

**THE IMPLEMENTATION OF MULTICULTURAL
EDUCATION IN ISLAMIC SCHOOL
(A Study in MTs Ar-Rahmah Jabung Malang)**

THESIS

Written by:

Hasan Basri

10130100



**INTERNATIONAL CLASS PROGRAM
SOCIAL SCIENCE EDUCATION DEPARTMENT
TARBIYAH AND TEACHING TRAINING FACULTY
MAULANA MALIK IBRAHIM STATE ISLAMIC
UNIVERSITY MALANG**

2017

**THE IMPLEMENTATION OF MULTICULTURAL
EDUCATION IN ISLAMIC SCHOOL**

(A Study in MTs Ar-Rahmah Jabung Malang)

THESIS

Presented to Tarbiyah and Teaching Training Faculty of Maulana Malik Ibrahim
State Islamic University Malang

In Partial Fulfillment of the Requirement for the Degree of *Sarjana Pendidikan*
(*S.Pd*)

Written by:

Hasan Basri

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SOCIAL SCIENCE EDUCATION DEPARTMENT
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APPROVAL SHEET

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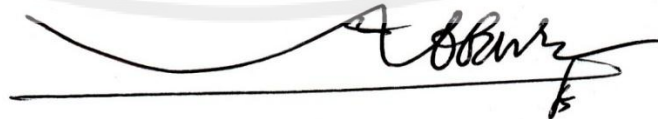
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LEGITIMATION SHEET

**THE IMPLEMENTATION OF MULTICULTURAL EDUCATION IN
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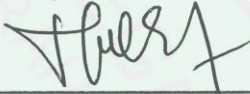
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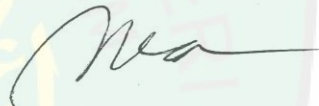
The Board of Examiners

Signature

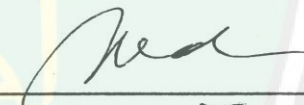
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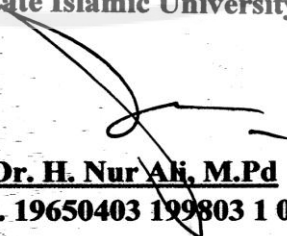
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DEDICATION

On this occasion, I would like to say thank to Almighty God, Allah, the Lord of the world. Peace and blessing of Allah to His last Messenger for humanity, Muhammad Shallallahu 'alaihi wasallam.

I dedicated my thesis, the result of my thoughts and study to my affectionate parents Hamsi and Tisatun and my older brother Mursani who always pray for me, inspire me to higher ideas of my life and guide me to transform my dreams into reality. You are the guards in all my night and my fear, thank you for giving me all the love that you have given to me.

I would like to express my sincere thanks and greatest appreciation to my advisor Dr. Abdul Malik Karim A., M.PdI who guided, advised patiently and sincerely, and supported me in writing this thesis and I do apologize for all my mistakes during the process of this thesis.

I thank a lot to my beloved friends in social science department especially ICP 2010, my beloved friends in Himpunan Mahasiswa Islam (HMI), and all of my friends, thank you so much for helping and supporting me.

*Thank you so much for all
May Allah give you goodness and happiness
Aamiin Yaa Rabbal'aalamiin*

MOTTO

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

The meaning: “O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted”(Q.S. Al-Hujurat: 13).

Dr. Abdul Malik Karim Amrullah, M.PdI
The Lecturer of Tarbiyah and Teaching Science Faculty
Maulana Malik Ibrahim State Islamic University, Malang

OFFICE MEMO OF ADVISOR

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Attachment : 6 (Six) Exemplars

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In
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Assalamu'alaikum Wr. Wb.

This office memo declares that thesis originally owned by:

Name : Hasan Basri

NIM : 10130100

Study Program : Social Science Education

Title of Thesis : The Implementation of Multicultural Education in Islamic School
(A Study in MTs Ar-Rahmah Jabung Malang)

As the advisor, we argue that this thesis has been proposed and tested descend.
Please, tolerate presence.

Wassalamu'alaikum Wr. Wb.

Advisor,



Dr. Abdul Malik Karim Amrullah, M.PdI
NIP 19760616 200501 1 005

CERTIFICATE OF THESIS AUTHORSHIP

I hereby declare that this thesis is originally written by Hasan Basri, student of Social Science Education Program as the requirement for degree of *Sarjana Pendidikan (S.Pd)*, Faculty of Tarbiyah and Teaching 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 indicate in the notes, quotation, and bibliography. Therefore, I am the only person who responsible for the thesis if there is an objection or a claim from others.

Malang, February 07th, 2017

Hasan Basri

ACKNOWLEDGEMENTS

Alhamdulillahirabbil'aalamiin. All praise to Allah Who always gives His blessings, mercy, and strength upon the writer in her life and enable her to accomplish this thesis. The prayer and salaam are always offered for the Prophet Muhammad, his family and his disciples, may Allah bless them, a noblest creature ever who brings us from the darkness to the lightness.

Arranging of this thesis on the title “The Implementation of Multicultural Education in Islamic School (a Study in MTs Ar-Rahmah Jabung Malang)” is conducted as one of the requirement in completing the Bachelor Degree Program (S1) in Social Science Education Department Tarbiyah and Teaching Training Faculty Maulana Malik Ibrahim State Islamic University of Malang.

A pride and happiness for the writer because he could finish this thesis. The writer realized that there were many people helped him in arranging and writing this thesis directly or indirectly. Therefore in this chance, the writer would like to express deepest appreciation to:

1. Prof. Dr. H. Mudjia Rahardjo, M. Si., as the Rector of Maulana Malik Ibrahim State Islamic University of Malang.
2. Dr. H. Nur Ali, M.Pd., as the Dean of Tarbiyah and Teaching Training Faculty Maulana Malik Ibrahim State Islamic University of Malang.
3. Dr. H. Abdul Bashith, M.Si., as the Head of Social Science Education Department Maulana Malik Ibrahim State Islamic University of Malang.
4. Dr. Abdul Malik Karim A., M.PdI., as the supervisor of this thesis who already guided and advised patiently during arranging this thesis. And also to all lecturers who have helped and have given so much knowledge to the writer.
5. Dra. Siti Fatimah as the Headmaster of MTs Ar-Rahmah who accepted and given an opportunity to conduct the research.
6. My beloved parents Hamsi and Tisatun, thank you very much for giving me many supports and helps.

7. My sincere gratitude goes to my beloved brother Mursani who always prays and supports me to finish my study and also for my relative family who always encourages me to finish this thesis.
8. All of my beloved friends of Social Science Education Department especially in my best friends of ICP P.IPS 2010 thank for helping and supporting me.
9. And everyone I could not mention here one by one who has helped and supported me during the process of arranging the thesis and given a wonderful experience in my life. Thank you for understanding and encouraging me in my many moments of crisis. May Allah gives the best to us.

The writer realizes that some imperfectness might occur in this thesis. Therefore the writer will be glad to receive and take constructive suggestion and criticism to make this thesis better. Finally, the writer expects this thesis will be useful for the readers and give contribution for improvement in learning achievement.

Malang, February 07th, 2017

The Writer

GUIDELINES OF ARAB LATIN transliteration

The writing of Arab-Latin transliteration in this thesis uses transliteration guidelines based on the decision by the Minister of Religious Affairs and the Minister of Education and Culture RI no. 158 of 1987 and no. 0543 b/U/1987 which can be broadly described as follows:

A. Alphabet

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 Vowel

Vowel (a) long = â

Vowel (i) long = î

Vowel (u) long = û

C. Diphthongs Vowel

أو =aw

أي = ay

أو = û

أي = î

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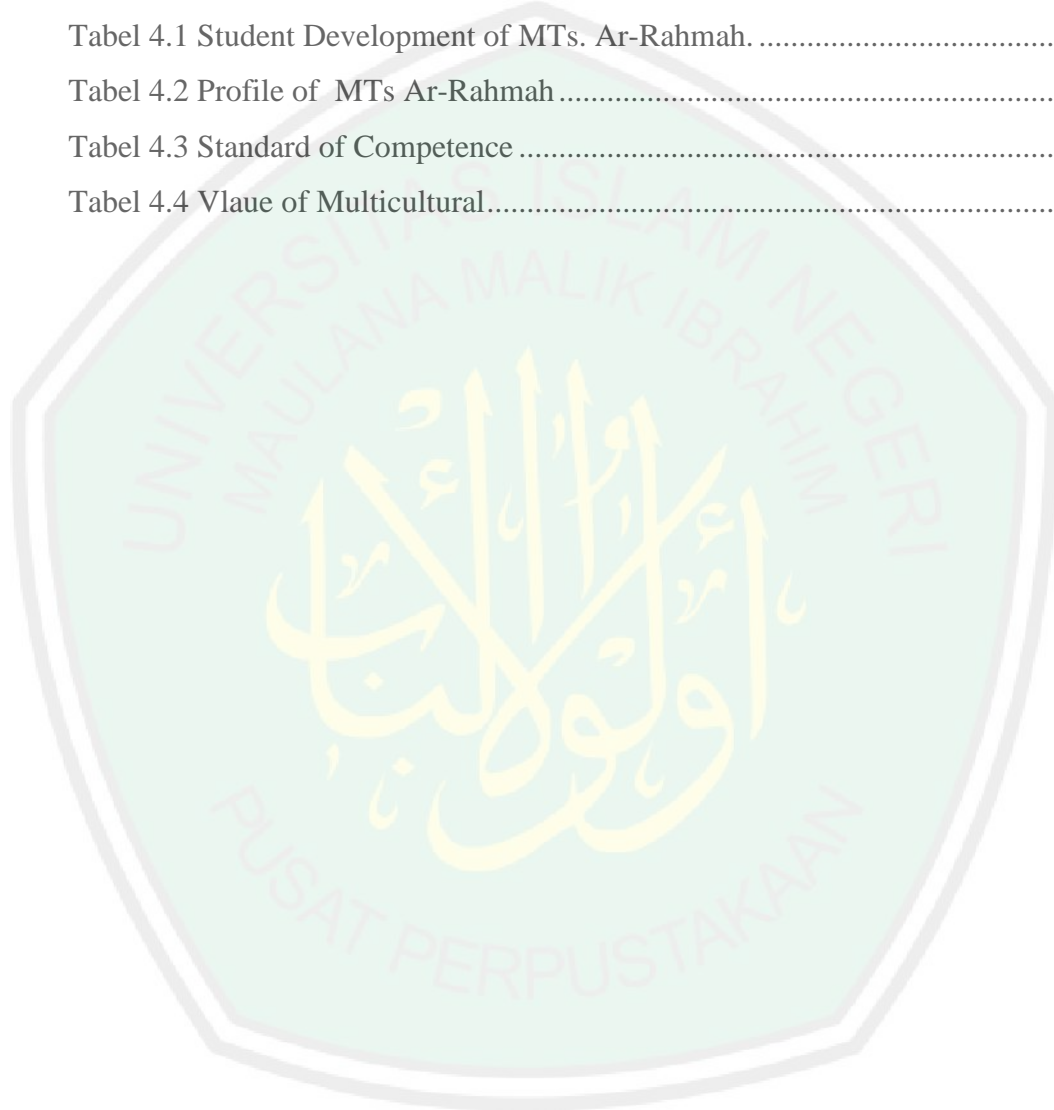
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ABSTRACT

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Indonesia is a multicultural country. The Country has a diversity of languages, religions, cultures, ethnicities, tribes and traditions. The diversity on one hand becomes profit and on the other hand becomes a loss or disaster for the country. If it is managed properly will result in a solid synergy, but if it is not managed properly it will be a major threat that creates a national catastrophe that arises in the form of social, political, religious, and cultural conflicts when diversity. The question is, is the diversity of the country managed well, then the answer is not managed well. There are many conflicts between groups within a religion, inter-religious conflicts and ethnic conflicts. The concern is that this conflict occurs among learners. Actually multicultural education has been taught in schools since the early days, but the conflict among students always happens.

The purpose of this study to describe: (1) the policy of school in developing multicultural education in MTs Ar-Rahmah Jabung Malang, (2) the strategy is used to develop multicultural education in MTs Ar-Rahmah Jabung Malang, (3) the barrier and solution of MTs Ar-Rahmah Jabung Malang in developing multicultural education.

To achieve the above objectives, this study used a qualitative approach with using research techniques that include: interviews, observation, and documentation studies. In this study, data analysis techniques used Qualitative descriptive analysis technique. While the validity of the data is strengthened by using triangulation techniques and using reference.

The result of this research showed that (1) The policy of headmaster in developing multicultural education in MTs Ar-Rahmah Jabung Malang is Selective in recruiting candidate of nteachers and staff, where they must have an understanding of multicultural education. the second, building mental and religious traditions through reading surah Yasin, Istighasah, Dhuha and dhuhur praying together, 2) The strategy is used to develop multicultural education in MTs Ar-Rahmah Jabung Malang Is learning in the classroom through Civics subject, religious lesson, and social subject and through learning outside of the classroom such as character education education in flag ceremonies and extra-curricular activities of Scouts, (3) The barrier and solution of MTs Ar-Rahmah Jabung Malang in developing multicultural education is the students did not implement knowlwdge that have studied, learning media is limited, and a leaders or a radical religious group.

Key Words: Implementation, Multicultural Education, Strategy.

ABSTRAK

Basri, Hasan. 2017. *Implementasi Pendidikan Multikultural di Sekolah Islam (Studi di MTs Ar-Rahmah Jabung Malang)*. Skripsi, Jurusan Pendidikan Ilmu Pengetahuan Sosial, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing: Dr. Abdul Malik Karim Amrullah, M.PdI

Indonesia adalah negeri multikultural. Negeri yang memiliki keragaman bahasa, agama, budaya, etnis, suku dan tradisi. Keragaman tersebut pada satu pihak menjadi keuntungan dan di pihak lain menjadi kerugian atau bahkan mala petaka bagi negeri. Apabila dikelola dengan baik akan menghasilkan sinergisitas yang kokoh, tetapi jika tidak dikelola dengan baik akan menjadi ancaman besar yang menimbulkan malapetaka nasional yang muncul dalam wujud konflik sosial, politik, agama, dan budaya tatkala keragaman. Pertanyaannya, sudahkah keragaman negeri ini dikelola dengan baik, maka jawabannya adalah belum terkelola dengan baik. Masih banyak konflik antar golongan dalam sebuah agama, konflik antar agama dan konflik antar suku. Yang memperhatikan ialah konflik ini terjadi di antara pelajar. Sebenarnya pendidikan multikultural sudah diajarkan di sekolah-sekolah sejak dini, tapi yang terjadi adalah masih saja konflik antar pelajar itu selalu terjadi.

Tujuan dari penelitian ini adalah untuk mendeskripsikan: (1) kebijakan sekolah dalam meningkatkan pendidikan multikultural di MTs Ar-Rahmah Jabung Malang, (2) strategi yang digunakan untuk meningkatkan pemahaman pendidikan multikultural para siswa oleh MTs Ar-Rahmah Jabung Malang, (3) tantangan dan solusi MTs Ar-Rahmah Jabung Malang didalam meningkatkan pendidikan multikultural kepada para siswa.

Untuk mencapai tujuan-tujuan di atas, penelitian ini menggunakan pendekatan kualitatif dengan menggunakan teknik penelitian yang meliputi: wawancara, observasi, dan studi dokumentasi. Dalam penelitian ini, teknik analisis data yang digunakan adalah teknik analisis deskriptif kualitatif. Sedangkan keabsahan datanya diperkuat dengan menggunakan teknik triangulasi dan menggunakan bahan referensi.

Hasil penelitian ini menunjukkan bahwa, (1)) kebijakan sekolah dalam meningkatkan pendidikan multikultural di MTs Ar-Rahmah Jabung Malang ialah pertama selektif dalam merekrut calon guru maupun staf, dimana mereka harus memiliki pemahaman pendidikan multikultural dan yang kedua ialah membangun mental tradisi yang religius melalui pembacaan surah yasin, istighasah, shalat dhuha dan dhuhur berjamaah, 2) strategi yang digunakan untuk meningkatkan pemahaman pendidikan multikultural para siswa oleh MTs Ar-Rahmah Jabung Malang ialah pembelajaran didalam kelas melalui mata pelajaran pendidikan kewarganegaraan, Pelajaran agama, dan Ilmu Pengetahuan Sosialserta melalui pembelajaran di luar kelas seperti penanaman pendidikan karakter dalam upacara bendera dan kegiatan ekstra kurikuler pramuka, (3) tantangan dan solusi MTs Ar-Rahmah Jabung Malang didalam meningkatkan pemahaman pendidikan

multikultural kepada para siswa ialah para siswa tidak mengamalkan ilmu yang sudah dipelajari, media pembelajaran yang terbatas, dan Pemimpin atau golongan agama yang radiikal.

Key Words: Implementasi, Pendidikan Multikultural, Strategy.



ملخص البحث

بصري، حسن. ٢٠١٧. تطبيق التعليم المتعدد الثقافات في المدرسة الإسلامية (دراسة في المدرسة المتوسطة "الرحمة" جابونجمالانج). قسم تعليم العلوم الاجتماعية، كلية علم التربية والمعلمين، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. المشرف: دكتور عبد المالك كريم أ، الماجستير

إندونيسيا هي البلد المتعدد الثقافات. لديها تنوع في اللغة والدين والثقافة والعرق والقبيلة والتقاليد. هذا التنوع يسبب الى الآثار الإيجابية والسلبية للبلاد. إذا تم إدارتها سوف تنتج التآزر القوية وهو كالأثار الإيجابية، ولكن سيكون تهديدا كبيرا مما يشكل كارثة وطنية التي تظهر في شكل الصراع الاجتماعي، والسياسة، والدين، والثقافة عندما لا يتم إدارتها وهو الأثار السلبية. والسؤال هو، هل هذا التنوع في هذا البلد تدار بشكل جيد؟، فالجواب لم تدار كاملا. ما زال هناك العديد من الصراعات في الجماعات الدينية نفسها وبينها والصراع العرقي. فالمشكلة تأتي من أن هذه الصراعات وقعت بين الطلاب. في الواقع، قد درس التعليم المتعدد الثقافات في المدارس من المرحلة الطفولة، ولكن الصراع بين الطلاب يحدث كثيرا.

وكان أغراض هذا البحث هي لتبيين: (١) سياسة المدرسة في تنمية التعليم المتعدد الثقافات في المدرسة المتوسطة "الرحمة" جابونجمالانج، (٢) الاستراتيجية التي يستخدمها المدرسة المتوسطة "الرحمة" جابونجمالانج لترقية وتنمية فهم التعليم المتعدد الثقافات للطلاب، (٣) التحديات والحلول من المدرسة المتوسطة "الرحمة" جابونجمالانج في ترقية التعليم المتعدد الثقافات للطلاب.

