next research.



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Nomor : Un.3.1/TL.00.1/ 649/2017  
 Sifat : Penting  
 Lampiran : -  
 Hal : Izin Penelitian

30 Maret 2017

Kepada  
 Yth. Kepala SMA Negeri 8 Malang  
 di  
 Malang

*Assalamu'alaikum Wr. Wb.*

Dengan hormat, dalam rangka menyelesaikan tugas akhir berupa penyusunan skripsi mahasiswa Fakultas Ilmu Tarbiyah dan Keguruan (FITK) Universitas Islam Negeri Maulana Malik Ibrahim Malang, kami mohon dengan hormat agar mahasiswa berikut:

Nama : Husni Muzakkiyati  
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 Semester – Tahun Akademik : Genap - 2016/2017  
 Judul Skripsi : Internalisasi Nilai Multikultural pada Pendidikan Agama Islam di SMA Negeri 8 Malang

Lama Penelitian : April 2017 sampai dengan Juni 2017 (3 bulan)  
 diberi izin untuk melakukan penelitian di lembaga/instansi yang menjadi wewenang Bapak/Ibu.

Demikian, atas perkenan dan kerjasama Bapak/Ibu yang baik disampaikan terima kasih.

*Wassalamu'alaikum Wr. Wb.*



Dekan  
 Wakil Dekan Bid. Akademik,

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**SURAT KETERANGAN**

Nomor : 070 /773/101.6.10.8/ 2017

Yang bertanda tangan di bawah ini Kepala Sekolah Menengah Atas Negeri 8 Malang menerangkan :

Nama : **Husni Muzakkiyati**  
NIM : 13110115  
Program Studi : Pendidikan Agama Islam  
Mahasiswa : UIN Maulana Malik Ibrahim Malang

benar-benar telah melaksanakan penelitian di SMA Negeri 8 Malang pada bulan Agustus - September 2017 dengan judul : *"The Internalization Of Multicultural Value In Islamic Education Learning To Increase The Tolerance Of Religion at State Senior High School 8 Malang"*  
Demikian surat penelitian ini dibuat untuk dapat dipergunakan sebagaimana mestinya.

Malang, 07 September 2017  
Kepada Sekolah,



**Dr. H. Moh. Sulthon, M.Pd**  
Pembina Utama Muda  
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PEDOMAN WAWANCARA GURU TENTANG INTERNALISASI NILAI MULTICULTURAL DALAM PENDIDIKAN AGAMA ISLAM UNTUK MENUMBUHKAN RASA TOLERANSI BERAGAMA DI SMA N 8 MALANG.

Nama responden : Juzwadi M.Pd  
 Hari/Tanggal : 12 Agustus 2017  
 Tempat : Ruang Kesiswaan SMA N 8 Malang

No	Pertanyaan	Jawaban Pertanyaan
1.	Apakah Bapak menyusun sendiri RPP yang akan digunakan dalam pembelajaran?	RPP dan acuan pembelajaran lainnya diatur oleh pusat kurikulum yang tersedia, karena harus mencakup standar yang ditetapkan oleh pemerintah.
2.	Apasajakah aspek yang diutamakan dalam proses penyusunan RPP yang akan bapak gunakan?	RPP yang digunakan itu mengacu pada kurikulum sekolah dan juga standart yang ditetapkan pemerintah.
3.	Apakah Bapak menuliskan rancangan penilaian yang akan digunakan dalam proses pembelajaran pada RPP?	Iya, terdapat 35 aspek penilaian yang harus saya nilai baik dikelas maupun diluar kelas.
4.	Aspek apa saja yang harus digunakan dalam menentukan sumber belajar?	Yang bias memenuhi materi atau topic yang sedang berlangsung. Selain buku yang saya gunakan yaitu dari penerbit Airlangga, Al-Qur'an tafsir dan terjemah, bahkan kitab hadits juga sangat diperlukan. Karena itu sebagai bukti ajaran yang sangat konkrit bagi pelajaran PAI. Siswa juga saya ajak untuk mengenal lingkungan, karna dari lingkungan pun termasuk sumber belajar bagi mereka.
5.	Apakah bapak menggunakan media pembelajaran?	Iya, media pembelajaran itu sangat dibutuhkan. Menggunakan LCD proyektor kan juga sudah disediakan oleh sekolah.
6.	Adakah hambatan dalam proses perencanaan internalisasi nilai	Kalau hanya dari sisi perencanaannya saya rasa tidak ada