لتحقيق الأهداف المذكورة، استخدم الباحث منهج البحث الكيفي بتقنيات البحث ما يلي: المقابلات، والمراقبة والتوثيق. تقنيات تحليل البيانات المستخدمة في هذا البحث هي تقنية التحليل الكيفي. أما صحة البيانات وسيتم تعزيزها عن طريق التحقق من البيانات باستخدام تقنيات التثليث واستخدام المواد المرجعية.

وأظهرت نتائج البحث أن: (١) سياسة المدرسة في تنمية التعليم المتعدد الثقافات في المدرسة المتوسطة "الرحمة" جابونجمالانج هي: الأول، انتقائية في توظيف المعلمين والموظفين، ويجب أن يكون هناك فهم للتعليم المتعدد الثقافات، والثاني هو لبناء تقليد العقلية الدينية من خلال قراءة سورة

"يس"، واستغاثة، وصلاة الضحى وصلاة الظهر جماعة، (٢) الاستراتيجية التي يستخدمها المدرسة المتوسطة "الرحمة" جابونجمالانج لترقية فهم التعليم المتعدد الثقافات للطلاب هي من خلال التعليم في الفصول الدراسية الموجهة في بعض المواد مثل التربية الوطنية، والتعليم الديني، والتعليم الإجتماعية وكذلك من خلال التعليم خارج الفصول الدراسية مثل تحقيق التربية الأخلاقية في أنشطة الاحتفال و الكشافة، (٣) التحديات والحلول من المدرسة المتوسطة "الرحمة" جابونجمالانج في ترقية فهم التعليم المتعدد الثقافات للطلاب هي أن الطلاب لا يمارسون المعرفة تعلموه، وتعلم وسائل الإعلام غير محدود، و قادة أو جماعة دينية متطرفة.

الكلمات الرئيسية: التطبيق، التعليم المتعدد الثقافات، الإستراتيجية



CHAPTER I

INTRODUCTION

A. Background

Indonesia is one of the some multicultural countries in the world. This fact can be seen from the socio-cultural and geographically so diverse and widespread. Because Indonesia consists of thousands of islands that is called an archipelago. conditions island that separated from each other resulted in the geographic isolation. Geographic isolation led to the islands in Indonesia have different cultures. This makes Indonesia as one of the most multicultural countries in the world with diverse ethnicity, race, language, customs, and beliefs.¹

This diversity will be wealth and pride of the nation if the government and the society itself can manage it. However, this diversity can cause some negative effects, such as amongtribal wars and religious conflicts that frequently occur in Indonesia. needed a specific strategy to solve and prevent some problems in a multicultural society, one of the way by multicultural education. Ali maksum Says in his book:²

Indonesia adalah negeri plural dan multikultural. Wajah pluralisme dan multikulturalisme Indonesia tampak pada keragaman bahasa, agama, budaya, etnis, suku, dan tradisi. Keragaman tersebut pada satu pihak menjadi keuntungan dan kekayaan bagi negeri ini manakala dikelola dengan baik akan menghasilkan sinergisitas yang kokoh, tetapi di lain pihak akan menjadi ancaman besar yang menimbulkan malapetaka

¹ Ali Maksum, *Pluralisme dan Multikulturalisme Paradigma Barupendidikan Islam di Indonesia*, (Malang: Aditya media Publishing, 2011),page IX

²*Ibid.*

nasional yang muncul dalam bentuk konflik sosial, politik, agama, dan budaya tatkala keragaman tidak terkelola dengan baik.

Indonesia is a plural and multicultural country. The face of Indonesia's pluralism and multiculturalism is evident in the diversity of languages, religions, cultures, ethnicities, tribes, and traditions. Such diversity on the one hand becomes the Profit and wealth of the country when it is managed properly will result in a solid synergy, But on the other hand, it will be a big threat which caused a national catastrophe which arise in the form of social, political, religious, and cultural conflicts when diversity is not well managed.

In the beautiful poem, KH. D. Zawawi Imron describe multicultural in Indonesia, as follows:³

Di tengah alam yang luas
 Kamisaksikan tamsil yang jelas:
 Ada seekor sapimerumpun di kehijauan
 Di atas punggungnya tiba-tiba
 hinggap seekor burung jalak hitam
 Burung jalak itu memungutu kutu-kutu di sela bulu-bulu sapi
 Burung jalak kenyang sapi pun senang
 Sebuah persahabatan yang menghormati kehidupan
 Persaudaraan dua ekor hewan yang berbeda bentuk, jenis,
 dan kebiasaan
 Tapi bisa rukun di tengah alam
 Bisa damai di bawah Tuhan
 Subhanallah Indonesia
 Alhamdulillah Indonesia
 Masyaallah Indonesia
 Astaghfirullah Indonesia

In the middle of vast nature
 We see the obvious imagery
 There is a cow cultivating in greenery
 On its back abruptly
 Perched on a black starling
 The starlings picked up ticks between the cow's feathers
 the Bird is full and cow is also happy
 A friendship that respects life
 The fraternity of two animals of different shapes, types,
 And habits

³ Budhy Munawar-Rahman, *Sekularisme, Liberalisme, dan Pluralisme Islam Progresif dan Perkembangan Diskursusnya*, (Jakarta: Grasindo, 2010), page XIV

But they can get along well in the middle of nature
They can be peaceful under God
Subhanallah Indonesia
Alhamdulillah Indonesia
Masyaallah Indonesia
Astaghfirullah Indonesia

Education has a strategic role as media and agent of change for the community. That is why education is one of the important areas in addressing the various problems facing the nation.

Multiculturalism always become an interesting discussion topic in some discussion forums, seminars, mass media opinion and same educational and training materials. Multiculturalism gives a supposition that there is recognition of all cultural and religious entities in the social structure to live together. In this case the diversity and plurality of multiculturalism necessitates. Actually, multiculturalism and pluralism have the same principle. In the context of public discourse, the concept multikulturalisme seems more acceptable than pluralism. In this case, multiculturalism necessitates diversity and plurality. Actually, multiculturalism and pluralism have the same principle. In the context of public discourse, the concept multikulturalisme seems more acceptable than pluralism.⁴

The concept of pluralism raises many obstacles for the religionist and conservative religious institutions. This is because the concept is likely to be misinterpreted as the mixing of religion and liberal character. Actually, pluralism has pretensions to build public awareness to respect and give freedom for the rights of individuals in the expression and practice their faith.

⁴ Ali Maksum, *op.cit.* page IX

in pluralism, the spirit that emerged is liberalism. Meanwhile, multiculturalism is built on the collective awareness of a community that leads to the formation of civil society multi-ethnic, multi-cultural, multi-religious are shaded in state law with justice. The spirit that appears in multiculturalism is tolerance in pluralistic societies frame.⁵

In the last decade, the concept of multiculturalism is becoming increasingly important to be revitalized. This is because a barrage of conflict on behalf of religion, believe and practices of terrorism on behalf of religion continues prevails in almost all parts of Indonesia, including East Java. The last, Sunny-Shia conflict is quite prone to cause the expansion of violence in other areas of East Java, for example in Bangil, Jember, Sampang, etc.

Indeed, since the end of the New Order regime, the country suffered a serious national problem. It is characterized by the emergence of ethnic and religious conflict as a conflict of Sambas, Sampit case, Ambon, Poso conflict and a number of other conflicts. The paradox, is that often appear in our minds when looking at the condition of this country that supposedly has a lot of wisdom in dealing with differences, especially religious differences and beliefs. Barrage of conflicts that dragging the issue of religion is not only much, but continue to take place. Conflict of Ambon, Poso, the terror of the church, and the marginalization of minority sect, and marginalization of

⁵*Ibid.*, pageXX

minority flow, as though a contradiction with historical nation known as a religious nation, tolerant, and raised by diversity.⁶

And, The condition continues today. In the data reported by various anti-discrimination network, from year to year intolerance cases continue to rise in Indonesia. From the following table 1.1, the record of intolerance can be seen improvement.

Table 1.1 Noteof intolerance that occurred in the year 2009-2013.⁷

Year	Number of Cases Intolerance
2009	130
2010	167
2011	216
2012	276
2013	245

In the case of intolerance records since January to December, 2013, The Wahid Institute noted that the East Java province occupies the number two most cases of intolerance after West Java.

This fact became evident to us to prepare a variety of early warning system for potential racial intolerance conflict as seen from any angle definitely will adverse. Not only for minorities, but also for the life of the nation in general. Imagine, racial intolerance conflict that will undermine the unity of the building has been standing strong for centuries. With a barrage of racial intolerance conflict building was not only to be reconstructed from the

⁶*Ibid.*

⁷Syaifudin. 2013. *Dunia Sosiologi Imajiner*.<http://phudin.blogspot.co.id/2013/12/catatan-ringkas-toleransi-dan.html>. accessed at January, 24-2015

zero point, but must be arranged from a minus point. Resistance, trauma, and precipitate latent conflict should be the first concern before attempting to recreate together as a tolerant society and wise in dealing with cultural differences⁸

The issue of nationality and efforts to rebuild the spirit of tolerance must be quite a priority in building the civilization of today. Hard work should be done start organizing State, religionist, community leaders, and that is no less important is the religious and educational institutions. In this context makes the excuse to strengthen the education of multiculturalism in all educational institutions, especially educational institutions based on religion. And, multicultural education should be the spirit and synergy with good education curricula of formal education, non-formal or informal.⁹

The most fundamental line in the development of understanding multiculturalism is at the level of elementary and secondary education. Because in this line of character educational process and personality in the transitional period the child is formed. For that formulating and implementing models of multicultural education in elementary and secondary education levels become effort that should be done as part of efforts to build a civilization of investment for the next generation of this nation. In this context, this study going to be done.¹⁰

⁸*Ibid.*

⁹*Ibid.*

¹⁰*Ibid.*

From the reality above, researcher conclude in this study by taking the title *The Implementation of Multicultural Education In Islamic School (A Study in MTs Ar-Rahmah Jabung Malang)*.

The students of MTs Ar-Rahmah have many differences background among them, culture, ethnic, and understanding about Islam.

B. Statement of the Problem

Base on the case that explained above, the researcher makes statement of the problem as follows :

1. How are the policy of school in developing multicultural education in MTs Ar-Rahmah Jabung Malang?
2. What strategy is used to develop multiculturalism education in MTs Ar-Rahmah Jabung Malang?
3. What are the barriers and solutions of MTs Ar-Rahmah Jabung Malang in developing multicultural education?

C. Objectives of the Study

1. To describe the policy of school in developing multicultural education in MTs Ar-Rahmah Jabung Malang.
2. To describe the strategy is used to develop multicultural education in MTs Ar-Rahmah Jabung Malang.
3. To know the barriers and solutions of MTs Ar-Rahmah Jabung Malang in developing multicultural education.

D. Significance of the Study

From the purpose of the study, the writer take several benefits including.

1. Theoretical Benefits

- a. Tarbiyah and Teaching Science Faculty. This experiment is expected to find a model of multiculturalism education implementation in educational institutions, especially in formal educational institutions based on religion both in the realm of policy, material and teaching method. In addition, this research can be used also as a research model to measure the understanding and perceptions of learners towards toleration and national values.
- b. For society. This study is expected to be one of the evaluation materials on deficiencies that may exist and occur during educate their children to become adults.
- c. For researcher, as training material in the writing of scientific work, as well as additional information about the formation of society that aware of the multicultural life, side by side without blaming others.

2. Practical Benefits

Practically, this research can be used as a way for people to see how the process of learning and education in educational institutions of religion (Islam). This study can be used as an evaluation needed by people in choosing a educating model for children aged adolescents who have a vision for the establishment of a positive character for them especially regard with

the values of diversity that *rahmatan lil 'alamin* and national values and toleration.

E. Limitation of the Study

To be clearer discussion and are not widespread in the writing of this research report, the researcher needs to explain limits its discussion. Researching that is done by researcher focus on the implementation of multicultural education in islamic school (a study in MTs Ar-Rahmah Jabung Malang).

F. Previous of Studies

This study entitled Implementation of multicultural education and nationality;

1. A research is done by Nafis Nailil Hidayah. The result of her research can be concluded as follows:
 - a. The understanding expressed by informants as educators about multicultural education is diverse, namely, according to the subjects taught.
 - b. Percentage level of Students mastery about multicultural material both in citizenship subjects, Sociology and Aswaja can be concluded that students in a good mastery of the material, so that the application of multicultural education has reached the desired expectations by teachers.
 - c. Implementation of multicultural education in High School Al-Muayyad of Surakarta many contained in citizenship education lessons,

Sociology and Aswaja is contained ranging discipline, religious, hard working, creative, honest, and that is democratic multiculturalism, tolerance and social concern.

d. In a islamic boarding school environment, habituation strategy is considered very appropriate thing to increase the planting of multicultural education in Student's daily life.¹¹

2. A research is done by Siti Rochmaniyah. The result of her research can be concluded as follows:

a. In implementing multicultural education, junior Tumbuh of yogyakarta makes innovate-critical and the creation of the existing curriculum to incorporate multicultural values inclusive ie by inserting multicultural education into all learning activities, either through intra-curricular, extra-curricular, and learning methods. That way, learners have mutual respect, tolerance, open in thinking, and confident.

b. The supporting factors is good cooperation between all the components of the school, ranging from students, teachers, staff and parents. The existence of the breadth of the students in developing their potential through both intra and extra school.

c. Junior Tumbuh Yogyakarta still classified as a new school, so the school facilities and infrastructure are still inadequate and not many people know Junior Tumbuh Yogyakarta.¹²

¹¹ Nafis Nailil Hidayah, *Implementasi Pendidikan Multikultural Dalam Kegiatan Pembelajaran Di Sma Al-Muayyad Surakarta Tahun Pelajaran 2013/2014*, Jurnal, Teaching Science and Tarbiyah Faculty, Sebelas Maret University of Surakarta. 2014

3. The research is done by Siti Tafwiroh. Her research result

The multicultural education is an education-based diversity. Differences in ethnicity, race, religion, up to economic and social class differences, all of them are entitled to their rights as human beings, Allah's most perfect creature. All of them deserve the same respect and appreciation. Because the Qur'an has explained that the only people fear the most precious in His sight. Allah always instructed to always collect unity, because all men are brothers, therefore, men are forbidden to do the bad things that lead to disunity. Then Allah describes the basic principles of human relations to the whole social skills. The values of multiculturalism are contained in five verses are: maintain brotherhood in diversity, mutual respect, keep away from prejudice, being open, inclusive attitude to develop, build tolerance, increasing devotion to Allah Almighty. In embodiments, education multiculturalism can be presented in the form of the subject matter. Integrated with Islamic religious education and civic education.¹³

¹²Siti Rochmaniyah, *Implementasi Pendidikan Multikultural Di Sekolah Inklusi Smp Tumbuh Yogyakarta*, Thesis, Islamic Education Department, Tarbiyah and Teaching Science Faculty of Sunan Kalijaga Islamic State University of Yogyakarta. 2014

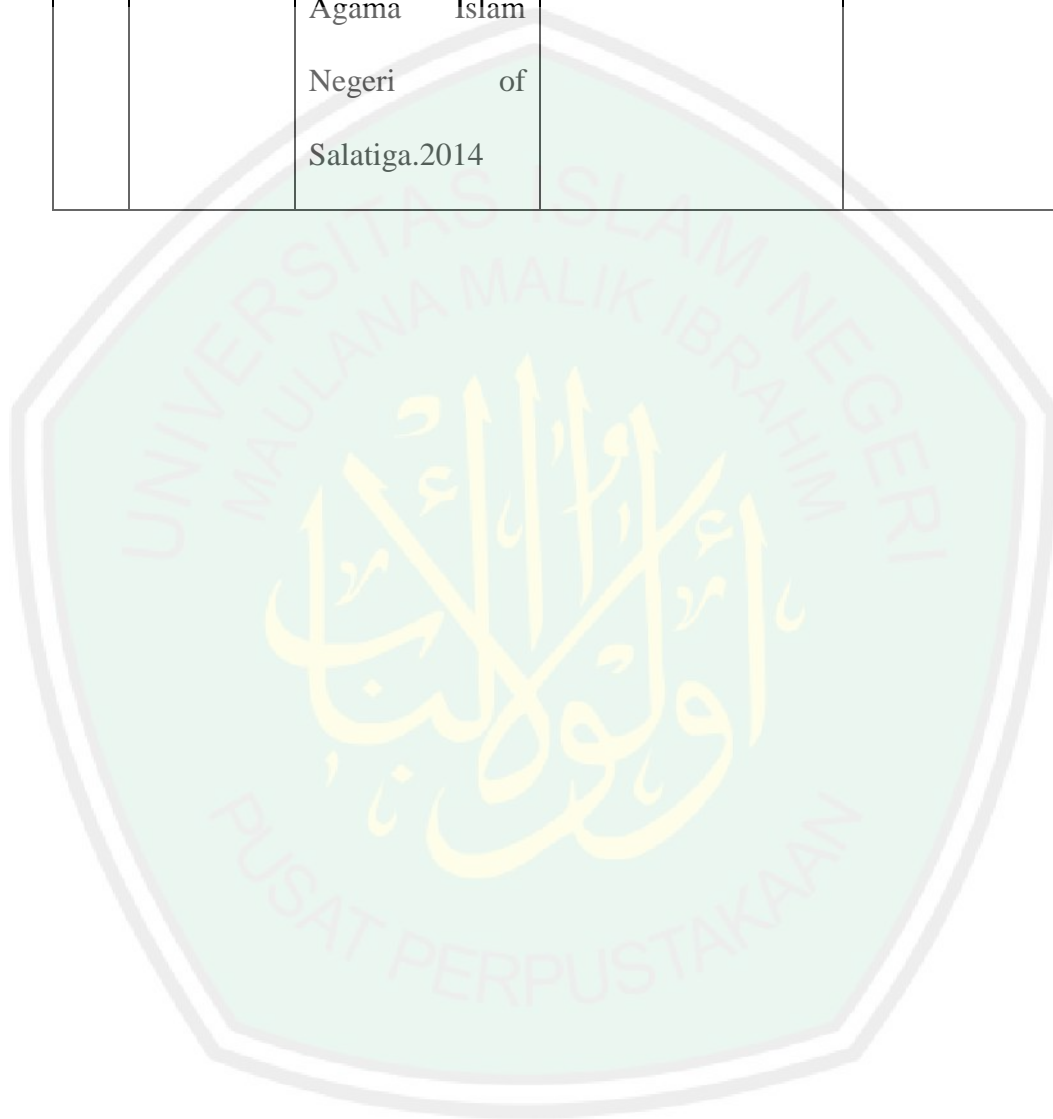
¹³ Siti Tafwiroh, *Pendidikan Multikultural Perspektif Al Qur'an (Telaah Surah Al Hujarat Ayat 9-13)*, Thesis, Tarbiyah Department. Islamic Studies Program, Sekolah Tinggi Agama Islam Negeri of Salatiga.2014

Tabel 1.2 Previous studies.

No	Writer	Title	The Differences of the Researches	
			Previous Research	Previous Research
1	Nafis Nailil Hidayah K8410041	Implementasi Pendidikan Multikultural Dalam Kegiatan Pembelajaran Di Sma Al-Muayyad Surakarta Tahun Pelajaran 2013/2014, Jurnal, Teaching Science and Tarbiyah Faculty, Sebelas Maret University of Surakarta. 2014	An understanding of multicultural education The implementation of multicultural education. Supporting factors, Barriers and solutions	Policy of multicultural education.. The strategy is used to develop multiculturalism education in MTs Ar-Rahmah Jabung Malang The arriers and solutions of MTs Ar-Rahmah Jabung Malang in multicultural education
2	Siti Rochmani yah	Implementasi Pendidikan Multikultural Di	The implementation of multicultural education in	development

	05130012	Sekolah Inklusi Smp Tumbuh Yogyakart, Thesis, Islamic Education Department, Tarbiyah and Teaching Science Faculty of Sunan Kalijaga Islamic State University of Yogyakarta. 2014	inclusive schools of Junior High School Tumbuh Yogyakarta The Supporting and Barriers factors of implementation of multicultural education in inclusive schools of Junior High School Tumbuh Yogyakarta	
3	Siti Tafwiroh 11109031	Pendidikan Multikultural Perspektif Al Qur'an (Telaah Surah Al Hujarat Ayat 9- 13), Thesis, Tarbiyah Department.	The values of multicultural educationin Qur'an Surah Al-Hujurat verse 9-13 The implementation of multicultural education in Islamic	

		Islamic Studies Program, Sekolah Tinggi Agama Islam Negeri of Salatiga.2014	education	
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CHAPTER II

REVIEW OF LITERATURES

A. The History of Multicultural Education

The multicultural education was born 30 years ago, that is, after World War II with the birth of many countries and the development of democratic principles psinsip.¹⁴View of multiculturalism in Indonesian society in state practice has not been undertaken as appropriate yet. Symbol of Unity in Diversity, which has the meaning of diversity in unity turns out that emphasized only unity and ignore the cultural diversity and Indonesian society. During the New Order showed the relation of society to the state of life practice. Apparently, the our society wanted to show his identity as the diversity of society during the New Order was suppressed in various ways in order to achieve national unity. Similarly, educational praxis since independence until the New Order era have ignored the wealth of cultural diversity Indonesia, which actually is a strength in a democratic life.¹⁵

Since President Suharto stepped down from his power, which is then followed by a period called the Reformation era, Indonesia disintegrated¹⁶ financial crisis, economy, politics and religion that resulted in a cultural crisis in the life of the nation and the state. In the era of education

¹⁴H.A.R. Tilaar, *Pendidikan, Kebudayaan dan Masyarakat Madani Indonesia, Strategi Reformasi Pendidikan Nasional*, (Bandung: PT. Remaja Rosdakarya, Yayasan Adikarya IKAPI dan Ford Foundation, 1999), page 16

¹⁵Ibid, page 166

¹⁶Disintegration is the period of destruction; dissolution; separation of powers; destruction of the soul (because encouragement desires that once a soul) (Kamus Ilmiah Popular Winda Novia). In this period occurred in 1998 when many people do demonstrations in order to overthrow the rule of Suharto.

reform be used as a political tool to perpetuate a power monopolize the education system for a particular group. In other words, multicultural education is not considered to be important even though the reality of culture and religious are diversity.¹⁷

The reformatoin era, brought the idea of democracy thus revive multicultural education discourse as the strength of the Indonesian nation. In this Reformation era, of course, a lot of things that need to be revisited. One of them is about the curriculum in our schools of all levels and types. Besides the issue of the curriculum as well as to educational autonomy given to the regions that education is a means for the development of cultural diversity Indonesia.¹⁸

Forms and systems suitable for Indonesia not only requires thinking on academic and cultural analysis of Indonesian society pluralist, but also ask the hard work to implement them.

Multicultural education for Indonesia is something new begins, Indonesia does not have experience on this matter. Moreover, the regional autonomy have been presented. Therefore, it takes time and preparation long enough to obtain a form fitting and suitable approach to multicultural education in Indonesia. Forms and suitable systems for Indonesia. Forms and systems suitable for Indonesia not only require thinking on academic and cultural analysis on Indonesian pluralist society, but also need the hard work to implement them.¹⁹

¹⁷Ruslan Ibrahim (2008). *Pendidikan Multikultural : Upaya Meminimalisir Konflik dalam Era Pluralitas Agama*. Jurnal Pendidikan Islam El-Tarbawi.No. 1.Vol 1.page 116

¹⁸H.A.R Tilaar, loc.cit.

¹⁹*Ibid.*.

Multicultural idea is not an abstract concept but the development of a pattern of behavior that can only be realized through education. In addition, the multicultural not only stop the recognition of the identity of a community or a tribe but also show to the realization of national integration through culturally diverse.²⁰

The multicultural Education recognizes the diversity of religion, ethnicity, and culture of a nation, as it is said by R. Stavenhagen:

Religious, linguistic, and national minoritas, as well as indigenous and tribal peoples were often subordinated, sometimes forcefully and against their will, to the interest of the state and the dominant society. While many people had to discard their own cultures, languages, religions and traditions, and adapt to the alien norms and customs that were consolidated and reproduced through national institutions, including the educational and legal system.²¹

The concept of multicultural education in some countries that embrace the concept of democracy such as the United States and Canada, is not a new thing anymore. They have been implementing it especially in an effort to eliminate racial discrimination ²²between whites and blacks, and aims to promote and maintain the integrity of the national.

²⁰*Ibid.*

²¹Muhaemin El-Ma'hady dalam <http://www.re-searchengines.com/> Diunduh pada hari sabtu, 14 April 2011.

²²*Ibid.* Now Barack Obama as president of the United States is evidence that blacks have equal rights in politics in his country.

B. The Defination of Multicultural Education

Up to now the multicultural education can not be defined by default. But there are some opinion of experts regarding multicultural education. Among them is the Andersen and Cusher²³ defines the multicultural education as education about cultural diversity. Then, James Banks²⁴ defines multicultural education as education for people of color. That is, multicultural education wants to explore difference as a necessity (grace of God). Where the presence of these conditions we able to receive the difference with a sense toleration.²⁵

As the definition above, Muhaemin el Ma'haddi said the multicultural education can be defined as cultural diversity education in response to demographic changes and cultural communities certain or even the world as a global.²⁶

Paulo Freire is an expert liberation education defined that education is not an "ivory tower that trying to stay away from the social and cultural realities²⁷. Rather it, education should be able to create a social order that educated and uneducated, not a society that exalts only one social class as a result of wealth and prosperity obtaining.²⁸

The multicultural education is a response to the development of the diversity of the school population, as demanded equal rights for each group. This may imply that the multicultural education is education that includes all

²³ Choirul Mahfud, *Pendidikan Multikultural*, (Yogyakarta: Pustaka belajar, 2014), page 175

²⁴ *Ibi.d*,page 175

²⁵ *Ibid.*,page 175-176

²⁶ *Ibid.*,page 176

²⁷ *Ibid.*,page 176

²⁸ *Ibid.*, page 176

students regardless of their groups, such as gender, ethnicity, race, culture, social stratum, and religion. James Bank explained, that multicultural education has several dimensions that are interrelated to one another, namely:²⁹

1. Content Integration, Integrating different cultures and groups to propose basic concepts, generalizations, and theories in subjects / disciplines.
2. The knowledge construction process, bringing students to understand the cultural implications into a subject.
3. An equity paedagogy, adjusting teaching methods with student learning in order to facilitate the academic achievement of students that diverse in terms of race, culture, or social..
4. Prejudice reduction, identifying racial characteristics of students and determining their teaching methods. Then, train the group to participate in sports activities, interacting with all the staff and students of different ethnicities and races in an effort to create an academic culture that tolerant and inclusive.
5. In educational activities, learners are subject to and at the same time as the subject of education, therefore, to understand the essence of education need to be equipped understanding of the general characteristics of learners. At least, in general, students have five characteristics, namely:³⁰
 - a. The students are able to use the their ability, willingness, and so on.
 - b. Have a desire to grow towards adulthood.
 - c. The students have backgrounds different.

²⁹*Ibid.*, page 177-178

³⁰*Ibid.*, page 178

- d. The students do exploration of the natural surroundings with a potential basis owned individually.

The term multicultural education can be used both at the level of descriptive and normative, which describes the issues and problems related to education in the multicultural society. Furthermore, it also includes the notion of consideration of the policies and strategies of education in the multicultural society. In the context of this descriptive, the multicultural education curriculum must necessarily include subjects such as: toleration, themes of ethno-cultural differences and religion, the danger of discrimination, conflict resolution and mediation, human rights, democracy and pluralism, multiculturalism, universal humanity, and subjectivity other relevant subjects.

In a theoretical context, learning from models of multicultural education that was, and is being developed by the developed countries, known as the five approaches, namely:

1. Education about cultural differences or multiculturalism.
2. Education about cultural differences or cultural understanding.
3. Education for cultural pluralism.
4. The bi-cultural education.
5. Multicultural education as a human moral experience.

C. The Policy of Shool

1. The defination of the policy

According to Harman, policy is an implicit or explicit specification of a set of action goals that are followed or should be followed related to the introduction of important problems or problems and guidelines for achieving the desired objectives.³¹

Hogwood and Gunn differentiating policies as a label for the field of activity, the policy as a general expression of a common purpose or desired state.³² Policy is also a state or establishment that is developed to respond to a problem or conflict and is directed towards achieving a particular goal.³³

According to Fattah, the policy is more than just a discourse, the policy is multidimensional, the policy holds a value, the policy is contextual, the policy making is a state activity, an education policy is related to other field policy, the policy implementation is never frank, and due to unwanted policies such as unwanted impacts.³⁴

According to Carley, there are three elements of policy: the first, the political policy of the values to be allocated, the second, rational determinations through certain steps, and the third the need for recognition that the bureaucratic structure will affect the achievement of the policy.³⁵

³¹ Fattah, Nanang. 2012. *Analisis Kebijakan Pendidikan*. Bandung: PT Remaja Rosdakarya. Page 135

³² *Ibid.*

³³ *Ibid.*

³⁴ *Ibid.*

³⁵ *Ibid.*, page 136

Based on the explanation, it can be concluded that the policy is a series of actions developed to respond related to the circumstances or important issues that followed or should be followed to achieve the desired goals.

2. Policy models

According to Stokey and Zeckhuaser, the model is a representation of an aspect in the simplified realm. Sometimes a model is an object, a situation or a process.³⁶ Related to this model, William Dunn explained that there are a number of models of policy analysis, they are:³⁷

a) Descriptive Model

The purpose of the descriptive model to explain or predict the causes and consequences of policy choices. the descriptive model is used to monitor the outcomes of policy actions.

b) Normative Model

This model aims not only to explain and or to predict, but also to provide propositions and recommendations to optimize the achievement of some utilities (values). Among the several types of normative models used by policy analysts are the normative models that help determine the optimal service capacity level. Normative decision problems are usually in the form of searching for controlled variable values (policies) that will yield the greatest benefit (value) as measurable in the output

³⁶*Ibid.*, page 59

³⁷*Ibid.*, page 61-62

variables that policy makers would like to change. One of the simplest normative models in the world of education for example is how the determination of passing standards for students of third grade. the impact, many schools are trying to reach these standards in a variety of ways both healthy and rational as well as unhealthy and breaking the rules that have been established.

c) Verbal Model

The verbal model is expressed in everyday language, not the language of symbolic and mathematical logic. In using the verbal models, analysts are based on reasoning judgments to make predictions and offer recommendations. Assessment of reason produces policy arguments, not in the form of the values of the exact figure. The verbal model is relatively easy to communicate among the experts and the layman, and the cost is cheap. Limitations verbal model is the problems used to provide predictions and recommendations are implicit or concealed making it difficult to comprehend and critically examine the arguments as a whole.

d) Symbolic Model

Symbolic models use mathematical symbols to describe relationships among key variables that are believed to have a problem (characterize) a problem. Optimal predictions or solutions are derived from symbolic models by borrowing mathematical methods, statistics, and logic. The weakness of the symbolic model is that the results may

not be easy to interpret, even among specialists because the assumptions are not adequately expressed.

e) Procedural Model

According to Fattah, this model presents a dynamic relationship among variables that are believed to be a feature of policy issues. Optimal predictions and solutions are obtained by simulating and examining the possible set of relationships. The procedural model also utilizes a symbolic expression model. The main difference between symbolic and procedural models is the symbolic model uses actual data to estimate the relationships between the policy variables and the results, whereas the procedural model assumes the relationship between the variables. The advantages of the procedural model are this model allows creative simulation and research, the disadvantage being that this model often has difficulty finding data or arguments that reinforce its assumptions.

Based on the explanation, it can be concluded that there are a number of models that can be used in analyzing the policy is descriptive model and normative model. The descriptive model seeks to describe and explain something, or predict a variable that can react to a change of a part of a system. While the normative models aim not only to explain or predict, but also provide propositions and recommendations to optimize the achievement of some values and goals. Another model that can be used is a procedural model. This model shows a dynamic

relationship among variables that are believed to characterize a policy problem.³⁸

3. Critical success factors of the policy

The benchmark of a policy is at the implementation stage. Implementation of policies is more a practical activity, including execution and directing. Thus, policy implementation can be called as a series of follow-up activities after a policy is implemented, consisting of decision making, steps and operations taken to realize a program or policy to be reality, in order to achieve the target of the policy that has been applied. The success rate of this process will be influenced by various elements that are supportive or inhibiting as well as the environment both physically and socially. Implementation of the policy will appear after the policy is implemented. It shows that the process of policy implementation is one of the important stages in determining the process of further policy formulation because the success or failure of a policy in achieving its objectives is determined in its implementation. The success or failure of a policy will be determined by many factors. Solichin Abdul Wahab points out the factors that lead to the success or failure of a policy, they are:³⁹:

- 1) Complexity of policies that have been formulated
- 2) Clarity of problem formulation and alternative problem solving
- 3) Potential sources of support

³⁸*Ibid.*, page63-64

³⁹ Bahtiar Irianto, Yoyon. 2011. *Kebijakan Pembaruan Pendidikan*. Jakarta: PT Rajagrafindo Persada. Page 42

- 4) Policy implementation expertise
- 5) Support from target audiences
- 6) Effectiveness and efficiency of bureaucracy

From the explanation, it can be concluded that there are several factors that determine the success of a policy. The success or failure of the policy implementation can be evaluated in terms of the actual capability of the policy in operating the programs previously designed. Instead the policy implementation process needs to be evaluated by measuring and comparing the final result the programs implemented with the policy objectives.

4. Policy principles

The Principles are needed in a policy as a reference in assessing a policy that has been implemented. Possible or not principles that are used as a reference in assessing the feasibility of an educational policy, It is largely determined by the context conditions of policy implementation. According to Bahtiar, to assess the appropriateness of a policy, it should be seen from the following measures:

- a. From the aspect of formulation of education policy are: (a) educational philosophy that is used the basis of the implementation of education; (b) Theories and sciences are used for each component of education (*general theory, middle range theory, dan operational theory*); (c) The value

system is made in the development of the assumptions underlying educational practices.⁴⁰

- b. At the implementation level, the policy is: (a) Priority issues on every aspect of education substance; (b) Approaches, processes, and implementation procedures used; (c) the roles of stakeholders from the *policy maker, organizational level, dan operational level*; (d) Setting enabling environment to influence all aspects of policy, both at the time of formulation process, implementation, and environment.
- c. At the level of evaluation of education policy related to norms, measuring instruments, and procedures used. Especially on aspects: (a) Impact on the efficient use of resources; (b) Its efficacy towards target and means achievement; (c) Accountability of policy actors at all levels.

Based on the explanation, it can be concluded that in a policy there are principles that become a reference in assessing the feasibility of a policy. The view of values about a policy is not just ethics in the sense of good or not good, but more emphasis on the purpose of policy formulation.

⁴⁰*Ibid.*, page 55

CHAPTER III

RESEARCH METHOD

A. The Approach and Type of Research

This study uses Qualitative method approach, the Qualitative methods will be applied in answering four key questions (key questions) research namely:

1. How the policy of school in developing multicultural education in MTs Ar-Rahmah Jabung Malang does.
2. What strategy used to develop multiculturalism education in MTs Ar-Rahmah Jabung Malang is.
3. What the barriers and solutions of MTs Ar-Rahmah Jabung Malang in developing multicultural education are.

As for the quantitative methods will be used to answer the research questions about how the learner's level of understanding related their religious tolerance and perception of other entities, particularly in the context of religion and belief. Through these two approaches is expected the results of this study can be more descriptive to describe how the implementation of multicultural education at research sites.

B. The Attendance of Researcher

In this study, researcher acts as data collectors and as an active instrument in efforts to collect data in the field. While the data collection instrument other than humans are different forms of tools such other

documents that can be used to support the validity of research results, but serves as a supporting instrument. Therefore, the presence of the researcher directly in the field as a measure of success to understand the cases studied, the researchers directly involved and active with the informant and or other data source here is absolutely necessary.⁴¹

C. Site of Research

The location of this research is at MTs Ar-Rahmah Jabung Malang. Selection of geographically adjacent regions and sociological is based on the consideration that:

1. The MTs Ar-Rahmah Jabung Malang is one of the private formal education institutions based religion.
2. The MTs Ar-Rahmah Jabung Malang is a school that shaded by the educational foundation that has a moderate religious spectrum in Malang.
3. The location and access to MTs Ar-Rahmah Jabung Malang is easy for researcher in conducting research purposes.

D. The Sources of Data

The data sources in this study are::

1. Primary data

Primary data is the main data related to the research and obtained from research participants on the implementation of multicultural education. These participants include the principal, the Deputy Head of the curriculum and the educators.

⁴¹Moh. Nasir, *Metode Penelitian*, (Jakarta: Ghalia Indonesia, 1988), page 58

2. Secondary data

Secondary data is supporting data in research that can be obtained from document or archive of MTs Ar-Rahmah Jabung Malang.