	multicultural?	hambatan ya. Biasanya terjadi hambatannya itu pada proses implementasinya, bagaimana menyikapi respon yang diberikan oleh siswa. Naaahhh setelah implementasi itu harus kita evaluasi lagi untuk perencanaan selanjutnya agar mencapai hasil yang maksimal.
7.	Apa saja tahap yang harus dilakukan dalam perencanaan proses internalisasi nilai multicultural?	Untuk perencanaannya ya kita berbaca sama RPP dan kurikulum yang sudah ditetapkan itu
8.	Bagaimanakah proses internalisasi nilai multicultural?	Internalisasi itu kan seperti doktrin ya. Hampir sama, namun berbeda. Awalnya kita beri pengertian atau pengetahuan tentang nilai yang akan diinternalisasi. Lalu pastinya siswa akan banyak Tanya mengenai materi atau ajaran yang kita sampaikan sebelumnya, disitulah terjadi diskusi antara pendidik dengan siswanya. Nah, setelah itu kan kita bias melihat penerapannya seperti apa di kalangan siswa.
9.	Apakah tujuan yang ingin dicapai dari proses internalisasi nilai multicultural?	Ya itu tadi, suatu pembelajaran dilakukan juga ingin mendapatkan hasil yang baik. Terjadi perubahan dari sesuatu yang buruk menjadi lebih baik. Yang diketahui lingkungan sekolah memiliki perbedaan atau kultur yang beragam, dengan kita menginternalisasikan nilai multicultural kan bias tercapai keharmonisan, kerukunan, tidak adanya pertentangan, meminimalisir tindakan-tindakan yang radikal lah.
10.	Apakah Bapak membuat sendiri instrumen penilaian yang akan Bapak gunakan untuk menilai hasil belajar siswa?	Iya buat, karena yang saya nilai itu dari banyak aspek. Sekitar 35 aspek yang saya nilai.
11.	Bagaimanakah proses penilaian pembelajaran yang bapak lakukan?	Karena saya guru PAI maka yang saya nilai bukan Cuma akademik dikelas saja. Bukan hanya ulangan harian, ujian tengah semester, ujian kenaikan kelas bukan Cuma dari tugas yang diberikan. Melainkan

		kehadiran siswa dikelas, karakter anak, yang bagaimana kesopanan dia kalau bertemu guru yang tidak mengajar dikelasnya, apakah siswa akan tetap bersalaman (mencium tangan) atau hanya bersalaman dengan guru yang mengajar dikelas. Dan juga bagaimana sikap siswa terhadap karyawan sekolah seperti satpam, tukang kebun dan lain sebagainya. Juga yang paling penting harus memantau tentang ibadah,
12.	Apa saja langkah-langkah yang bapak lakukan dalam penilaian sikap?	Penilaian sikap yang saya lihat dari siswa ya itu tadi, tentang kesopanan terhadap guru karyawan maupun dengan temannya. Bagaimana tingkah dan perilakunya ketika bertemu dengan guru atau karyawan yang ada di sekolah.
13.	Kriteria apa saja yang harus dipenuhi agar proses internalisasi nilai multicultural dinilai berhasil?	Sesuatu yang dinilai berhasil itu kan sudah mencapai apa yang kita tuju. Penginternalisasian nilai multicultural dalam pembelajaran kan bertujuan agar siswa itu bisa berfikir tentang kemajemukan yang ada di lingkungannya, mengimplementasikannya, dan bisa menilai sesuatu yang baik untuk dilakukan dan yang buruk.
14.	Apakah bapak melakukan penilaian sikap siswa diluar kelas setelah proses pembelajaran berlangsung?	Iya harus dilakukan diluar kelas juga. Kan agar kita bias lihat apakah pembelajaran yang dilakukan didalam kelas berhasil dan bias diimplementasikan oleh siswa atau tidak. Kalau penilaian hanya dilakukan dikelas saja, berarti ruang lingkungannya sangat sempit. Bahkan saya berkeinginan untuk mengetahui sikap dan perilaku anak ketika dirumah. Saya sebagai guru PAI merasa bertanggung jawab juga atas aspek aqidah siswa
15.	Apakah pelajaran PAI yang sudah diinternalisasikan oleh nilai multicultural disekolah	Kalau hanya mengandalkan pelajaran PAI rasanya tidak cukup, karena yang kita tahu PAI hanya