E. Data collection

1. Observation

Observation method is a way of research done by conducting observations of the object, either directly or indirectly, Sutrisno Hadisaid "observation is a method of collecting data by observation and systematic recording of the phenomenon under study".⁴²

2. Interview

An interview is a conversation with a specific intent, the conversation is carried out by the two parties, namely the interviewer and the interviewee to ask questions that provide answers to questions.⁴³ Researcher will conduct an interview with teacher, headmaster of MTs Ar-Rahmah to get deep information and actual, so that, it will get the factual source. In-depth interviews will be conducted to get information (empirical data). This in-depth interviews conducted with informants that has been appointed at above, with empathetic and sympathetic way in which informants feel that the situation is not so much a formal in-depth information obtained. The informants interviewed included:

⁴²Sutrisno Hadi, *Metodologi Research 2*, (Yogyakarta: Andi, 2000), page 136

⁴³Lexi, Moleong, J. *Metodologi Penelitian Kualitatif*, (Bandung: Remaja Rosdakarya, 2005), hal. 186, see http://lib.uin-malang.ac.id/thesis/chapter_iii/07130105-vindi-dwi-aprilia-biharno.ps, accessed pada July, 26 juli 2014.

- a. Headmaster. This interview was conducted to obtain data about the policy as in improving the multicultural education of students in MTs Ar-Rahmah Jabung Malang.
- b. Educator. Interviews with educators were conducted to obtain data on strategies and learning media and also include educators' efforts in internalizing the values of multicultural education to students of MTs Ar-Rahmah Jabung Malang.
- c. Deputy head of curriculum, this interview was conducted to obtain the data of seoklah policy in improving the understanding of multicultural education of students in MTs Ar-Rahmah Jabung Malang.

3. Documentation

According Irawan, documentation is a data collection techniques devoted to research subjects. devoted to research subjects. Documentation method has very important meaning in qualitative research, because the documentation clearly illustrate the life experiences and events that are the subject and object of research at any given moment So that researchers were able to provide an overview and interpretation in accordance with the information and the message contained in the documentation. Documentation is a source of data collection based on inanimate objects.⁴⁴ The Documentation is used to collect data that takenof other dokument, like a curriculum, profile of educational institution and other needed.

⁴⁴ Zuriyah, *penelitian Tindakan dalam Bidang Pendidikan dan Sosial Edisi Pertama* (Malang:Bayu Media Publishing, 2003), hlm.24

F. Data Analysis

In accordance with the objectives, formulation and focus of the research that has been set in advance, the data collected will be described, analyzed and interpreted eventually. Data analysis techniques that researcher uses is leaning on what developed by Strauss and Corbin. The data analysis procedure that has been used in this study as follows:⁴⁵

1. Open Coding. Detailing process, testing, comparing, conceptualization, and categorization of data.
2. Axial Coding. A set of procedure where data are collected back together in a new way after open coding, by creating links between categories. This is done by utilizing the runway thinking (paradigm) coding that includes the conditions, contexts, action strategies and consequences of interaction.
3. Selective Coding. Core category selection process, systematically linking to other categories, validating these relations, and put into categories that required further improvement and development.

G. Checking The Validity of Data

In determining the validity of the data is performed the examination technique. Implementation of the examination techniques based on certain criteria. According Meleong there are four specified criteria, namely:

1. Credibility. Credibility of the data is used in this study to prove the suitability between the observations with the reality on the field.

⁴⁵ Aprinataslia, A., Bab V Grounded Theory Dan Pengodean (Coding) [Http://Www.Academia.Edu/4739199/BAB_V_GROUNDED_THEORY_DAN_PENGODEAN_CODING](http://Www.Academia.Edu/4739199/BAB_V_GROUNDED_THEORY_DAN_PENGODEAN_CODING) accessed on Maret, 02 2015.

2. Transferability. Transferability as an empirical question depends on the similarity between the sender and the recipient. To determine the transfer should a researcher looking for and collecting empirical events with events context. Thus should conduct a simple research to ensure the menferifikasi effort.
3. Dependability. To avoid mistakes in formulating, the conclusion and interpretation of the data that is written be consulted with various stakeholders to participate checking the research done and the truth can be justified scientifically. In this case the researchers made the supervisor as a consultant and examiner if there are errors disposal in formulating existing data. In this case the researchers makes the supervisor as a consultant and examiner if there are errors in the formulation of existing data.
4. Confirmability. This confirmability performed with dependability, the difference between confirmability with dependability is research orientation, confirmability is used to assess the results of a study, especially with regard to the description of the research findings and discussion of the research results, began collecting data to form a well-structured report. With the dependability and confirmability, this research has fulfilled qualitative standards.

Of the four The validity of techniques, as for an overview of data validity checking techniques criteria include:

1. Credibility

- a. Extension of participation
- b. Persistence observations
- c. Triangulation
- d. Checking colleague
- e. Adequacy refrensial
- f. The case of negative
- g. Checking member

2. Transfability⁴⁶

Detailed description

3. Depedability

Auditing dependence

4. Confirmability

Auditing certainty.

So this study refers to the validity of the data by checking the validity of the data credibility with triangulation techniques.

Triangulation techniques, data validity checking techniques which utilize something other than the data for checking purposes or as a comparison against the data. The technique consists of source triangulation, method triangulation, and theory triangulation. In the case of this study uses source triangulation is by comparing data from interviews, observations and field notes.⁴⁷

⁴⁶ Meleong, J, Lexi, *Metodologi Penelitian kualitatif*, (Bandung: PT Remaja Rosda Karya, 2001), Page 173

⁴⁷ Meleong, *op. cit*, page 178

H. Stage of Research

The Qualitative research phase of this research, according Moleong, there are four stages, namely:

1. Pre-field. There are six steps that must be carried out research, ie:
 - a. Drafting research
 - b. Choosing field
 - c. Manage licensing
 - d. Exploring and assessing field
 - e. Selecting and utilizing information, and
 - f. Setting up research equipment

2. Stage of field work

In this phase, a researcher conducts several activities, among others, entered the field and collects the data, to enter the field of researcher try to make good relation with the school, termed Rapport.⁴⁸

3. Data analysis stage

In this stage the researchers analyzed data continuously during the data collection process. data analysis be done directly to avoid expiration data and researchers also study review of relevant literature to support the research.

⁴⁸ Meleong, *op.cit.*, page 96

4. Reporting stage

The writing the results of this report can not be separated from all stages and elements of research: after the data obtained should be analyzed directly, then consulted with the supervisor, the ability to report research results is an absolute requirement for a writer.



CHAPTER IV

DATA EXPLANATION AND RESEARCH FINDING

A. GENERAL DESCRIPTION OF RESEARCH OBJECT

1. Profile of MTs Ar-Rahmah

- a. Background and Objective of The MTs Ar-Rahmah establishment



Picture 4.1 Picture of MTs Ar-Rahmah

Bendo village and surrounding communities are agricultural laborers and construction workers who are religious with middle-income residents. The average of their children educated only Islamic Elementary School (Madrasah Ibtidaiyah), Elementary school or islamic boarding school, because if they continues to pursue a higher level of senior high school/islamic junior high school (Madrasah Tsanawiyah/MTs). Although the distance is not far, but the peoples are not able because of low income. With such a state of public figures Bendo village felt the need to establish Madrasah Tsanawiyah. That the

costs could be covered by the community and do not need to spend money transport for the cost of education for the sons and daughters. From this reasoning underlying the establishment of MTs, which aims to:

- 1) Building a religious educational institutions and the quality will be able to improve people's lives.
 - 2) Bringing students who have graduated from Ar-Rahma Islamic Elementary School to a reach level.
 - 3) Giving children the opportunity to enjoy higher education
- b. The Chronology of establishment MTs Ar-Rahmah

MTs. Ar-Rahmah is located at Jl. Sidodadi 28 Bendo Sukolilo-Jabung. MTs Ar-Rahmah was established with the following chronology.

In the 3rd week of June 1999, on Friday after Friday prayers, the community leaders of hamlet Bendo gathered in the foyer of Al-Ikhlas mosque while talking about the graduates of Islamic Elementary Ar-Rahmah. As these figures are:

- 1) Drs. H. Ainul Yaqin, MM
- 2) Drs. Mukibat
- 3) Anwar Nawawi
- 4) Madjono
- 5) Muhajir⁴⁹

⁴⁹Curriculum document of MTs Ar-Rahmah jabung Malang

From thi discussion, there was idea of the establishment of MTs, considering that so far MI of Ar-Rahmah graduates are still many who do not proceed to the junior high school or Islamic Junior High School.⁵⁰

From the results of these discussions they were decided to establish MTs Ar-Rahmah. One week later the figures were inviting other community members to be collected with the agenda of "establishment MTs Ar-Rahmah". on 10 July 1999 has opened new student registration MTs. Ar-Rahmah. At that time still join the class location MI Ar-Rahmah and the number of new students at that time amounted to 40 students.⁵¹

The number of students predicted that the next school year the number of new students increased, precisely in March Ar-Rahmah Foundation set up three classes for MTs. Ar-Rahmah.⁵²

Tabel 4.2 The Student Development date of MTs. Ar-Rahmah.

No	Year	Total		Total
		LK	Pr	
1	2010/2011	50	59	109
2	2011/2012	53	72	125
3	2012/2013	56	82	138
4	2013/2014	70	84	154

⁵⁰*Ibid..*

⁵¹*Ibid..*

⁵²*Ibid..*

5	2014/2015	68	90	158
Total				684

Tabel 4.3 Profile of MTs Ar-Rahmah Jabung Malang⁵³

Name	MTs. Ar-Rahmah
NSM	121235070053
Status	Accreditation B
Year Established	10 July 1999
Address	Jl. Sidodadi 28 Bendo Sukolilo Jabung Malang
Head Master	Dra. Siti Fatimah

2. The Vision, Mission dan Objective of MTs Ar-Rahmah

a. The Vision of MTs Ar-Rahmah

”Mewujudkan Insan yang Berkualitas dalam imtaq dan iptek serta berakhlakul karimah (Creating Qualified Persons in *iman, taqwa* and science and technology and *akhlakul karimah*)”⁵⁴

The school's founder chose this vision for long-term goals, medium and short term. This vision of the school's commitment to make it happen any time and sustainable in achieving the goals of the school, which makes the teachings and values of Islam as a way of life in everyday life. And the ability of science and technology future-oriented and innovative. The indicators as follows:

- 1) Having the spirit of modern thinking based on faith and piety.
- 2) Having the ability to achievement of national examinations.

⁵³*Ibid.*

⁵⁴*Ibid.*

- 3) Having the ability to enter the favorite Senior High school.
 - 4) Having a school environment that Islamic personality and *akhlakul karimah*.
 - 5) Excellence in artistic achievement and sports.
 - 6) Having a beautiful school environment, discipline, clean, safe, comfortable, and Islamic environment.
 - 7) Oriented future with regard potential students.⁵⁵
- b. The Mision of MTs Ar-Rahmah
- 1) Developing a spirit of appreciation and practice of Islam in daily life (reciting Surah Yasin every day before the learning begins, Duha and Dhuhur prayer in congregation).
 - 2) Making learning activities fun, creative and innovative.
 - 3) Doing study guidance actively, and competitive in order to develop in accordance with their potential.
 - 4) Familiarize student of madrasah to implement *akhlakul karimah* behavior (before leaving for school students must take a ritual ablution).
 - 5) Growing the spirit of competition academic and non-academic achievement.
 - 6) Creating a beautiful environment, discipline, clean, safe, comfortable and Islamic environment.

⁵⁵*Ibid.*

7) Motivating and facilitating students to develop their ability to match their talents and interests.⁵⁶

A mission is an activity that still need to be broken down into a number of activities that have the purpose of a more detailed and clearer. The following descriptions of the purpose described above vision and mission.

c. The Educational Objective of MTs Ar-Rahmah

The purpose of this school is a derived from the vision and mission of the school so communicative and can be measured as follows:

- 1) Achievement in religious and social activities.
- 2) Achievement in the acquisition value of final school examinations
- 3) Achievement in the competitive entry level State Islamic Senior and tate Senior High School
- 4) Realization of residents madrasah which have good attitude.
- 5) Achievement in sports competitions, Scouts and Drum Band.
- 6) Realization beautiful madrassa environment, discipline, clean, safe, comfortable and Islamic.
- 7) Increase the number of facilities and infrastructure and empowerment that supports the academic and non-academic achievement.⁵⁷

⁵⁶*Ibid..*

⁵⁷*Ibid..*

The goal of madrasa gradually will be monitored, evaluated, and controlled every certain period of time, to achieve Competency Standards Graduates Junior High School and Madrasah Tsanawiyah nationally standardized, as follows:

- 1) Believing, understanding, and implementing the religious teachings of Islam which is believed to be in life.
- 2) Understanding and running rights and obligations to work and utilize environmentally responsible manner.
- 3) Thinking logically, critical, creative, innovative in solving problems, and communicating through various media.
- 4) Enjoying and appreciating art.
- 5) Running a clean lifestyle, fit, and healthy.
- 6) Participating in life as a reflection of a sense of love and priding in the nation and homeland.⁵⁸

Furthermore, the decision with the teachers, the Graduate Competency Standards in more detail as MTs student profile. Ar Rahmah as follows:

- 1) Capable of displaying manners and virtuous character as a reflection of noble character, faith and piety.
- 2) Ability to actualize themselves in a variety of arts and sports, according to their choice.

⁵⁸*Ibid.*

- 3) Ability to operate computer actively to program Microsoft Word and Excel.
- 4) Ability to speak a foreign language (Arabic and English).
- 5) Be able to continue to the best Madrasah Aliyah / Senior High School, according to their choice through the achievement of self-determined choice.
- 6) Being able to compete in participating in various academic and non-academic competition at the district level, municipalities, province, and national levels.
- 7) Being able to have a personal life skills, social, environmental and pre-vocasional.⁵⁹

B. PRESENTATION OF DATA

1. The Policy of School in Developing Multicultural Education in MTs Ar-Rahmah Jabung Malang

Multicultural education is a serious concern Ministry of Education and Culture. One is the inclusion of the concept of multiculturalism in the curriculum. Yet the translation of the concept depends on the policy at the school how the spirit is in the curriculum able to animating in the learning process.

For the interests, from the results of interviews with several informants, at least there are some efforts that are applied in keeping the spirit of multiculturalism in educational institutions they lead. On several

⁵⁹*Ibid.*

occasions the interview with Dra. Siti Fatimah as principals and Subhan Fikri, S.Pdi is head of Madrasah curriculum, at least researcher found three things that an institutional policy that support for the sustainability of multicultural education in MTs Jabung Ar-Rahmah.

a. Selective in teacher recruitment and staff



Picture 4.2 Interviewing with headmaster

There are 14 Teachers in MTs Ar-Rahmah include the headmaster. According to Dra. Siti Fatimah these educators have already a understanding of nationality and tolerance. Most of the teachers are still young, although there are already some seniors.

Pendidikan multikultural itu penting sekali, kalau didalam Islam jangan mencari perbedaan. Jadi yang harus kita garis bawahi pertama kita meyakini keberadaan Allah SWT. dan disamping itu, di Indonesia banyak sekali keyakinan atau agama diluar Islam sehingga kita wajib berbarengan dengan rukun dan itu diakui oleh masyarakat. Dan orang luar negeri kagum dengan keanekaragaman Indonesia yang hidup rukun. Guru-guru disini memiliki pandangan yang sama mengenai multikulturalisme⁶⁰

⁶⁰Interview result with head master Siti Fatimah, April 21 2015, 08.00 WIB

Multicultural education is very important, in Islam it does not look for differences. So the first underline we do that we believe in the existence of Allah. Other than that, in Indonesia a lot of belief or religion is outside of Islam so that we shall be in unison with harmony and it is recognized by the society. And foreign people are amazed by the diversity of Indonesia who lives in harmony. The teachers here have the same views on multiculturalism.

The same opinion said by Subhan M. Fikri, MTs Ar-Rahmah in selecting candidates for teacher or staff can not be separated from the ideology that is held by the institution. This ideology is Ahlus Sunnah waljama'ah, because it is the institution under of al-Maarif, so teachers should have the same ideology with the institution. But the most important is the quality and commitment that prospective teachers there included a commitment to service in education and personality.

Seleksi guru dan staf, karna lembaga kita dibawah naungan Lembaga al-Ma'arif, sementara al-Ma'arif dibawah naungan NU ya otomatis kita harus sepaham, dan kebanyakan kan guru disini alumne Universitas Negeri Malang, Universitas Islam Negeri Maulana Malik Ibrahim Malang dan sebagainya, ya kami benar-benar selektif dalam memilih guru, kalau alumne UIN insya Allah sudah pasti Nu, tapi yang tidak kalah pentingnya juga adalah kualitas dari calon guru maupun staf tersebut. Sekolah atau pihak yayasan memiliki aturan sendiri mengenai hal ini. Yang kami utamakan adalah dari orang-orang yang sepaham dengan lembaga di sini dan pastinya juga kualitasnya dipertimbangkan, dan yang tak kalah pentingnya juga dia sudah lulus kuliah plus ingin belajar di sini.⁶¹

Selection of teachers and staff, because of our institutions under Ma'arif Institute, while al-Ma'arif is under NU and automatically, we must like-minded with them, and most of the teachers right here are graduated of State University of Malang, the State Islamic University Maulana Malik Ibrahim of Malang etc, yes we are really selective in choosing a teacher, if alumnus of UIN

⁶¹Interview result with Curriculum Staff M. Subhan Fikri, April 21 2015, 08.00 WIB

InshaAllah are certainly NU, but no less importance is the quality of prospective teachers and the staff. School or foundation has its own rules regarding this. Our priority is from people who like-minded with institutions here and their quality must also be considered, and not least also he had graduated from college plus wants to study here.⁶²

As a result, the selection of prospective teachers require a rigorous selection process in order to obtain the appropriate teacher with the policy of the Foundation, which is always adhering to the moderate religious understanding or background Nahdlatul Ulama and keeping in mind the quality and professional.

In the other hand, Jaenuri Said that all teachers should have same ideology because it is very importante to teaching their students about school's ideology held.

Menurut saya, perekrutan baik staf maupun guru harus memiliki pemahan yang sama, karena di sekolah ini pemahaman yang ditanamkan adalah Aswaja maka pendidiknya pun haruslah yang memiliki paham Aswaja juga. Kan tidak mungkin orang yang tidak sepaham dengan sekolah disuruh mengajar yang tidak memiliki pemahaman yang sama, dalam artian pemahaman Aswaja. Bukan berarti kita anti golongan lain, hal ini dimaksudkan agar siswa paham dulu tentang ideologinya sendiri, nanti setelah kuliah terserah mereka karna waktu usia kuliah saya yakin pemikirannya sudah mulai matang. Dan waktu kuliah juga mereka akan banyak mengenal golongan-golongan, mulai dari moderat sampai ekstrim. Di sekolah ini anak-anak dikasih bekal agar siswa mencintai negara dan ideologinya, dan inilah yang diajarkan oleh para ulama' terdahulu.⁶³

In my opinion, the recruitment of both staff and teachers should have the same understanding, because at this school internalized understanding is *Aswaja* then educators must also understand that having *Aswaja* well. It is not possible people who disagree with

⁶²Interview result with Curriculum Staff M. Subhan Fikri, April 21 2015, 08.00 WIB

⁶³Interview result with Civic Education Teacher M. Jaenuri, S.HI April 14 2015, 09.30

the school were asked to teach that do not have the same understanding, in the sense of understanding of *Aswaja*. It's not that we refuse others group, it is intended that the students understand about their own ideology firstly, then after college was up to them because I believe in college that their thinking will be began to mature. And in the college also they will know a lot of groups, as of moderate to extreme. In these schools, children are given the provision that the students loved the country and its ideology, and this is what is taught by the previous "ulama.