	dinilai cukup untuk membentuk sikap toleransi siswa?	<p>mendapatkan jatah 3 jam pelajaran dalam satu minggu. Dan belum lagi kalau di hari itu libur, masa harus mengandalkan pelajaran PAI, ya siswa tidak akan mendapatkan apa-apa kalau hanya mengandalkan itu saja.</p> <p>Makadari itu, secara keseluruhan atau lingkungan sekolah ini juga harus mendukung atau menjadi sarana atau media bagi para siswa untuk belajar tentang kehidupan.</p>
16.	Bagaimana pandangan bapak terhadap toleransi siswa sebelum dan sesudah dilaksanakannya proses internalisasi nilai multicultural?	<p>Selama saya mengajar, memang belum pernah ada masalah besar yang terjadi karena factor perbedaan atau karena kebudayaan yang berbeda antar siswa. Seiring berkembangnya teknologi, siswa juga bias mendapatkan informasi dari manapun. Jadi untuk hal-hal yang radikal, biasanya siswa sekarang lebih terbuka pemikirannya. Namun itu yang selalu saya ingatkan kepada siswa, untuk tetap pada pondasi yang sudah ditanamkan oleh orang tua masing-masing dirumah. Namun selama perubahan yang terjadi pada siswa adalah positif, maka akan selalu saya support.</p>
17.	Apakah masih terdapat siswa yang masih belum menerapkan sikap toleransi?	<p>Saya rasa sudah tidak ada. Karena yang kita tahu di SMA 8 ini memiliki siswa yang berbeda daerah dan juga berbeda agama. Karena di sekolah ini belum memiliki guru agama budha, ketika ada pelajaran PAI saya meminta kepada siswa yang beragama budha itu untuk menceritakan tentang agamanya, agar siswa itu tau apa saja perbedaan dan kesamaannya. Untuk lebih mengenal, agar tidak selalu melihat kebenaran dalam diri sendiri. Karena aspek kebenaran itu ada 3, kebenaran dalam diri sendiri, untuk banyak orang dan kebenaran yang</p>



		haqiqi. Jadi tidak serta merta membenarkan atau menyalahkan.
18.	Hingga saat ini, apakah pernah terjadi konflik atau permasalahan tentang fanatisme antar siswa?	Belum pernah terjadi permasalahan atau konflik fanatisme begitu. Paling antar siswa hanya mendiskusikan tentang perbedaan organisasi yang mereka anut, ya sebut saja NU dan Muhammadiyah. Tapi kalau sampe konflik besar gitu belum pernah terjadi. Pernah, hanya saja itu Cuma gurauan sesama siswa yang menyebabkan salah paham antar siswa.
19.	Apakah ada factor pendukung dalam proses internalisasi nilai multicultural?	Factor pendukungnya ya tersedianya sarana dan prasarana yang ada di sekolah, kan bias kita gunakan untuk menambah pengetahuan dan juga keimanan, seperti LCD proyektor, mushola dan sebagainya itu. Ada juga dukungan dari lingkungan, karna semua lapisan karyawan disini juga ikut serta untuk memahami perbedaan-perbedaan yang ada dari agama, budaya, ras dan suku itu. Dan factor pendukungnya juga terdapat dari kegiatan-kegiatan yang sudah disusun oleh kurikulum dari sekolah sendiri, SMA 8 itukan agamis ya kalo menurut saya. Tiap pagi ada pemutaran asmaul husna, juga kegiatan-kegiatan keislaman lainnya seperti pengajian rutin, berdoa pagi yang dipimpin dari pengeras suara, pengajian ramadhan yang waktunya cukup lama.
20.	Apakah ada factor penghambat dalam proses internalisasi nilai multicultural?	Kan yang seperti kita tahu bahwa siswa disini sangat majemuk latar belakangnya. Ada penerimaan siswa dari daerah terpencil juga karna itu memang program dari pemerintah. Kebiasaan-kebiasaan yang mereka bawa dari setiap daerah masing-masing itu juga tetap perlu untuk dilestarikan namun juga terkadang sedikit mengganggu untuk yang lain. Terus juga anak SMA itukan