Even though the school only accepts an employee who has a sunni understand , it does not mean it rejected a other doctrine, but this is the provision of a school for students who still have very basic understanding of religious sects.

b. Building the Mental and Religious Tradition

There are some activities that are compulsory for all students to be obeyed, this is an effort to establish a religious student and can practice the knowledge that they have got. As for some of these activities are as follows:

1) Reciting Surah Yasin and Istighasah

Before learning activities begun, all students are required to recite the surah Yasin. That is intended that students have an habit reading the Quran so that if they live in a community they will already accustomed to practice it. And reciting surah Yasin is one of some traditions of *Ahlus Sunnah waljama'ah*. Here are the results of interviews with Fikri:

Sebelum kegiatan belajar mengajar dimulai semuanya diwajibkan membaca surah Yasin supaya nanti apa yang telah diberikan oleh sekolah diamalkan oleh anak-anak setelah terjun ke masyarakat nantinya. Semua siswa harus bisa baca al-Qur'an karena al-Qur'an sendiri pedoman kita, kitab suci kita. Kalau kita tidak bisa baca al-Qur'an kan lucu. Dari kegiatan ini siswa bisa memagami kandungan al-Qur'an sehingga tidak mudah terpengaruh oleh pemahaman golongan tertentu yang radikal karna tidak akan bisa hidup berdampingan⁶⁴

Before teaching and learning activity begins, all of students must be read Surah Yasin so that what has been provided by the school will be practicable by children after into society later. All students should be able to read the Qur'an because the Qur'an itself our guidelines, our holy book. If we can not read the Qur'an that is funny. From this activity the students can understand the contents of the Qur'an so it is not easily affected by a radical understanding of certain groups because can not mutual life.

Istighosah is done six times a month. Twice is done in school that is every Monday in the first and third week of month, and every week is done in a student house in turn. Istighosah events done this student at home not only by students but also followed by parents, in addition to aiming to worship as well as a form of silaturrahmi among teachers, students and parents of students.

...Istighasah dilaksanakan dua minggu setiap bulan dan dua minggu upacara, itu semua tingkat wajib mengikuti mulai dari tingkat TK, MI, dan MTs. Istighasah dimulai sejak semester genap sampai min H-1 UN. Dan setiap minggu istighasah diadakan di rumahnya anak-anak secara bergiliran, ini juga diikuti oleh semua orang tua siswa, niatnya silaturrahmi, saling mengenal antara siswa dan para orang tua para siswa dan juga supaya orang tua siswa tau bahwa ada kegiatan sekolah.⁶⁵

⁶⁴Interview result with Religius Teacher M. Subhan Fikri, April 21 2015, 08.30 WIB

⁶⁵Interview result with Religius Teacher M. Subhan Fikri, April 21 2015, 08.30 WIB

... Istighasah conducted at two weeks of each month and two weeks of the ceremony, that all levels must be followed from TK level, MI and MTs. Istighasah is begun from the second semester until min H-1 UN. And every week istighasah is held at his house the children in turn, it's followed by all parents, his intention is *silaturrahmi*, know each other between the students and the parents of the students and also so that parents know that there is a school activity.

The purpose of istighosah itself is togetherness and to know each other between schools with students' families. Here are the results of interviews with Fikri:

Tujuan dari kegiatan istighasah ini ialah: pertama kita silaturrahmi sesama siswa, kalau kemarin itu kita lebih mengetahui kondisi ekonomi siswa itu seperti apa, sehingga langkah ke depannya lebih mengetahui tentang siswa, kenapa siswa seperti ini, kita kan bisa mengetahui backgroundnya, kita bisa lebih mudah mengatasi masalah yang berkaitan dengan siswa. Paling tidak lebih mengetahui tentang para siswa, bagaimana ekonominya, kalau dia keluarganya tidak mampu maka akan kita bantu, pantas diajukan untuk mendapatkan bantuan. Kedua, Promosi sekolah, dan ketiga, Pendekatan sekolah dengan siswa dan orang tua siswa.⁶⁶

The purpose of the istighasah activity is: firstly, we visit fellow students, if yesterday we know more what about the economic conditions of students is like, so that the next steps to know more about the students, why do students like this, we're able to know the background, we can more easily overcome the problems associated with student. At least a better knowledge of the students, how the economy is, if he's family can not afford then will we help, deserve filed for assistance. Secondly, the promotion of school, and the third, the school approach with students and parents.

⁶⁶Interview result with Civic Education Teacher M. Jaenuri, S.HI April 14 2015, 09.30 WIB

Istighosah is a tradition that is always attached to the NU, and this is the manner of MTs Ar-Rahmah. Social piety built with this ritual.

2) Praying Dhuha and Dhuhur together

Duha praying is done by all teachers and students at 10:00 o'clock sharp. Even though this praying is Sunnah but this school requires students to do Duha praying. The goal is to train students in the discipline of worship and not ignore sunna practice. While praying dhuhur done at the beginning of time.

Sebenarnya shalat dhuha itu bisa dikerjakan sendiri, dan sebenarnya shalat sunnah itu lebih utama dilakukan di rumah sendirian, tapi kami membiasakan para siswa shalat bersama, sementara shalat Duhanya itu mereka dilatih berjamaah, sebenarnya yang paling utama shalat dhuha itu dilakukan sendiri, tapi kan anak-anak tidak bisa dibiarkan melakukan sendiri, mereka butuh bimbingan karena mereka belum mengerti sepenuhnya. Terkadang diajak berjama'ah saja mereka malah jalan-jalan apalagi shalat sendiri-sendiri kan. Intinya pembiasaan dan penanaman karakter.⁶⁷

Dhuha prayer actually it can be done alone, and in fact it's the main sunnah prayer done at home alone, but we familiarize the students pray together, while they train Dhuha prayers in congregation, in fact the main of Duha prayer is done alone, but it's children can not be allowed do their own, they need guidance because they do not understand fully. Sometimes they even invited congregation they take to walk even less they prayer on their own. The point is habituation and internalization of character.

⁶⁷Interview result with Civic Education Teacher M. Jaenuri, S.HI April 14 2015, 09.30 WIB

According Jaenuri, praying together has many multicultural values, the multicultural values is to respect others, to live in peace and not be selfish.

Dalam shalat jama'ah, terdapat kandungan nilai didalamnya, yaitu: 1). menghargai hak orang lain. siapa yang datang terlebih dahulu harus di depan, tidak memandang status, baik itu presiden, kepala sekolah maupun siswa kalau dia datang belakangan ya dia harus di belakang. Kan gitu. Kalau di dalam hukum kita itu memiliki hak tyang sama, berarti di sisi Allah semuanya sama, tidak melihat status sosial. 2). Menghargai hak orang lain, 3) hidup berdampingan dalam sosial muamalahnya, 3) ukhuwah islamnya itu lebih bagus.⁶⁸

In prayer congregation, there is the content value in it, namely: 1). respect the rights of others. who came first to be at the front, irrespective of status, both they presidents, principals and students when she/he arrived later so he should be in the back. Like that isn't?. If the rule we have the same right, it means that all of people is the same in Allah's side, not seek the social status. 2). The Respecting the rights of others, 3) contiguous life in social interaction, 3) *ukhuwah Islam* is more great.

According to Fikri, the praying together has many benefits, worship values, the value of togetherness, and discipline. And The most important according to him is the value of togetherness among educators and students.

Pertama, kalau kita shalat jama'ah itu pahalanya lebih besar yaitu 27 derajat sementara jika shalat sendirian hanya akan mendapatkan 1 derajat saja. Yang kedua, kebersamaan, kita berdoa bersama dengan berdoa sendiri tidak sama, maka dari itu kebersamaan kami utamakan. 3) pembiasaan, pembiasaan kami tanamkan sejak dini, karna kalau tidak dimulai sejak dini akan kesulitan melakukan ibadah wajib, apalagi ibadah shalat

⁶⁸Interview result with Civic Education Teacher M. Jaenuri, S.HI April 27 2016,10.00 am

sunnah. Maka dari itu mulai dari shalat sunnah dulu baru nanti shalat wajib terbiasa.⁶⁹

The First, if we pray the congregation is a larger reward at 27 degrees while if prayer alone will only get 1 degree. Secondly, togetherness, we pray together and pray alone is not the same, therefore our main is togetherness. Thirdly, habituating, we are internalized the habituating early on, because if it's not begun early on it will be difficult to do obligatory religious, moreover sunat prayer. Therefore, it begins sunat prayer early to obligatory prayer will be habitually.

The values of multicultural education contained in the congregation praying, Duha prayer and praying dhuhur are mutual respect, solidarity, discipline, brotherhood, and responsibility.

⁶⁹Interview result with Civic Education Teacher M. Jaenuri, S.HI April 14 2015, 09.30 WIB

2. The Strategy Is Used To Develop Multiculturalism Education In MTs Ar-Rahmah Jabung Malang

Researcher found two strategies to improve the understanding of multiculturalism, there are learning in classroom and out classroom.

a. In the Classroom

1) Civic Education Subject



Picture 4.3 Interviews with Civic Education teacher

Civic Education subjects is one of the key subjects in teaching multicultural education . According to M. Jaenuri, S.HI, Civic Education teacher, the main mission in the education of Civic Education Subject is how his students are able to understand the importance of building personal able to socialize with the wider community, aware of their rights and obligations. In this regard, Jaenuri said:

Pelajaran kewarganegaraan sangat Penting, karna itu kan mengajarkan tentang hak dan kewajiban, cara menghargai orang, bagaimana bersikap di dalam kelas dan di luar kelas.

Juga diajarkan tentang bersosialisasi dengan sesama. bagaimana menaati peraturan, sebagai bekal bagaimana hidup nantinya di tengah-tengah masyarakat.⁷⁰

Civics education material is very important, because civics education teaches about the right and the obligation, the way to respect the others, how to stand at attention within class and out class. It's also taught about how to socialize with others, how to comply the rule, it's as a provisions how life later is in the middle society.

The same thing was said by Fikri, he said that civic education is very important related with togetherness and tolerance. this is the result of interview with him:

Kalau di jaman sekarang, pendidikan kebangsaan sangat penting sekali karena berhubungan dengan kebersamaan, contohnya toleransi dan sebagainya. Siswa harus mengetahui seluk beluk yang ada di negara kita.⁷¹

As for in contemporary, civics education is very important because relating with togetherness, for example tolerance and etc. Student must know the ins and outs in our country”.

An other data sourced of a curriculum documents of civil education subject in MTs Ar-Rahmah explained about the values of multicultural education, those are about human rights, freedom of speech and responsibility.

⁷⁰Interview result with Civic Education Teacher M. Jaenuri, April 14 2015, 09.30 WIB

⁷¹Interview result with Curriculum Staff M. Subhan Fikri, April 21 2015, 08.00 WIB

Tabel 4.4 Standard of Competence

Competency Standards	Basic Competence
3. Show a positive attitude towards protection and promotion of Human Rights	3.1 Describe the nature, law, and institutions of human rights 3.2 Describe the cases of human rights violations and promotion of HAM 3.3 Respect for human rights protection efforts 3.4 Respect for human rights enforcement efforts
4. Showing the behavior of freedom of expression	4.1 Explaining the essence of freedom of expression 4.2 Outlining the importance of the independence, suggest opinion freely and responsibly 4.3 actualize freedom to express opinions freely and responsibly ⁷²

The other data that contains the values of multicultural education also is in the Graduate Competency Standards of Subjects civil education:

- a) Respect for differences and freedom in suggesting of opinion responsibly
- b) Showing good behavior in accordance with the values of *Pancasila* and the Constitution of 1945.

⁷²Curriculum document of MTs AR-Rahmah 69-72

- c) Demonstrate a positive attitude towards the implementation of democratic life and people's sovereignty

The civic education has value investment of national education, the values in the form of human rights, tolerance, patriotism, respect and freedom of expression.

2) Religious Subject

As education institutions in general, MTs Ar-Rahmah, a religious education is developed in many subjects. That is different in common educational institutions only put one lesson only, in madrasah usually religious instruction divided into five subjects include: Akhlaq Aqeedah, Fiqh, History of Islam and Qur'an and Hadith, but Ar-Rahmah MTs there is addition religious subjects, ie Ahlus Sunnah waljama'ah. it is understanding of the ideology itself..⁷³

Tabel 4.5 Multicultural Value

No	Multicultural Value	Subject	Topic	Class
1	Democraton value	SKI	Make peace agreement between the Muslims and the Jews	VII Grade
2	Solidarity and unite value	SKI	Relating the Muhajirin and Anshar	VII Grade
		Fiqih	Congregation prayer	VIII Grade
3	Affection value	Akhlak	Soft touch	VIII Grade

⁷³Curriculum document of MTs AR-Rahmah

			Stingy and afraid to be poor	IX Grade
4	Forgiving value	Akhlak	Forgive	VIII Grade
			Bad attitude toward others	IX Grade
5	Peach and tolerance value	SKI	First step of missionary of Prophet Muhammad in Madinah	VII Grade
			The period of Abbasiyah Authority	VIII Grade

Madrasah education institutions in the multicultural education context has challenges because of students who are educated in these institutions are relatively homogeneous. However, it must be recognized that an understanding of the nationality, tolerance and multiculturalism also become an important task for the teachers of religion, including religious teachers in madrasahs environment.

Students' understanding related religion was considered good enough. It is recognized by Jaenuri when researcher conducted interviews in MTs Ar-Rahmah. The toughest challenge for Jaenuri is because students do not practice their knowledge.

...Ya ini kelemahan, siswa-siswi walaupun. Sekolah ini terang saja mereka paham dan mengerti tentang ajaran agama tetapi tidak mau mengamalkannya, rata-rata seperti itu. Kalau waktu shalat dhuhur kalau tidak dipaksa ya tidak melaksanakan, mereka paham dan mengerti kalau shalat dhuhur berjamaah ini wajib dan lebih utama. Kalau disuruh "ayo shalat" lalu siswa menjawab "belum pak, shalat itu nomor 2 (dua) pak, santai pak no 1 (satu) syahadat pak". Kebetulan

kan di sini disebut lingkungan santri, masyarakatnya religius, tapi pelaksanaannya kami kurang⁷⁴

“...Yes this is weakness, the students in everywhere. This school admittedly, they know and understand about religious teachings but do not want to practice it, an average like that. If the prayer time dhuhur is not at a push so its not carry out forced, they know and understand that prayer is obligatory to pray dhuhur in congregation and more prior. If asked to "let prayer" and the students answered "not yet sir, praying it's number 2 (two) sir, relaxing sir No. 1 (one) Syahadat sir". Incidentally right here called the environment of *santri*, religious communities, but our implementation is less.

It cleared that all parties should be involved in implanting the nature of the discipline to the students that will get students who excelled in religious knowledge and its implementation in religion.

In religious studies with discussion about tolerance, the Qur'an and the hadith has been explained to us. Verses describing tolerance one of which is Surah al-Hujarat verse 13.

Dalam Islam sudah jelas, *ikhtilafu ummati rahmatun* “perbedaan diantara umatku adalah rahmat”, terus dalil al-Qur'an kan Syu'uban wa Qobaila” : berbangsa-bangsa dan bersuku-suku, kalau di dalam agama itu Sunnatullah, Allah menciptakan makhluknya berpasang-pasangan, pagi-siang, sore-malam, langit-bumi, laki-perempuan. Terus kalau didalam orang pintar itu namanya hukum alam. Hidup itu memang harus ada perbedaan, sekarang kalau orang itu tidak berbeda ya tidak ada pemikiran baru. Perbedaan itu muncul dan muncul lagi, ada aksi-reaksi, ada tesa, tintesa dan antitesa kalau biologinya kan seperti itu ya, kalau tidak ada perbedaan tidak akan maju, tidak akan berkembang, kita itu harus menghargai⁷⁵

⁷⁴ Interview result with Religius Teacher M. Jaenuri, April 14 2015, 09.30 WIB

⁷⁵ Interview result with Civic Education Teacher M. Jaenuri, April 14 2015, 09.30 WIB

In Islam it is clear, *ikhtilafu ummati rahmatun* "differences among my Ummah is a mercy", continues the argument of al-Qur'an *Syu'uban Qobaila* ": nations and tribes, as for in the religion is *Sunnatullah* , God created creatures in pairing, morning- afternoon, evening and night, heaven-earth, male-female. Then the smart people are the name of natural law. Life must be there a difference, now that that person is not different so there is no new thinking. The differences appear and still appear, there are action-reaction, there is the thesis, antithesis if biological antitesa and it's like, yes, if there is no difference will not go forward, it doesn't develop, we must be appreciated.

The importance of understanding national and multicultural education has been clearly illustrated in the Qur'an and Hadith, so there is no any reason to refuse life tolerant with other society.

one example of tolerance in religion is when praying together.

Here we can see how our attitude other people. As the interview with the following Jaenuri.

...kan kita dalam shalat bagaimana kita seharusnya bersikap dalam shalat, terus ketika ada orang yang shalat makmum masbuk sementara kita telah selesai shalat sikap kita bagaimana ketika dia berada di belakang kita, kita toleransinya disitu. Jadi caranya ketika kita telah selesai shalat bagaimana cara kita berdiri di depan guru kita bagaimana disitu caranya langsung kita praktekan⁷⁶

... we are in the prayer of how we should behave in the prayer, then when there are people who pray *Masbuk* congregation while we had finished the prayer attitude how when he is behind us, our tolerance are in there. So do when we had finished the prayer how we stand in front of our teachers how there direct way we practice

⁷⁶ Interview result with ReligijsTeacher M. Jaenuri, April 14 2015, 09.30 WIB

It is clear that there are values of tolerance in the prayer together, which is how it should be when the students finished the prayer. Not disturb their friends who is praying, it is one form of tolerance contained in the values of worship.

3) Social Science Subject

The researcher looked at several models of teaching in Madrasah Tsanawiyah Ar-Rahmah is like most other school. In general, the educational process is carried out is not much different from that applied in other educational institutions. From the observation in a few days looking directly learning process at MTs Ar-Rahmah slightly to the conclusion that, in the transformation process of multicultural education can not be seen simply by observation. Become more important in doing research on the implementation of multicultural education by digging viewpoints, perspectives and understanding of the educational institution to be examined, covering the policy holder (Foundation Board, Headmaster), educators (teachers of subjects), and equally important is students' perceptions.

Normatively, subjects that allow for the transformation of the multiculturalism value in Madrasah level, includes, History, Arts and Culture and local content such as the Local Language. As in the know, the textbooks in the 2013 curriculum, the feel multiculturalism is manifested in entering characters in textbooks,

for example in Indonesian. If the first in the New Order era, there are figures Budi and Wati, in the 2013 curriculum appears figur Siti, Lina, Edo, Benny and Udin. Siti displayed as girls are veiled and slant-eyed girl Lina is ethnic Chinese. Furthermore Edo represent children from East Indonesia with curly hair and Benny of Batak and Udin of Betawi. Incorporating multicultural concept in teaching materials is a good strategy for the planting of value to students.

Implicitly, the values of multiculturalism has been immunized by the Ministry of Education and culture, but that still needs to be contextualized again in the level of education in the classroom. This is where the creativity and innovation needed for teachers in presenting the material associated with tolerance in religion as well as others. Tolerance has been taught and included in the curriculum materials civic education, Akidah Akhlak, fikih, as well as extra-curricular activities such as Scouts.

b. Out Class

1) Character Education through a Flag Ceremony

Many people underestimate the activities of the flag ceremony which runs from routine activities every Monday, or on the National day is indeed often encountered long time ago. But along with the times, the flag ceremony does not always exist in some schools, especially in some private schools. This is due to several reasons. No space can be used for these activities is one of reason, But there are

also due to school policy that considers the flag ceremony is an activity that is "not important". In Malang, not all institutions of religious education junior high school considers important the Flag Ceremony activities. There is even a religion-based secondary education institutions that consider ceremonies contain elements of "polytheism"

To Fikri, flag ceremony in educational institutions is a mandatory activity that is always organized. A hundred percent of students admitted to always follow the flag ceremony every Monday and in each national holidays, such as Independence Day (17 August), Kesaktian Pancasila Day (October 1st), Youth Day (28 October), and so on.

Significance of flag ceremony not only recognized by the headmaster and teachers. The understanding is also reflected in the students' perceptions. Every flag ceremony is always seen some important aspects, namely; familiarize culture of discipline, recalling some of the material on religion or nationality. When there is a speech ceremony leader, must deliver on how to be a good Muslim figure, became student achievement, obey the rules of the madrassa and the state, while riding a bike or motorcycle, care about others, and respect for difference.

Pertama, Penanaman kecintaan pada negara dan mengenang sejarah-sejarah yang dulu, kecintaan pada negara dan dan lambang negara. Kalau ada orang yang tidak suka terhadap

upacara bendera maka harus ditanya alasannya apa, mengapa dan apa dasar kenapa tidak suka. Kalau upacara benderanya yang digunakan bendera portugis ya memang tidak boleh, kalau bendera merah putih ya harus. Bukan kah begitu. Dalam Islam “hubbul wathan minal iman” cinta tanah air sebagian dari iman, kalau ada orang Islam mengharamkan upacara bendera merah putih ya kita harus tau dulu islamnya dia islam yang bagaimana, berarti kan ukhiwahnya dia kan hilang.⁷⁷

Firstly, Affection internalization of country and memory of the first histories, and the affection of country and state symbol. If there are people who do not like to flag ceremony it must be asked why the what, why and what is the basis why did not like. If the flag ceremony that used the flag of the Portuguese yes indeed should not, if the flag of red-white it should be. Isn't. In Islam "hubbul wathan minal iman" love of the homeland part of faith, if anybody Islam forbids the red and white flag ceremony so we must firstly how they Islamic are, it means that *ukhuwah* is gone.

Fatimah as headmaster argued that the importance of the ceremony is performed every Monday for students. She said that it will help the confidence of a child's daily life.

Menurut saya, upacara bendera yang dilakukan tiap dua kali sebulan sangat penting untuk melatih anak percaya diri maju ke depan, menjadi petugas upacara. Di situ juga siswa dilatih menjadi orang disiplin, dan tertip aturan. Upacara ini juga adalah bentuk cinta tanah air dan rasa hormat kita kepada pahlawan yang telah berjuang merebut kemerdekaan. Menurut saya begitu.⁷⁸

In my opinion, a flag ceremony performed each twice a month is very important to train children to confidently move forward, an officer of the ceremony. There are also students training to be a disciplined person, and regular the rules. The ceremony also is a form of love for the homeland and our

⁷⁷Interview result with Civic Education Teacher M. Jaenuri, April 14 2015, 09.30 WIB

⁷⁸Interview result with head master Siti Fatimah, April 21 2015, 08.00 WIB

reverence for heroes who have been fighting for independence. I think so.

Jaenuri adds his opinion on the importance and benefits of the implementation of the flag ceremony, he said that the ceremony flag is the duty of each school located in Indonesia.

Begini, kita ini kan sangat menghargai para pahlawan kita, mereka berperang merebut negara kita ini dari para penjajah. Jadi, wajib bagi kita menghormati mereka dengan cara mendoakan, melaksanakan upacara bendera dan menjaga tanah air kita ini. Rasa nasionalisme kita ini harus kita tanam kepada anak didik sejak dini sehingga mereka ikut menjaga negara ini meskipun tidak dengan cara berperang. Dari upacara ini kan kita tau dan menyadari bahwa negara ini diperjuangkan oleh pendahulu kita.⁷⁹

Look, we really appreciate our heroes, they fought to seize our country from the invaders. Thus, mandatory for us to respect them with praying, conducting of flag ceremony and keep our homeland. A sense of nationalism we have must internalize to the students early on so that they participate in maintaining this country although not by war. From this ceremony it we know and realize that this country fought by our predecessors.

- 2) Enrichment tolerance insight and humanity by extra-curricular activities.

Extracurricular activity is the main activity in doing character education in MTs Ar-Rahmah is Scout activities. As in primary and secondary education institutions in general, scout education required in this madrasah. The scouts give positive meaning because it can stimulate students to put the "outside world" as a place of learning.

⁷⁹Interview result with Civic Education Teacher M. Jaenuri, April 14 2015, 09.30 WIB

Kegiatan ekstra yang wajib ada berupa pramuka, olah raga, drum band, dan komputer. *Istighasah* juga ada tapi bukan termasuk kegiatan ekstra, yang dilaksanakan dua minggu setiap bulan dan dua minggu upacara, itu semua tingkat wajib mengikuti mulai dari tingkat TK, MI, dan MTs. *Istighasah* dimulai sejak semester genap sampai min H-1 minggu unas baru selesai. Dan setiap minggu *istighasah* diadakan di rumahnya anak-anak secara bergiliran, ini juga diikuti oleh semua orang tua siswa, niatnya *silaturrahmi* dan juga supaya orang tua siswa tau bahwa ada kegiatan sekolah.⁸⁰

Obligatory extra activities are such as scouts, sport, drum band, and a computer. *Istighasah* also present but not including extra activities, carried out two weeks of each month and two weeks of the ceremony, that all levels are obliged to follow from TK, MI and MTs. *Istighasah* is started from the second semester until min H-1 recently completed unas week. And every week *istighasah* held at his house the children in turn, is followed by all parents, his intention is *silaturrahmi* and also so that parents know that there is a school activity.

These national values more so when there is activity out so that the students could mingle with a variety of children from other schools. Socializing experience becomes an important learning for students.

Pramuka sangat penting, sekarang ini yang diutamakan kurikulum 2013. Di dalam kurikulum 2013 itu yang diutamakan adalah karakter. Salah satu penanaman karakter itu ialah dengan kegiatan ekstra kurikuler. Program pemerintah sekarang itu yang diutamakan adalah prakteknya, apa yang dipelajari langsung dipraktekkan. Salah satu bentuknya kan seperti itu. Yang kedua adalah keorganisasian, kedisiplinan, kepemimpinan dan kebangsaan.⁸¹

Scouting is very important, this is now the preferred curriculum in the curriculum of 2013. In 2013 curriculum it's the main priority is character. One of the characters is the

⁸⁰ Interview result with Religius Teacher M. Subhan Fikri, April 21 2015, 08.30 WIB

⁸¹ Interview result with Religius Teacher M. Subhan Fikri, April 21 2015, 08.30 WIB

internalization of extra-curricular activities. Government programs now is that the main priority is to practice what is learned directly practiced. One form right is like that. The second is organization, discipline, leadership and nationality.

3. The Barriers and Solutions of MTs Ar-Rahmah Jabung Malang for Multicultural Education Development

a. The Barriers

Barriers experienced by schools in implementing multicultural education is not much different from other schools, MTs Ar-Rahmah has the same limitations as other schools in implementing multicultural education. There are some barriers, and researcher divide to two categories, intern and eksternal barrier:

1) Internal barriers

Jaenuri said that obstacles had been encountered is a lack of awareness of students in the science they have learned.

Kurangnya kesadaran atau pengamalan dari ilmu yang sudah diberikan, apa yang telah kami sampaikan itu tidak diamalkan. Kami juga kekurangan alat, media yang kami miliki juga terbatas, terus disamping itu inputnya juga masih kurang, pelajaran yang disampaikan masih pengantar-pengantar atau perkenal keilmuan⁸²

Less of awareness or the practice of science that has been given, what we have stated it is not practiced. We also lack the tools, media we have is also limited, then in addition the input is also lacking, the lessons delivered still introductions or scientific intro

⁸²Interview result with Civic Education Teacher M. Jaenuri, April 14 2015, 09.30 WIB

In addition to these barriers, other barriers are no less important is the leader who can not accept the difference, even according to him many leaders who think of others who have a different opinion saying infidels. On the other hand, our society still lay with the religious leaders so that what is said then that's the right word community.

2) Eksternal barriers

Kejelekan pimpinan kalau sampai mengkafir-kafirkan orang, itu mestinya bukan disampaikan di khalayak umum, itu adalah khusus bil khusus, masalahnya orang atau masyarakat awam mencerna itu mentah-mentah, pemahamannya sepotong-potong tidak boleh, itu *khusus bil khusus*, lah itu kalau menurut saya kalau ada orang yang mengkafir-kafirkan seperti itu dia orang pintar tapi tidak bisa menempatkan dirinya, akhirnya jadi bodah. Mestinya ia berbicara seperti itu forumnya cocok tidak, seperti itu lo mas, kalau aku ngomong Islam itu paling bener rek, tapi kalau aku ngomongnya di alun-alun bisa-bisa aku ditampar orang. Kita itu harus bisa menempatkan kapan dan dimana kita berada, itu yang harus sampean tau. Itu kalau sukses banyak orang yang suka dan banyak oula orang yang tidak suka, tapi banyak orang yang suka *ngapokno* (kapok kon) meski dia tidak ngomong di depan kita⁸³

Ugliness management is that until make a unbeliever people, it should not be delivered in public, it is specialized in particular, the problem is people or the general public digest in raw, understanding is rasher should not be, it's a specialized in particular, that is as for there is anyone make be unbeliever such a smart guy but he can not put himself, eventually so stupid. He should speak like that, the forum is not suitable, as it sir, if I said that Islam most right, but if I said in the square or I'll slap people. We must be able to place when and where we are, it should you know. That is, if successful, many people who love and many people who do not like it, but many people like *ngapokno* (kapok kon), although he did not said in front of us.

⁸³ Interview result with Religius Teacher M. Jaenuri, April 14 2015, 09.30 WIB

According to Jaenuri, supposed leader knows when he has to say and who to talk to him in order not to mislead the public and do not offend other groups. So that later there will be no conflict between groups.

Jaenuri argues, has been the weakness of the Islam itself is dependent on the teacher, the people want not different things from the teacher.

Kejelekannya orang islam itu “leko guru ne emoh awak e emoh, kalau orang kristen ora (tidak). Pimpinan satu bagus, komandao satu bagus meski *ikhtilafu ummati rahmah* (perbedaan umatku adalah rahmat, tapi memang harus berbeda meskipun akhirnya disalahgunakan “kalau gak guruku emoh aku”, lah kan begitu. Contoh sekarang lebaran, guruku melok pemerintah kog aku ikut hisab, Gelud. Padahal tidak pernah mengertikan⁸⁴

The ugliness of Islam is "if from teachers unwilling so we unwilling, if Christians no. The one leader is good, the comman is good though *ikhtilafu ummati Rahmah* (difference in my community is a blessing, but it should be different though ultimately abused) "if not my teacher so I unwilling to me", it's like that, isn't. Examples in recently is celebration, instructor follows the government and I follow the *Hisab*, Fighting. Though never put across.

Jaenuri's opinion illustrates the dangers of the community if it has its own establishment, people should not always follow anything what was said a teacher.

⁸⁴ Interview result with Religius Teacher M. Jaenuri, April 14 2015, 09.30 WIB

b. The Solution

Teaching multicultural education and nationality are not as easy, but although they are difficult. Jaenuri never give up guiding the students to have a tolerant spirit, he never stopped giving new knowledge that he got.

Saya memberikan gambaran dan penjelasan. Misalnya itu kalau saya dapat berita yang baru saya kasih gambaran sisi dampak positif dan dampak negatifnya terus akibatnya juga seperti apa dan siswa harus seperti ini, ada pemahaman yang saya kasikan kepada mereka. Saya jelaskan nanti beban apa yang akan mereka dapatkan kalau mereka masuk golongan radikal. Misalnya golongan ISIS yang sedang trend sekarang, saya jelaskan kepada siswa bahwa kalau siswa ikut golongan ISIS maka akan berpisah dengan keluarganya dan siswa akan begini-begini⁸⁵

I give an overview and explanation. For example, that if I can get a new news then I give positive impact overview and negative impact and then the consequence is also as to be like and what students should be like this, there is an understanding that I give to them. I will explain later the burden of what they will get when they enter the radicals group. For example, ISIS group that is a trend now, I explain to the students that if students join the ISIS will split up with his family and students will be like this and etc.

According to Jaenuri, one solution that is often used to answer the critical question is to direct students to use the argument of the Qur'an and the Hadith, because if using reason students are less understood. It is more easily captured by the students.

...Terus lho pak itu kan pernah ada yang bertanya, pak mereka yang di luar islami kafir dan mereka halal dibunuh. Golongan keras begitu ya, jadi memang betul dalilnya seperti itu “janganlah kalian membunuh seseorang kecuali dengan alasan yang benar (wala taqtulunafsa illa bilhaq). Pokok nya biasanya kalau bersifat

⁸⁵ Interview result with Religius Teacher M. Jaenuri, April 14 2015, 09.30 WIB

seperti itu langsung kita kembalikan kepada al-quran, masalahnya kalau kita kembalikan kepada akal kita mereka tidak nutut. “wes Qur’annya gini lo rek” wes belum waktunya lah menterjemahkan Qur’annya gini rek. Jadi jangan di lakukan. Misalkan Nurdin M Top, bagi mereka (golongan Nurdin M Top) megebom Bali itu benar, lo kalau secara logika kan benar di mata Allah sesuatu yang haram harus kita perangi, tetapi berhadapan dengan satu sisi kita salah⁸⁶

... Keep up sir, you know there is a student ask, Sir those people outside the Islamic infidels and their lawful killed. Hard group like that, so it is true argument like that "you must not kill anyone except the right reasons (*wala taqtulunafsa illa bilhaq*). At the heart of the matter that usually as for like that we return directly to the Quran, the problem is that we return our sense they do not demand. "the qur'an is like this" its not time yet to translate the Quran. So not be done. For example Nurdin M Top, for those (groups Nurdin M Top) Bali bombing is true, if logically it's right in the sight of God something unlawful must we fight, but we are dealing with one side that we are false.

Other these solutions, a solution that is very important to do visiting the non-Muslim institutions, the goal is to learn what might be beneficial for the institution itself. According to him this is a must because the Prophet Muhammad has said that Muslims learn to Chinese, meaning that studying it could be to anyone.

Studi banding itu perlu, lo studi banding itu kan kita kalau berkunjung kesana sambil nyambi. Biarkan mereka melakukan ibadah menurut agama dan kepercayaannya sendiri. Tapi menurut saya, saya lebih suka dengan orang non muslim yang kualitas beragamanya lebih baik dari pada muslim tapi kualitas beragamanya tidak baik. *Uthlubul 'ilma walau bishshin* yang artinya “tuntutlah ilmu meskipun ke negri Cina” kan seperti itudalilinya, kenapa perintahnya kog tidak ke Mekkah, rasulullah bersabda seperti itu (tuntutlah ilmu meskipun ke negri Cina) kan masyarakat Cina mayoritas non muslim, mereka memiliki trik (ilmu) managemen menggaet siswa yang bisa kita ambil atau

⁸⁶ Interview result with Religius Teacher M. Jaenuri, April 14 2015, 09.30 WIB

pelajari dan juga pengembangan pendidikannya bisa kita ambil, itu bukan hanya perlu tapi harus⁸⁷

The comparative study is needed, comparative study that we visit there while wait up. Let them worship according to their own religion or belief. But I think I prefer the non-Muslims who their quality of religion is better than the Muslims but the quality of religion is not good. *Uthlubul 'ilma walau bishshin* which means "Seek knowledge even though all the land of China" right as it argumentation, why he doesn't ordered to Mecca, the prophet said as it was (Seek knowledge even though to the country of China) Chinese community is non-Muslim majority, they have a trick (science) hook management students we can take or learn and also the development of education can we take, it is not only necessary but should.

In an interview with Fikri, he explained that: The students always study tour every year.

Kami juga setiap tahun melakukan Study tour dan rekreasi, yaitu mendatangi museum, makam Wali Songo, jadi kita tidak hanya rekreasi saja tetapi kita belajar nilai-nilai sejarah, nilai-nilai kerohanian dan pendidikan. Dan yang paling penting adalah bagi pengetahuan siswa, pengetahuan tentang sejarah bangsa ini dan yang berhubungan dengan budaya dan kebangsaan. Hal ini penting sekali terutama bagaimana negara ini dibangun, oleh siapa saja. Seperti itu.⁸⁸

We also annually conduct Study tour and recreation, that is coming to the museum, the grave of Wali Songo, so we are not just recreational course but we learned the values of history, spiritual values and education. And the most important thing is for the students' knowledge, knowledge of the history of this nation and associated with culture and nationality. This is important especially how this country was built, by anyone. Like that.