		<p>usia-usia remaja yang masih sangat labil, masih sangat rawan untuk terpengaruh dalam hal-hal yang baru. Kalau saja terpengaruh dalam hal yang positif itu bagus, yang dikhawatirkan terpengaruh yang negative itu. Factor teknologi juga bias jadi penghambat ya, terlalu berkembangnya pemikiran, mereka malah meninggalkan tradisi daerah yang positif. Anak sekarang kan kalo disuruh main angklung, wayang atau kesenian daerah kan juga banyak yang gabisnya. Karna mereka menganggap itu kuno. Tarian tradisional sudah mulai tergantikan oleh dance yang menggunakan pakaian sangat minim atau terbuka, kan saya rasa itu bukan tradisi kita. Juga factor yang menurut saya bias menghambat adalah mengenai jam pelajaran yang sangat minim. 3 jam pelajaran itu dilaksanakan untuk satu minggu, jika dalam satu minggu itu pas banget libur, kan berarti dalam seminggu mereka tidak mendapatkan pelajaran PAI.</p>
20.	<p>Bagaimanakah solusi terhadap hambatan yang dihadapi?</p>	<p>Solusinya itu diawali dengan menanamkan pemahaman-pemahaman nilai keislaman, di agama lain juga diajarkan tentang agamanya. Kan pasti di setiap agama memiliki pemahaman mengenai keharmonisan, kerukunan. Jadi sesuatu yang majemuk itu bisa terminimalisir oleh keadaan yang mereka bisa saling menghargai satu dengan yang lain. Mengimplementasikan kesopanan, tata karma dalam lingkungan sekolah sebagai wujud pembiasaan, agar siswa terbiasa hidup teratur. Tata karma, kesopanan, akhlak itu adalah aspek yang harus selalu dijunjung sebagai pondasi</p>

		pembentukan kepribadian siswa. Dalam hal teknologi itu juga dipantau, harus selalu di motivasi atau kita sebagai guru ini sebagai pengingat bagi mereka dalam hal batasan-batasan yang harus mereka lakukan dan mana yang harus mereka tinggalkan.
21.	Apakah bapak melakukan kegiatan penutup pada proses pembelajaran?	Kegiatan penutup itu sangat perlu dan selalu saya lakukan. Untuk mengingat kembali apa yang sudah dipelajari atau hanya menyampaikan apa yang akan dibahas esok harinya.
22.	Bagaimana langkah bapak dalam melakukan kegiatan penutup tersebut?	Ya kalau sudah selesai jam pelajarannya, biasanya saya mengajukan pertanyaan-pertanyaan terkait materi yang sudah saya berikan untuk siswa lebih mengingat lagi, itu seperti memberikan kesimpulan begitu. Dan kalau di hari itu ternyata materinya sudah habis, para siswa saya ingatkan tentang materi yang akan di pelajari pada pertemuan selanjutnya juga mereka harus menyiapkan materi itu sebelum kita belajar dikelas.
Catatan		

**PEDOMAN WAWANCARA KEPALA SEKOLAH TENTANG  
INTERNALISASI NILAI MULTICULTURAL DALAM PENDIDIKAN  
AGAMA ISLAM UNTUK MENUMBUHKAN RASA TOLERANSI  
BERAGAMA DI SMA N 8 MALANG**

Nama Responden : Dr. H. Moh Sulthon M.Pd

Hari/Tanggal : selasa, 15 Agustus 2017

Tempat : Ruang kepala sekolah SMA N 8 Malang

No	Pertanyaan	Jawaban Pertanyaan
1.	Bagaimanakah pendapat bapak tentang adanya internalisasi nilai multicultural di sekolah?	Sebetulnya di sekolah bahkan di Negara kita ini sudah amat sangat baik menjalankan nilai-nilai multicultural. Dalam keberagaman etnis, budaya bahkan agama kita masih mampu untuk hidup secara berdampingan. Contoh kecilnya bias dilihat dari siswa ataupun secara keseluruhan warga SMA N 8. Mereka hidup harmonis dengan perbedaan yang mereka miliki, tanpa mempermasalahkan perbedaan-perbedaan itu.
2.	Perlu internalisasi nilai multicultural di sekolah? mengapa?	Sangat perlu, karna untuk menunjang pemahaman kepada siswa. Bahkan dulu saya sudah membuat forum kerukunan umat beragama pelajar, namun ternyata tidak difasilitasi oleh kementerian agama.
3.	Bagaimanakah konsep internalisasi nilai multicultural di SMA N 8 Malang?	Di SMA 8 tidak membicarakan tentang keilmuan yang ada dalam multicultural, namun lebih mengarah pada implementasinya. Kegiatan keseharian, kebiasaan yang kita lakukan mengenai multicultural itu. Karna kita memiliki keberagaman suku, budaya etnis cina dan arab juga ada. Orang-orang dari daerah terpencil itu juga banyak. Sangat multicultural lah di sekolah ini
4.	bagaimanakah strategi penerapan proses internalisasi nilai multicultural di sekolah?	Menghargai sesama karena kita sesama warga Negara Indonesia yang selalu menjunjung Bhineka Tunggal Ika itu. Segala sesuatunya di SMA N 8 ini selalu memposisikan guru sebagai figure yang memang patut untuk ditiru. Saya sebagai kepala sekolah yang paling utama menjalankan implementasi nilai multicultural itu. Sebab menurut saya, baiknya satu kebiasaan itu harus dimulai dari diri