⁸⁷ Interview result with ReligijsTeacher M. Jaenuri April 14 2015, 09.30 WIB

⁸⁸ Interview result with Religijs Teacher M. Subhan Fikri, April 21 2015, 08.30 WIB

C. Research Finding

1. The The policy of school in developing multicultural education in MTs

Ar-Rahmah Jabung Malang

- a. Selective in recruiting teacher/staff
- b. Build mental and religious traditions
 - 1) Reciting surah Yasin and Istighasah
 - 2) Dhuha and Dhuhur praying together

2. The Strategy is used to develop multiculturalism education in MTs Ar-

Rahmah Jabung Malang

- a. In Class
 - 1) Civic Education Subject
 - 2) Religious Subject
 - 3) Social Science Subject
- b. Out Class
 - 1) Character Education through the Flag Ceremony
 - 2) Enrichment tolerance insight and humanity through extra-curricular activities

3. The barrier and solution of MTs Ar-Rahmah Jabung Malang in developing multicultural education

a. Barrier

Barriers experienced by Madrasah Tsanawiyah Ar-Rahmah in developing multicultural education is of the students themselves. the students did not apply the knowledge they have acquired. The next

obstacle is the community leaders who have not been able to accept differences of opinion, culture or tradition.

- 1) Less implementation of students to their knowledge
- 2) The learning tool is very minimal
- 3) The lessons are delivered by teachers still an introduction
- 4) there are many radical leaders of religion

b. Solution

The solution is used by the school to teach students about the ideologies that developed in Indonesia and traveling to places that have historical value. And the most important solution that school give returning all the problems to the Qur'an and Hadith.

- 1) The teachers teach tolerance, sharing in class while listening to current issues, the teacher explains the positive and negative impacts of the issue.
- 2) Giving a motivation.
- 3) Study tour. Visiting museum museum, Wali Songo's grave and others.

CHAPTER V

DISCUSSION

In this chapter will be explained the results of the description analysis of the research data collection and various research findings about the implementation of multicultural education in islamic school (a study of nationalism and education tolleration development in MTss Ar-Rahmah Jabung Malang) yang meliputi empat bahasan, yaitu: (1). The Policy and Implementation of Multicultural Education, (2). The Education Models That Used As A Strategy To Develop Nationality and Multiculturalism Understanding. (3). The Barriers And Solutions Developing Multicultural Education. (4). The level of student understanding related religious tolerance and their perception of other entities, particularly in the context of religion and beliefs.

A. The Policy of Multicultural Education

There are some policies made by the principal and staff of curriculum in MTs Ar-Rahmah to participate in maintaining harmony in this country through their policies. By these policies, the school hopes the students can get knowledge and accept of differences in this country. the Policies that they made are as follows:

1. Selective recruiting teacher/staff

An interesting thing from the recruitment of teacher and staff is they must have a high nationalism and multicultural uderstanding. It means the teacher and the staff can taech the multicultural daily life and can interact with the studets well.

According to Farid Elashmawi and Philip P. Harris there are 6 (six) multikultural competence must belong to a teacher. So that he can teach with a democratic approach, yaitu:

- a. Having value and broad social relationships.
- b. Open and flexible in managing the diversity of learners.
- c. Ready to accept different disciplines, background, race, and gender.
- d. Facilitating newcomers and minority learners.
- e. Want to collaborate and and coalesce with any party.
- f. Oriented to the program and the future.⁸⁹

James A. Banks said that there are six of other multikultural competence that must belong to an educator:

- a. Sensitive to ethnic behavior of learners.
- b. Sensitive to possible controversy about teaching materials.
- c. Using group learning techniques to promote ethnic integration in learning.⁹⁰

An teacher and staff always interact with the students every day. What done by the teacher or how a teacher interacts with other teachers will be emulated by the students because students will imitate what they see, hear and know.

2. Building mental and religious traditions
 - a. Reciting surah yasin and Istighosah together

solidarity, essentially of pray together is teaching the value of togetherness, without differences of interests. there is only

⁸⁹ Farid Elashmawi and Philip P. Harris, *Multicultural Management: New Skills for Global Succes* (Malaysia: S. Abdul Majeed and Co, 1994), page 6-7. See Abdullah Aly, *Pendidikan Islam Multikultural di Pesantren, Telaah Terhadap Kurikulum Pondok Pesantren Modern Islam Assalaam Surakarta* (Yogyakarta: Pustaka Pelajar, 2011) page 141

⁹⁰James A. Banks and Charry A. McGee Banks, *Multicultural Education: Issue and Perspectives* (Boston-London: Allyn and Bacon Press, 1989), page 204-205. See Abdullah Aly, *Pendidikan Islam Multikultural di Pesantren, Telaah Terhadap Kurikulum Pondok Pesantren Modern Islam Assalaam Surakarta* (Yogyakarta: Pustaka Pelajar, 2011) page 141-142

one goal together worship to Allah. This agenda is made by school and done by students, teachers and parents of students. This agenda is very useful to keep togetherness among the teachers, students and parents.

b. Dhuha and Dhuhur praying together

teaching leadership, Praying together teaches someone spirited leader. In a praying together there is a leader and congregation (people). A congregation must obey his leader, the congregation is forbidden to move before the leader moves. Here, lies the value of education prayers teach obedience follower of a leader.

teaching discipline and order. By performing the prayers we practice the values of discipline is quite high. For example the priest says Takbir, while makmum imitate. Without that precedes a long and slow. Thus, in the prayer teachings of "obedience" is also mentioned. By obedience, creating habits of discipline and order.

on a priest (leader) have a responsibility to the congregation (people) in the presence of God. After praying the priest and congregation should pray together.

B. The Strategy is used to develop multiculturalism education in MTs Ar-Rahmah Jabung Malang

1. In Class

a. Civic Education Subject

1) The essence of civic education

Civic education is a subject that focuses on the formation of self-diverse in terms of religion, socio-cultural, language, age and ethnicity to become citizens who are intelligent, skilled, and characterized mandated by Pancasila and the 1945 Constitution. The purpose of Civics Learning⁹¹

- a) Critical, rational, creative thinking responds to the issue of citizenship.
- b) Participate in quality, responsible and acting intelligently in the activities of society, nation and state.
- c) Growing positively and democratically to establish themselves based on the characters of Indonesian society in order to live together with other nations.
- d) Interact with other nations in the world arena directly by utilizing information and communication technology.

Implementation of learning activities include: introduction, core and closing. The civic education is Selected and implemented

⁹¹*Dokumen Kurikulum KTSP, 2006*

so that students practice the cultural values that are targeted and integrated with multicultural values. In the process of teaching and learning implementation in MTs Ar-Rahmah Jabung Malang, the teachers have to be fair in the act, in giving value and become a person who can be a model for doing things that are good..⁹²

Evaluation of learning Civics that contain Multicultural Values should be based on principles:⁹³

- a. True, the assessment is based on data that reflects the ability.
- b. Objective, judgments are based on clear procedures and criteria.
- c. Equitable, unfavorable or disadvantageous assessment of learners due to differences in religion, ethnicity, customs, socioeconomic status, gender.
- d. Integrated, meaning the assessment by educators is one component that is inseparable from the process of learning activities.
- e. Open, meaning assessment procedures, assessment criteria, and basic decision-making can be known by interested parties.

⁹² Winarno, 2013. *Pembelajaran Pendidikan Kewarganegaraan*, (Jakarta: Sinar Grafika). Page 218

⁹³ *Peraturan Menteri Pendidikan Nasional Republik Indonesia Nomor 20 Tahun 2007 Tentang Standar Penilaian Pendidikan*. Page 3-4

- f. Comprehensive and sustainable, the assessment by the educator includes the competency aspect using appropriate assessment techniques.
- g. Systematic, means the assessment is done on a planned and gradual basis by following the standard steps.
- h. Critical criteria, meaning the assessment is based on the measurement of the achievement of the defined competencies.
- i. Accountable, it means the assessment can be accounted for, both in terms of techniques, procedures and results.

In MTs Ar-Rahmah Jabung Malang, assessment of learning principled in multicultural values. The teachers often gives a freedom to the students to ask him about the material they have not understood. And the students are often taught using methods that democratic or centered to students such as discussion, debate, and sometimes learning is done outside the classroom

b. Religious Subject

The Religious subject that has the values of multicultural education is Fiqh, Aqeedah, and Cultural History of Islam:

1) The fiqih

These subjects are teach the values of multicultural education, the value solidarity and togetherness such as in prayer congregation.

From this fiqih, embodied the concepts of nationality that has been

exemplified in the time of Prophet Muhammad, his best friend or caliphs after him. At the the era of Prophet, for example, how the Prophet Muhammad to manage and lead the people of Madina that multi-ethnic, multi-cultural and multi-religious. The situation of Madinah society at that time was not much different from the people of Indonesia, who is also a multi-ethnic, multi-cultural and multi-religious.

2) Aqeedah

Aqeedah that contains the values of multicultural education is the value of compassion, gracious, and no griping or stingy. Islam even teach its followers to love others as love themselves. "No one of you becomes a true believer until he likes for his brother what he likes for himself". (Bukhari and Muslim). the multicultural value that contained in the Aqeedah Morals was mutual forgiveness among fellow creatures of God. MTs Ar-Rahmah in Jabung unfortunate if there are students who do the bullying to his friend then had to apologize and promise not to repeat it.

3) The History of Islamic Culture

In this lesson, there are multicultural values lik Democratic values and value of togetherness. This democratic values is the peace agreement between the Muslims and the Jews at the era of Prophet Muhammad. Multicultural values was applied by the Prophet Muhammad when was building the Medina community. In terms of

historical, Medina development process that is done by Prophet Muhammad discovered a facts about the recognition and appreciation of the value of pluralism and tolerance. An example is that Prophet Muhammad ever unite the Muhajireen and the Ansar.

The existence of religion can be a unifying social but on the other hand religion can be an element of conflict.⁹⁴ There are many examples of cases of religious intolerance in Indonesia, such as incident in Poso, incident Situbondo, Tasikmalaya, burning incident the Shiite followers in Sampang Madura and others. to avoid this incident happening again, then religion should be taught to students the correct.⁹⁵

To minimize the occurrence of intolerance in religion, there are some important steps that can be taught by the school to students.

- a. Accentuate the aspects of equality in religion; not debated aspects of equality in religion.
- b. Doing social activities that involve the followers of different religions.\
- c. Changing the orientation of religious education which emphasizes aspects of fiqhiyah sectoral into religious education that has orientation to the development aspects of the deity universal
- d. Coaching that leads to the formation of private who has a good character
- e. Avoiding far attitude of selfishness in religion so as not claiming self the most correct.⁹⁶

⁹⁴Danang Kamad, *Sosiologi Agama*, (Bandung: PT. Remaja Rosdakarya, 2009), page 169

⁹⁵*Ibid.*, page 150

⁹⁶*Ibid.*, page 151-152

According to Zakiyuddin Baidhawiy, islamic education can be developed by three ways:

- a. Renewal of religious education by introducing the content, which can be done through the offer of curriculum, syllabi, reference, and religious education materials, and or teaching multiculturalism can also be done in other general lessons.
- b. By changing the way learning is focused on the diversity of students themselves. For example, the teaching and learning process of religious education emphasizes a group study approach, each group consisting of a religious, cultural, ethnic and gender background.
- c. Strived through learning on the social environment that lives around the school or students. That the surrounding social environment shows diversity, is a learning material for students to know as well as to integrate directly with the diversity as a real experience. In this case alone requires creative teachers to make learning by utilizing the available environmental wealth.⁹⁷

⁹⁷ Zakiyuddin Baidhawiy, *Pendidikan Agama Berwawasan Multikultural*, (Jakarta: Penerbit Erlangga, 2005) page 15

c. Social Science Subject

The implementation of the values of multicultural education in MTs Ar-Rahmah jabung Malang, the first step is the teacher make a lesson planning, second step is implementation of learning, and the third is evaluation of the implementation of learning.

1) The lesson planning

Lesson planning is an activity in making decisions related to the goals and learning objectives. Event planning includes the preparation of syllabus and lesson plans. In the preparation of lesson plans and syllabi, there is a learning component formulation which includes objectives, materials, media, methods and evaluation.

a) The goal

Interest-based learning multicultural explicitly leads to cognitive, affective and psychomotor forming multicultural awareness. The learning objectives are viewed from the cognitive aspect in understanding and getting insight into the diversity. Affective aspects can accept diversity and difference that is characterized by tolerance, respect for diversity. Psychomotor aspect is adapting in a diverse environment and help learners to have a skill in facing the diversity and its problem and be able to make a decision on the issue.

The learning objectives in MTs Ar-Rahmah has a purpose of all aspects. affective objectives had goal multicultural and objectives to tolerate and respect for others.

The purpose in cognitive that is formulated also had a purpose of a knowledge of diversity, although not all of them reflected the vision of diversity. While the purpose of psychomotor implicitly supported the cognitive and affective objectives such as movements of learners in a multicultural attitude.

In the social science learning based multicultural, learning objectives intended that the students can have an insight diversity, receive, so that the learner as the nation's future will be able to appreciate, respect and tolerance for diversity. Formulation of learning objectives in the social science MTs Ar-Rahmah can direct the implementation of learning activities in which teachers will infuse insight into the diversity and attitude to cope

b) The teaching materials

the Selection of material that teachers do in Ar-Rahmah IPS MTs there are examples of problems and events that occur in the environment. social science subject learns about social issues and events in the social environment. The problems and social events that served to develop learners' sensitivity and awareness to what happening in the environment so that learners can help in a

diverse environment. The teaching material learns social issues and events in the environment is also centered on the learner because seeing what was required of learners and the characteristics of learners.

Matter of social science on the theme of diversity such as the kingdom of Hinduism, Buddhism, Islam; material socio-cultural changes; material about globalization, the countries in the world, which also discusses language, race, ethnicity, religious origin. These materials which will help instill insights into the diversity of learners.

c) Method

The method chosen is democratic respect differences and diversity. Selection of these methods are based on the characteristics of diverse learners. The teacher can understand the learning styles of their students to determine methods vary. The method chosen by the civic education teacher of MTs Ar-Rahmah based on the dynamics of learners, relaxed and not pressed learners. The methods listed in lesson plans and syllabi. In lesson plans, teaching methods are more varied than those listed in the syllabus.

The findings is appropriate with the concept of theory. The method is democratic and appreciate learners for learner-centered and diverse learners are given freedom in the way of learning.

The method is chosen to make learners can learn and free to think but still respect each student's characteristics.

Through various methods, the learners will not get bored in learning and can provide freedom learners in learning and thinking. These methods can also assist teachers in delivering insights diversity, diversity problem solving so that students can learn to react to it.

These methods are democratic because he appreciate the students and give freedom for learners to think critically and creatively.

d) Media.

Media are selected based on the characteristics of learners and be able to use the media that refers to the diversity such as using books, films, videos, pictures, recordings with the perspective of diversity. Masnur Muslich mention the media chosen should be adapted to the characteristics of learners.⁹⁸

Selected media by social science teacher of MTs Ar-Rahmah was varied and use media that is easy to understand learners. However, the selected media is not all use examples of media related to diversity. selecting easy Media to be understood by learners are really appreciate the of each individual learner because every person has the ability and different characteristics.

⁹⁸ Masnur Muslich. (2007). *Sertifikasi Guru Menuju Profesionalisme Pendidik*. Jakarta: Bumi Aksara. Page 70

e) Evaluation

Evaluation of based learning multicultural seen from the perception, appreciation, action learners towards other cultures and the diversity and differences. The evaluation also covers all of the skills and personality of the learner. Evaluation techniques used may be an oral test, the test works and written tests, interviews, observation, measurement and assessment of the work attitude. Objective evaluation of learning refers to cognitive, affective and psychomotor.

Evaluation of learners views from all aspects of cognitive to create questions, affective views of learners overall attitude than included in the narrative report, psychomotor seen from a competency exam. In assessing the attitudes of learners that can appreciate, respect and tolerance are found a special evaluation techniques to assess the attitudes of multicultural students.

Evaluation techniques contained in the lesson plan are more varied than that contained in the syllabus. But thereis been no evaluation techniques yet to measure multicultural attitude of students. The results obtained from the evaluation techniques interview and there is a difference with the results contained in the syllabus and lesson plans although there are some similar techniques.

Evaluation technique is used in teaching social science in MTs Ar-Rahmah has been varied, so as to assess learners from the understanding aspect, personality and skills. Basically assessment of learning-oriented multicultural education is seen from all aspects for each learner has different advantages.

2) Learning implementation

Learning oriented multicultural education uses multicultural teaching approach and relies on the diversity that exists on the learner. There are several things that must be done in a multicultural based learning:

- a) The teachers should instill value to be tolerance, appreciate, and respect through advice

Ngainun Naim and Achmad syauqi explained multicultural education is education that instill mutual respect, sincere and tolerant of cultural diversity found in the community.⁹⁹ Social science teacher of MTs Ar-Rahmah Jabung Malang has been cultivating an attitude to accept, respect, appreciate and be tolerant of diversity. Cultivation is done through the provision advice during the learning.

with planting of such attitudes, the students will learn to understand, admit, accept in a diverse society. Later that attitude will be useful in facing adiversity and difference so that it can

⁹⁹Ngainun Naim dan Ahmad Syauqi. (2010). *Pendidikan Multikultural: Konsep dan Aplikasi*. Yogyakarta: Ar-Ruzz Media. Page 191

tolerate, appreciate, respect and can live with without argument that can lead to discrimination and conflict.

b) Training students to solve social problems that occur.

In the approach of multicultural education, there is a social action approach which requires students to make decisions and take action with regard to the concept, issue, or problem.¹⁰⁰

The social science eachers of MTs Ar-Rahmah has trained students to solve social problems that occur so that learners are able to make decisions and take action with regard to concepts, issues, and problems associated with diversity therein. How teachers coach students in solving social problems can be through discussion, debate and problem solving.

These findings are in accordance with the theory. As it is known that there are issues relating to diversity and diversity in Indonesia. Through the training, the learners can learn and practice solving the problems that occur later in the life of a diverse society. Through debate and problem solving learners can think to solve the problem and concluded. Learners will also learn to be more concerned about the problems that occur.

c) Providing equality and justice for learners.

In lessons, the teachers should not distinguish between students with each other and are open for learning more fun,

¹⁰⁰Banks, James A., and Banks, Cherry A. McGee. (2005). *Multicultural Education: Issues and Perspectives* (Revised Edition). United States: John Wiley & Sons. Page 253

methods and media used vary, teachers observe and understand the learning styles of students to determine the appropriate method, motivate learners.¹⁰¹

The social science teacher at MTs Ar-Rahmah has given equal opportunity to students, providing assistance and care, the interaction of teachers and learners is communicative, the teacher reprimand the students if any trouble and give a compliment if true. Teachers do not use words that offend learners.