		sendiri, baru nnti kita mulai mengajak orang lain. Jika ingin tercapainya tujuan yang harmonis, kita akan melakukan itu dengan semua pihak, bekerjasama untuk menjaga kerukunan. Juga memang terjadi pemaksaan pastinya terhadap siswa, namun pemaksaan itu bertujuan untuk melatih kebiasaan pada diri siswa.
5	Dari segi fasilitas sekolah, dukungan apa yang diberikan sekolah untuk mendukung proses internalisasi nilai multicultural?	Kan disekolah terdapat organisasi ekstrakurikuler, itukan juga sebagai fasilitas mereka untuk berdemokrasi, mengenal orang lain yang berbeda. Sebagai proses pengembangan diri. Juga lingkungan sekolah yang disusun sedemikian rupa untuk mewujudkan rasa nyaman dan damai bagi seluruh warga SMA N 8 Malang
6.	Bagaimanakah peran guru terhadap proses internalisasi nilai multicultural?	Guru harus selalu memberikan contoh bagaimana harus bersikap. Berbicara tentang peran guru itu sangat luas. Para guru juga menjadi fasilitator, evaluator juga. Guru juga dituntut untuk memahami karakter dari siswanya, harus memiliki akhlak yang baik karena guru itu figure yang akan ditiru dan diingat di kemudian hari.
7.	Apakah terdapat hambatan dalam proses internalisasi nilai multicultural disekolah? Dan bagaimana cara mengatasinya?	Dalam menerapkan suatu kebijakan juga pasti ada pro dan kontranya. Bagi yang kontra itu kita menerapkan strategi untuk lebih melakukan pendekatan, kan mungkin saja pemahaman seseorang itu kurang atau dia memiliki pemahaman yang lain. Kan jika dilakukan pendekatan akan menemukan titik temunya.
8.	Apasajakah bentuk nilai multicultural yang di terapkan di SMA N 8 untuk menunjang pembentukan sikap toleransi beragama antar siswa?	Multicultural itukan sangat banyak aspeknya. Tentang kesetaraan gender atau demokrasi, toleransi, saling menghargai, sopan santun.
9.	Bagaimana pandangan bapak/ibu terhadap sikap toleransi antar siswa di SMA N 8?	Toleransi yang diterapkan disekolah oleh siswa dan seluruh lapisan karyawan sangat baik, dan bahkan selama ini juga belum pernah terjadi konflik atau radikalisme dari warga SMA N 8 ini.

PEDOMAN WAWANCARA SISWA TENTANG INTERNALISASI NILAI MULTICULTURAL DALAM PENDIDIKAN AGAMA ISLAM UNTUK MENUMBUHKAN RASA TOLERANSI BERAGAMA DI SMA N 8 MALANG