The findings have been consistent with the theory. Justice and equality through the learners will not feel discriminated against so as to learn comfortably and be able to develop intelligence and ability to optimally. Indeed, in a multicultural based learning teacher must be fair and equitable. Learning should be open and provide care, assistance equivalent.

- d) The material contains insights into diversity, events and social issues.

Based on the research findings, it can be concluded in a matter of learning social studies delivered by the teacher that have taken examples of problems and social events that are in the community. the teacher also shares insight into the diversity of the students.

¹⁰¹ Ngainun Naim dan Ahmad Syauqi, *op.cit.*, page 222

Through the delivery of examples of problems in the environment, then the students can have a real insight into the lives of the people so that they can learn to face these problems. Learners will also be concerned about the issues and events that happen in a diverse society. Through giving example insights into the diversity of learners will gain an insight into life so that students will learn in everyday life to address the different peoples with themselves.

the social subject explain about a community and an environment in which there are many examples of culture, ethnicity, race, ethnicity, religion, language. Through these studis then it will be easier to implement multicultural education teacher.

e) The method that used is democratic, cooperative and varied.

The learning method used social studies teacher at MTs Ar-Rahmah Jabung alang has been varied, democratic and cooperative. It is proved that the teacher uses a variety of methods, learner-centered and relaxed as the method of discussion, problem solving, debate and others. Teacher also gives the freedom of learning styles of learners. The group division is democratic because students can choose their own group members.

The teacher gives comfort and freedom of learning styles to learners as learning while chatting, learning while playing, learning while sitting on the floor. This is because every student has their own way of learning. Although the way learners like that, but students can take lessons and enthusiastic, they can answer a teacher's question, and could issue its opinion as learners-learners in MTs Ar-Rahmah is always active. Through these methods are expected learners do not feel burdened in learning and develop thinking.

The learning method that is both groups will foster a sense of togetherness among learners. Learners will cooperate with other learner who differ with him. This will make the students familiar with the life pesrta diverse.

- f) The media thad is used involving all learners, varied and refers to diversity.

The media is used by social science teacher at MTs Ar-Rahmah is not diverse yet still limited to the whiteboard, LCD, and laptop. Teachers also do not use the media relating to diversity. That is because the use of media related to diversity adapted to the material being presented.

The media is used to involve all learners, but it would be better if the varied and using media-related insight diversity. The

lack of media related to diversity due to the lack of media provided the school related to diversity.

2. Out Class

a. Enriching nationalism insight and character education through the Flag Ceremony

From interviews with the respondents about the ceremony at MTs Ar-Rahmah, researchers can describe that the school wants to instill the values of nationalism to the learners. There are six grades of school education and nationalism are expected, namely:

- 1) Familiarize be orderly and disciplined
- 2) Allowing groomed
- 3) Improve the ability to lead
- 4) Familiarize willingness headed
- 5) To foster unity and cooperation
- 6) The strengthening of a sense of national spirit.
- 7) Love motherland
- 8) Appreciate the merits hero

Event of flag ceremony can include different grains of educational goals that to be achieved, such as discipline, physical fitness and spiritual, motor skills, leadership skills and development properties is willing to lead the things that can be obtained through the activities of flag ceremony.

At the time of the ceremony, principals and teachers gave a speech in front of students MTs Ar-Rahmah Jabung Malang. On this occasion, they spoke of discipline, increase patriotism, heroes honor the service and participated in the guarding of the country.

b. Enriching tolerance insight and humanity through extra-curricular activities

Fostering multicultural education in extracurricular activities, based on research results that provide guidance teacher in a multicultural ethic can be done through activities outside of school hours to hone students' skills, such as scouts. Students are guided by the teacher to explore the talent in them taught about multicultural ethics, such as studying the regional cultures, tolerance, and mutual help among students of different character.

The researchers concluded that through education in schools, fostering multicultural ethic can teachers teach so that students behave in order to respect each other, respect, and cooperation between different characters or diversity of students in the schools.

This is similar to Salim's theory which said among the institutions being targeted is an educational institution, one of the institutions most oppressive and anti idea of racial equality.¹⁰² Salim also added that the school is form leading institution which can be used as a venue for seeding process inter cultural values of a diverse society.

¹⁰² Salim, Agus. 2006. *Stratifikasi Etnik: Kajian Mikro Sosiologi Interaksi Etnis Jawa dan Cina*. (Yogyakarta: Tiara Wacana) page 22

At school, children can develop empathy for the existence accustomed habits, behavior and thinking are different. Tolerance between cultures can then appear as a positive reaction from the diversity, the effort occurred in educational institutions schools in multicultural society.¹⁰³

C. The Barriers and Solutions in Developing Multicultural Education

1. Barriers

Based on research, there are two constraints faced by teachers in imparting education to the students, which are internal and external barriers.

a. Internal barriers

The main barrier faced by teachers in teaching multicultural education to students in MTs Ar-Rahmahis on the students themselves. Teachers sometimes have difficulty in motivating students. Students who have been given guidance on multicultural education has not been fully able to understand. Sometimes fights among students in schools happen whether it was a problem among them or does not comply with school rules becauseLack of awareness or practice of knowledge that has been given. In addition, teachers also have lack of tools, limited media owned, and lack of input as the lessons delivered is stillthe introductions of science.

¹⁰³*Ibid.*, page 30

b. External barriers

Challenges in multicultural educational is not only from students and teachers, but also form external factor. According to Ali Maksum, there are some challenges faced by multicultural education, they are:

1) Globalization

Globalization is a process of change towards world unity and the interdependence between one country to another. At this time, people can communicate with others from other countries very much. As well as goods move freely in and out of the country to another country. This all happened because of the advancement of transportation technology and information-communication technology.

According to ChoirulMahfud, on the other hand, there is a negative effect, where the movement of progress and modernization can deprave. Industrialization brought various changes in many aspects of human life such as changes in behavior, lifestyle, economic governance and public policy. Besides, In this era, communication is easy yet human relations are increasingly strained.¹⁰⁴

¹⁰⁴Interview result with Religius Teacher M. Jaenuri, April14 2015, 09.30 WIB

2) The Movement of Islamic radicalism

The existence of radical Islamic movements have threaten the spread of multicultural in the world. Because, the model of this movement did not want freedom of movement and progress. The point is to maintain the existence and orthodox religion through violence. This fundamentalist movements often connoted with exclusivism, introversion, self-righteous and believe that other communities are misguided and must be destroyed.

According to AzyumardiAzra, there are four characteristics of fundamentalism, which are:

- a) Fundamentalism is a familiar oppositionalism. Fundamentalism in any religion will fight against the things that threaten the existence of religion, whether in the form of modernity or modernism, secularization, and values of the west in general. Guidelines and benchmarks to assess the level of threat is the holy book, which in Islamic fundamentalism is the Qur'an, and to a certain extent al-Hadith.
- b) The rejection of hermeneutics. Fundamentalists reject critical attitude and interpretation. The text of the Koran must be understood literally (textual) as it is, because the reason is deemed incapable of providing proper interpretation of the text.
- c) The rejection of pluralism and relativism. For fundamentalists, pluralism is the result of a false understanding of scripture.

- d) The rejection of the historical and sociological developments. Fundamentalists argued that historical and sociological developments have brought human getting away from the doctrine of literal scripture.

2. Solutions

One of the most important teacher's role is as a motivator. To fulfill the wishes of students, teachers in addition to providing guidance on ethical multicultural should also be able to create a variety of ways to get closer to the students, so that students can be motivated and get more enthusiasm in learning, give a good value, helping students to provide guidance regarding the ethics of multicultural in teaching and learning activities, to make students more easily understand, and provide inputs to the students to make it easier to learn. The solutions that can be used by the school to teach students understand about the ideologies that developed in Indonesia and to travel to places that have historical value. And the most important solution that school can give is to return all the problems to the Qur'an and Hadith.

Beside the challenges of multiculturalism educational, on the other hand, the world of education will still try to compensate for any problem of development issues that could be brought through strategic actions, which are:

a. Indigenization of education exemption

Freire provides an overview of solution on education which only gave full power to teachers while learners are being passive with the

idea of what is called humanity oriented education in which there is interaction between teachers and learners. This emerge of dialogue was then followed by practicing coexistence education that teachers and learners act as part of a reality, equally become subject, not only in addressing the reality but also the involvement of seeking a decision. Dialogic is the key staple passage of new knowledge that reflects back the ideals of revolutionary education. Indigenization of multicultural education is to sensitize the students and teachers that there is a diversity that is found in the environment in which they carry out the educational process. One party (could be a teacher or student) must not impose desire only to "market" ideology that is not constructive.

b. The develop a multicultural education curriculum

In the process of education, the curriculum is a tool to achieve educational goals. Without having appropriate curriculum and education, the result is the failure before the destination. Curriculum development for a large and diverse country like Indonesia is not easy. The diversity of social, cultural, political aspirations and economic capabilities provide the same pressure, otherwise it can be said stronger than differences in philosophy, vision, and the theory espoused by education policy makers. Managing diversity of various dimensions to be used as an independent variable contribute significantly to the success of curriculum that includes curriculum as observed, curriculum as experienced, as implemented curriculum, and curriculum as reality,

but also the curriculum as a result.¹⁰⁵ At the level of this curriculum can be described as follows:

- 1) The idea of Curriculum Development; is the first step and determine the characteristics of the curriculum in the future;
- 2) The Curriculum Development as Document; the development in this domain concerns the development of various components of the curriculum such as goals, content, learning experiences, and evaluation. The purpose is the quality of learners who learn based on curriculum that has been made. Multicultural curriculum development should be carried out openly in the various views and approach to the formulation of objectives.

c. Optimizing the role of civil society

Giving more space to civil society in discussing national issues, especially education is the key to succeed multicultural education. As Jürgen Habermas has formulated the concept, there are two conditions that are essential for the formation of civil society. First, the freedom in discussing the central issues of nationality which essentially affects lifestyle as opinions, articulating interests, protesting the imbalance sense of justice. Second, the availability of people's representative bodies, political parties, public organizations, mass media, campus, and so forth¹⁰⁶. Functioning civil society participation will significantly move the pattern of education that leads to accommodation

¹⁰⁵Ali Maksum, *op.cit.*, page. 382

¹⁰⁶*Ibid.*, page. 393

multicultural education. Maximization of this role must be supported components as follows:

1) Role of the State and Civil Society

The role of the State is very urgent to meet the wishes of achieving fair and prosperous life. When a bureaucracy run smoothly and carry out basic tasks and obligations, then the position of civil society will be able to creatively develop economy barns and education will run dynamically and be able to realize educational plot ideally.¹⁰⁷

2) The Role of Religion and Civil Society

The role of religions in the concept of the integrality state is recognized and protected; even it is recognized as a reference and source of system behavior in order to search for value. Religious values in the integrality state can be endeavored and the results will be contained in national legislation. The strong role of religion such as in Indonesia is strongly supports the ideal idealism nation. The role of religion through the intellectual and its religious bachelor can build sustainable togetherness and dialogue in order to obtain educational formulations in which there is indeed crucial cultural diversity. The role of scientist-clerics will be very urgent and significant not only to escort it but also contributed in the form of

¹⁰⁷*Ibid.*,page. 394

thought and direction in basic concepts of Islamic Multicultural Education.¹⁰⁸



¹⁰⁸ *Ibid.*, page. 405

CHAPTER VI

CONCLUSION

A. Conclusion

After exposing the research in detail, the researcher can be summed as follows:

1. MTs Ar-Rahmah has two policies to develop Multicultural Education to the students. The first policy is selective in recruiting a candidate of teacher or staff. The school hopes the teacher and the staff can interact with the students well and teach about multicultural education to them. The second policy is And building mental and religious traditions, they are three ways that are done by school and students, they are reciting Yasin, istigosah together in school and every student's home. and praying Dhuha and Dhuhur together every day. Recinting Yasin, Istighosah and Praying together have some velues of multicultural education, they are a solidarity, leaderhip, discipline, order and responsibility.

2. The Strategy To Develop Nationality and Multiculturalism Understanding

There are to stategies are used by school.The firts is strategy in a class and the second is out class. The strategy in class is through Civic Education lesson, Religious lesson and Social Science education lesson. By these lessons, students can study multicultural education with the content of them and learning methods.

The second strategy is learning out class. The Students can learn and implement the multicultural education by a Flag Ceremony and Enrichment tolerance insight and humanity through extra-curricular activities. here students can learn how to discipline, togetherness, help and respect each others.

3. The Barriers and Solutions Developing Multicultural Education.

a. The Barriers

Madrasah Tsanawiyah Ar-Rahmah has two barriers in implementation of multicultural education, an internal barrier and external barrier. In internal barrier, the students do not apply the knowledge they have acquired and the learning tool is very minimal. In external barrier, The lessons are still an introduction of knowledge, there are many radical leaders of religion and media.

b. The Solution

The teachers teach tolerance, sharing in class while listening to current issues, the teacher explains the positive and negative impacts of the issue, Giving a motivation, para guru memberikan motivasi kepada para siswanya agar selalu bijak dalam menerima informasi. Study tour.

Acquainting historical places to students by visiting them, such as museum, *Wali Songo's* grave. The teachers teach a some values of history to understand the story of this country. The students are taught multicultural education character.

B. Recommendation

Based on the conclusion that the author has described above, then the authors deliver suggestions as follows:

1. To school

Schools are expected to add classroom facilities to support teaching and learning, and extracurricular activities.

2. To teacher

Teachers should be able to make a variety of ways to get closer to the students, so that students can be motivated and more enthusiasm in learning, give a good value, helping students to provide guidance regarding multicultural education in teaching and learning activities to make students more easily understand, and provide inputs to the students to make it easier to learn.

3. To student

Students are expected to understand more about multicultural that was given by the teacher to raise the motivation in learning, able to socialize with the community as well as possible, and practice the knowledge already gained.

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GUIDE LINE WAWANCARA

Implementasi Pendidikan Multikultural di Lembaga pendidikan islam

(Studi Pengembangan Pendidikan Toleransi dan Kebangsaan di MTs Ar-Rahmah Jabung Malang)

A. Kepala Sekolah/ Ketua Yayasan

1. Bagaimana sejarah lembaga pendidikan yang Bapak pimpin?
2. Apa visi misi dan bagaimana penjelasannya?
3. Apa pandangan Bapak tentang multikulturalisme?
4. Apakah ada kebijakan khusus di sekolah ini dalam konteks pendidikan multikulturalisme?
5. Apakah di lembaga ini diselenggarakan upacara bendera? Mengapa?
6. Apakah guru agama di sekolah ini memiliki pandangan keberagaman yang toleran?

B. Wakil Kepala Sekolah bidang Kurikulum/ Kesiswaan

1. Seberapa penting pendidikan pancasila dan kebangsaan di sekolah ini? Bagaimana implementasinya?
2. Apakah siswa diajarkan tentang toleransi? Bagaimana saja bentuk pelajarannya?
3. Selain melalui pengajaran di dalam kelas, bagaimana pihak sekolah biasanya mengajarkan tentang pendidikan kebangsaan?
4. Ke mana biasanya sekolah ini mengadakan studi *tour*? Mengapa?
5. Apakah ada rencana untuk studi banding/ kunjungan ke lembaga sekolah lain yang non muslim?

C. Guru Matapelajaran PKN

1. Menurut anda seberapa penting Mapel PKN diajarkan bagi siswa SMP?
2. Bagaimana kurikulum PKN yang diajarkan di sekolah ini?
3. Bagaiman metode yang digunakan dalam pelajaran PKN?
4. Apakah pernah menggunakan media alternatif dalam mengajar? (video, gambar, kliping, dsb)

5. Apakah anda memberikan perhatian atau penilaian khusus terhadap pemahaman kebangsaan dan nasionalisme siswa? (maksudnya nilai siswa juga dilihat pada aspek pemahaman, sikap dan internalisasi siswa terhadap kebangsaan)
6. Apa kesulitan dalam pengajaran PKN?
7. Apakah pernah siswa diajak belajar dengan metode *outclass* misalnya berkunjung ke lembaga sekolah lain yang berbeda kultur dan tradisinya?

D. Guru Mata Pelajaran Agama (Aqidah atau Fiqh)

1. Bagaimana menurut anda gambaran pemahaman agama siswa di sekolah ini?
2. Apakah pemahaman agama siswa selalu diikuti dengan kesalehan individu? (maksudnya apakah ada jarak antara ilmu yang didapat dengan amaliyah atau karakter yang terbangun)
3. Apakah dalam pembelajaran agama pernah dibahas tentang toleransi terhadap non muslim?
4. Bagaimana pandangan anda tentang toleransi antar umat beragama?
5. Apa yang anda anggap perlu untuk dilakukan untuk membentengi anak didik agar tidak terpengaruh dengan gerakan-gerakan kekerasan yang mengatasnamakan agama?
6. Menurut Anda, perlukah siswa didik diajak berjumpa dengan “perbedaan” (berkunjung/ studi banding ke sekolah non muslim) agar semakin dewasa dan matang dalam keberagaman?

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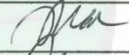
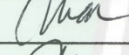
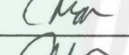
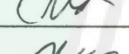
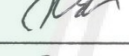

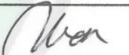
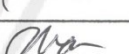
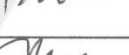
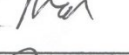
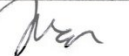
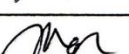
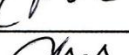
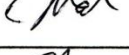
1. Profil Sekolah, Sejarah, Visi-Misi, Struktur dll
2. Kurikulum dan SAP pendidikan PKN, Muatan Lokal, Agama (Aqidah)
3. Foto-foto kegiatan di sekolah dan di luar sekolah yang dianggap sesuai dengan topic penelitian
4. Dll yang diperlukan

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No	Date of Consultation	Colsultation Material	Signature
1	February, 11 th , 2015	Proposal Colsultation	
2	February, 22 th , 2015	Proposal Colsultation	
3	March, 24 th , 2015	Proposal Colsultation	
4	April, 01 th , 2015	Proposal Colsultation	
5	April, 14 th , 2015	Colsultation of Chapter I, II, III, IV	
6	May, 11 th , 2015	Colsultation of Chapter I, II, III, IV	
7	May, 18 th , 2015	Colsultation of Chapter IV	
8	May, 24 th , 2015	Colsultation of Chapter IV	
9	June, 08 th , 2015	Colsultation of Chapter IV,	
10	June, 10 th , 2015	Colsultation of Chapter IV, V	
11	April, 09 th , 2016	Colsultation of Chapter IV, V	
12	May, 12 th , 2016	Colsultation of Chapter IV, V	
13	May, 19 th , 2016	Colsultation of Chapter IV, V, VI	
14	March, 23 th , 2017	Revision of Chapter I, II, III, IV, V, VI	
15	March 24 th , 2017	ACC I, II, III, IV, V	