Nama Responden : Diah Permata Sari

Hari/Tanggal : 21 Agustus 2017

Tempat : SMA N 8 Malang

No	Pertanyaan	Jawaban Pertanyaan
1.	Adakah kegiatan di SMA N 8 yang menunjang proses internalisasi multicultural dalam pembentukan sikap toleransi beragama antar siswa?	Ada banyak nilai multicultural yang diterapkan disekolah ini. Mungkin contohnya seperti menggabungkan siswa yang dari daerah tertinggal itu dengan kelas anak-anak disini. Kan tidak ada perbedaan dan mengkhususkan mereka atau lebih mengistimewakan yang asli dari malang.
2.	Dari segi fasilitas sekolah, dukungan apa yang diberikan sekolah untuk mendukung proses internalisasi nilai multicultural?	Ada ekstrakurikuler kesenian tradisional buat kita lebih inget kalo itu suatu budaya daerah. Terus ada BDI (badan dakwah islam) itu eeskul buat yang muslim, trus ada LUMOS (lingkup muda-mudi katolik smarihasta) buat anak-anak katoliknya. Jadi agama apapun dihargai. Tapi emang masih kurang guru agama hindu sama budha. Kan kalo islam sama Kristen ada guru pendampingnya disini, kalo hindu belum ada guru pendampingnya. Tapi kalo budhakan emang gak ada murid yang agama budha.
3.	Apakah dengan adanya proses internalisasi nilai multicultural sudah mencukupi pemahaman siswa dalam pembentukan sikap toleransi?	Cukup sih. Kan ada fasilitas penunjang juga. Terus guru-guru kan juga selalu menghimbau biar kita gak melakukan bullying, ya gaboleh menghina lah. Truskan di pelajaran PAI tadi itukan bahas tentang toleransi. Bapak Juswadi

		juga ngasih beberapa contoh perilaku toleran sama intoleran. Sedikit banyak kita bisa tau pengelompokannya mana yang baik dan yang kurang baik
4.	Apakah terdapat hambatan dalam proses internalisasi nilai multicultural disekolah? Dan bagaimana cara mengatasinya?	Hambatannya pasti ada sih bu. Kan ga semuanya ngerespon baik sama hal yang kaya gitu. Apalagi kitakan anak sekolah yang emang sering banget main ledek-ledekan ya. Niatkan Cuma becanda, tapi kalo pas yang lagi dibecandain marah kan jadi masalah juga. Jadi kaya yang satu udah baik, tapi yang lainnya ajahat.
5.	Apasajakah bentuk nilai multicultural yang di terapkan di SMA N 8 untuk menunjang pembentukan sikap toleransi beragama antar siswa?	Ya mencintai budaya sendiri, menghargai orang lain, tidak membeda-bedakan
6.	Bagaimana pandangan siswa terhadap sikap toleransi antar siswa di SMA N 8?	Kalo untuk toleransai agama, kita kayanya sudah gapernah mempermasalahkan itu. Soalnya kalo aku sendiri sih mikirnya, agamaku islam dan dalam menjalankan agama aku sendiri aja masih belum tentu sempurna, terus giaman aku mau ngurusin agama orang lain. Dan juga yang lain juga sama deh, kita berteman dengan siapa aja. Gak membedakan kalo kita islam berarti harus sama yang islam juga.
Catatan :		

## LEMBAR ANALISIS OBSERVASI

No	Indikator	Ya	Tidak	Deskripsi Hasil Temuan
<b>Kegiatan Pendahuluan</b>				
1	Guru mengkondisikan suasana belajar yang menyenangkan.	√		Gruru mengucapkan salam, melakukan pengabsenan kehadiran siswa
2.	Guru mendiskusikan kompetensi yang sudah dipelajari dan dikembangkan sebelumnya berkaitan dengan kompetensi yang akan dipelajari dan dikembangkan	√		Guru mengaitkan dengan materi sebelumnya, keterkaitan dengan materi yang akan diajarkan dan juga menyinggung dengan implementasi di kehidupan zaman sekarang
3.	Guru menyampaikan kompetensi yang akan dicapai dan manfaatnya dalam kehidupan sehari-hari.	√		Aspek penting yang dicapai seperti, siswa mampu untuk membaca ayat, menerjemahkan ayat, menjelaskan isi kandungan dari ayat yang sudah dibacakan, dan siswa dapat melaksanakan dalam kehidupan sehari-hari
4.	Guru menyampaikan garis besar cakupan materi dan kegiatan yang akan dilakukan.	√		Menyampaikan ayat-ayat Al-Qur'an tentang toleransi yaitu surah Yunus ayat 40-41 dan Al-Maidah ayat 30. Seta hadits yang



				berkaitan.
5.	Guru menyampaikan lingkup dan teknik penilaian yang akan digunakan.	√		Guru menyampaikan bahwa terdapat 35 aspek penilaian yang diantaranya berupa penilaian sikap, keaktifan siswa dan juga kehadiran siswa di kelas.
Kegiatan Inti				
6.	Transformasi nilai			
	a. Guru memberikan pemahaman tentang toleransi yang diinternalisasikan dalam proses pembelajaran.	√		Memberikan materi pelajaran atau pemahaman kepada siswa mengenai toleransi yang bersumber dari buku ajar, video dengan tema yang terkait. Dikarenakan jam belajar pada kelas XI IPA 3 di jam pelajaran ke 9 dan 10 atau pukul 14:30 maka pak juz menggunakan media belajar yang lain seperti LCD proyektor untuk menampilkan video agar siswa tetap focus untuk belajar.
7.	Transaksi nilai			
	a. Siswa membuat dan mengajukan pertanyaan, tanya jawab, berdiskusi tentang informasi yang belum dipahami, informasi tambahan yang ingin	√		Setelah video dan penjelasan yang diberikan oleh pak Juzwadi selesai, maka pak Juzwadi

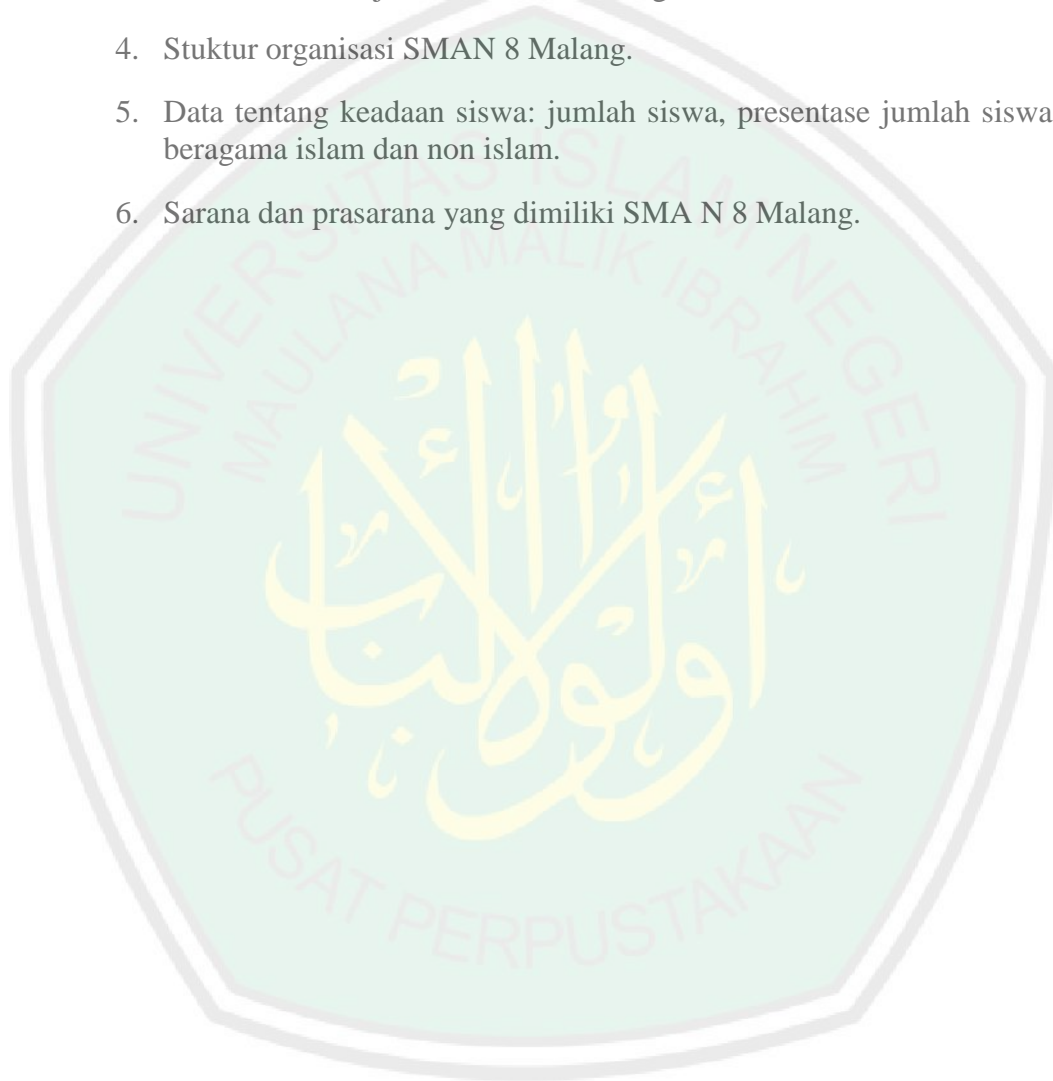
	diketahui, atau sebagai klarifikasi.			mempersilahkan kepada siswa untuk bertanya. Pada tahap ini diketahui pak Juzwadi memberikan stimulus kepada siswa berupa rekaman video yang menceritakan pentingnya memiliki sikap toleransi dan siswapun merespon tayangan tersebut. Pada tahap ini terjadi transaksi nilai dimana terjadi komunikasi dua arah antara guru dengan siswa. Siswa menanyakan hal yang masih kurang jelas maupun menyatakan tentang pendapatnya atau memberikan informasi kepada forum belajar di kelas.
8.	Mengumpulkan informasi/mencoba			
	a. Siswa mengeksplorasi, mencoba, berdiskusi, mendemonstrasikan, meniru bentuk/gerak, melakukan eksperimen, membaca sumber lain selain buku teks, mengumpulkan data dari narasumber melalui angket,	√		Pada tahap ini siswa diberikan kesempatan untuk mempresentasikan hasil temuan pada sumber ajar yang lain seperti

	wawancara, dan modifikasi/menambahi/mengembangkan.			melalui internet dan buku-buku perpustakaan.
9.	Menalar/mengasosiasi			
	a. Siswa mengolah informasi yang sudah dikumpulkan, menganalisis data dalam membuat kategori, mengasosiasi atau menghubungkan fenomena/informasi yang terkait dalam rangka menemukan suatu pola, dan menyimpulkan.	√		Siswa akan menerima banyak pengetahuan melalui banyak sumber yang disediakan dan juga melalui agenda diskusi kelas yang dilaksanakan. Disini siswa bias mengkategorikan perilaku toleransi yang baik dan yang tidak baik. Agar pengetahuan yang didapatkan oleh siswa tidak menyimpang maka pak Juzwadi selaku guru mata pelajaran PAI memberikan arahan dan juga klarifikasi mengenai diskusi yang telah diakan.
10.	Internalisasi			
	a. Siswa melakukan pembiasaan nilai multicultural pada kegiatan sehari-hari	√		Pembiasaan nilai yang dilakukan diawali dengan penghormatan atau menghargai sesama anggota kelas. Namun setelah itu pak Juzwadi juga memberikan arahan agar

				proses toleransi dapat berjalan dimanapun agar selalu terciptanya kedamaian dalam kehidupan bermasyarakat.
	Kegiatan Akhir			
11.	Guru bersama siswa membuat rangkuman/simpulan pelajaran.	√		Pada tahap akhir akan selalu diulas mengenai inti materi yang telah dipelajari agar menjadi pengingat tentang garis besar pada materi belajar.
12.	Guru bersama siswa memberikan umpan balik terhadap proses dan hasil pembelajaran.	√		Memberikan umpan balik mengajukan pertanyaan, menjawab pertanyaan, memberi sanggahan, opini.
13.	Guru melakukan penilaian	√		Melakukan penilaian keaktifan siswa di dalam kelas juga melakukan penilaian sikap keseharian siswa
14.	Guru menyampaikan rencana pembelajara pada pertemuan berikutnya	√		Menyampaikan materi yang akan dipelajari pada pertemuan selanjutnya dan dikaitkan dengan materi sebelumnya.

## PEDOMAN DOKUMENTASI

1. Identitas SMA N 8 Malang.
2. Sejarah singkat SMA N 8 Malang.
3. Visi, misi dan tujuan SMA N 8 Malang.
4. Struktur organisasi SMAN 8 Malang.
5. Data tentang keadaan siswa: jumlah siswa, presentase jumlah siswa yang beragama islam dan non islam.
6. Sarana dan prasarana yang dimiliki SMA N 8 Malang.







d) Suasana pengkondisian kelas



e) Suasana belajar dikelas yang dilengkapi fasilitas lengkap



f) Wawancara dengan kepala sekolah SMA N 8 Malang



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 Title of Skripsi : The Internalization of Multicultural Values in Islamic Education to Increase the Tolerance of Religion at State Senior High School 8 Malang

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1	16 June 2017	Chapter I, II, III	
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4	10 August 2017	Revision chapter IV	
5	15 August 2017	Chapter V	
6	22 August 2017	Revision chapter V	
7	24 August 2017	Chapter VI	
8	29 August 2017	Acc	

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