

## PAI TEACHER DESIGN TO DEVELOP MULTICULTURALISM EDUCATION AT MADRASAH ALIYAH

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**Abstract:** this research is aimed describe how PAI teacher design in developing educational multiculturalism at MAN 1 Karanganyar. This research used descriptive qualitative approach and PAI teacher of the school as informants. In collecting data, the researcher used observation, documentation, and interview. The research results are the teachers have an understanding of diversity, multiculturalism, and hold on to human principles and values to develop educational multiculturalism. When the teaching and learning process the teachers mostly has used various approaches, strategies, and methods in accordance students' characteristic that is implementing Negotiated Blended Learning. The teachers also avoided discriminatory effect by asking class administrator such as chairman and vice, also male and female students as gender representative. PAI teachers considered that the students as individual, who are from different backgrounds and characteristics, so that the teachers are able to foster awareness of mutual tolerance, respect each other. It was done by selecting learning model which cause to emerge cooperation and harmony that is cooperative learning. In creating equity for students, the teachers rolled students' seats, and all students male and female were given equal opportunity to ask, and express their opinion. The next, the teachers has integrated learning materials with tribes, races, religions, cultures, ethnicities, and customs diversity in Indonesia.

**Keywords:** design, PAI learning, multiculturalism

**Abstrak:** Artikel ini bertujuan untuk mengetahui desain guru PAI dalam mengembangkan pendidikan multikulturalisme di MAN 1 Karanganyar. Metode yang digunakan adalah kualitatif deskriptif dengan subjek penelitian guru PAI di MAN 1 Karanganyar. Data dikumpulkan menggunakan observasi, studi dokumentasi, dan wawancara. Hasil penelitian menunjukkan bahwa desain guru PAI dalam pengembangan Pendidikan multikulturalisme di MAN 1 Karanganyar adalah memiliki pemahaman tentang keanekaragaman, multikulturalisme dan berpegang teguh pada prinsip-prinsip dan nilai kemanusiaan. Selain itu, ketika kegiatan belajar mengajar guru PAI menggunakan pendekatan, strategi, dan metode pembelajaran yang bervariasi dan disesuaikan dengan karakteristik peserta didik, yakni menerapkan *Negotiated Blended Learning*. Pengurus kelas mulai dari ketua dan wakil ketua kelas, guru memilih perwakilan dari siswa laki-laki dan perempuan sebagai perwakilan gender masing-masing, sehingga tidak ada kesan diskriminatif. Guru memandang peserta didiknya sebagai individu yang berasal dari latarbelakang yang beragam dan sebagai individu yang mempunyai karakteristik berbeda-beda, sehingga guru mampu menumbuhkan kesadaran saling toleransi, menghargai dan menghormati antar sesama. Hal ini dilakukan dengan cara memilih model pembelajaran yang dapat menumbuhkan terjalinnya kerjasama dan kerukunan, seperti *cooperative learning*. Guru dapat merolling tempat duduk peserta didik untuk mewujudkan keadilan bagi semua pembelajar. Guru memberi kesempatan yang sama untuk semua siswa baik siswa laki-laki maupun perempuan agar bertanya dan menyampaikan argumennya. Guru dapat mengintegrasikan materi pembelajaran dengan keanekaragaman suku, ras, agama, budaya, etnis, dan adat istiadat yang terdapat di Indonesia.

**Kata kunci:** desain, pembelajaran PAI, Multikultural

## INTRODUCTION

The area of Indonesia is 1.916.906, 77 km<sup>2</sup>, and it is famous as a number one archipelagic country in Southeast Asia by the number of Islands about 16.056. This condition causes Indonesia as heterogeneous nation of ethnicity, race, religion, culture, language, and customs. As information from BPS in 2010 that Indonesia has more than 300 ethnic groups which details about 1.340 ethnics<sup>1</sup>. Indonesia is one of the world's largest multicultural countries with diversity of ethnic and culture. Each ethnic group has its own unique characteristics from language, customs, food, race, and culture. In addition, the Indonesian nation is also diverse in terms of religion. There are 6 legal religions in Indonesia namely Islam, Hinduism, Buddhism, Christianity, Catholicism and Confucianism.

The above data shows that Indonesia is plural state. A plural country is a diverse country ethnicity, race, culture, religion, language and customs. This heterogeneity can be a great strength for the Indonesian nation to progress and develop. However, this diversity can also be a disaster or a threat towards the Indonesia integrity. Whenever it can happen, depends on how we respond to this diversity. If we are awareness respond it with mutual tolerance, respect for all kinds of the diversity, then this can create peace, unity and integrity as well as social justice which leads to the national progress. On the other hand, if our reaction is selfish, ethnocentrism, intolerance towards that diversity, then this can trigger various problems that will impact on divisions.

The above matters can be avoided when Indonesian people are able to grow their awareness to respect each other. On the one hand, Indonesia's heterogeneity in terms of ethnicity, race, culture, religion, language and customs needs to be maintained and preserved so our that future generations will enjoy and perceive it. All of this can be done by education. According to Amin Abdullah, education is a powerful way to protect, preserve, defend, and conserve Indonesia's diversity from one to the next generation, from year to year, so that our descendants can enjoy,

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<sup>1</sup> Indonesia, P. I, *Suku Bangsa*. Retrieved from Indonesia.Go.id: <https://indonesia.go.id/profil/suku-bangsa/kebudayaan/suku-bangsa> (2017, December 3, accessed on 26 Phebruari 2023)

see and perceive it. In addition, education can foster awareness within Indonesian society to respect one another among human beings.<sup>2</sup>

One of the education that is able to stimulate and raise public or students' awareness to always maintain, preserve, and conserve diversity of ethnicity, race, culture, religion, language and traditions of the Indonesian nation that causes the forming of a sense of belonging, respect among human beings is multiculturalism. The implementation of multiculturalism education in madrasas is expected to be able to produce students who are polite, tolerant, humanist, respect and appreciate each other.

However, the expectations have not matched the facts. It can be seen that recently education has been shaken by many acts of violence experienced both students and teachers which have snatched fatalities. Education should be a place for growing and seeding the peace values, but instead it becomes a vessel for violent behavior or actions that are inhumane and contrary to the humanism and justice principles.

Recently, religious issues are often a source of social conflict<sup>3</sup>. The several cases appearance concerning about intolerance and SARA conflicts in society is not solely due to the religious education failure in madrasas, religious education nevertheless must be able to examine and find alternative solutions through the development of non-conventional-traditional religious education learning models.

The Islamic Religious Education course is an important component in PAI learning which is expected to be able to provide a concrete description and comprehensive dealing with multicultural life as reflected from historical events of Islamic civilization.<sup>4</sup> The multicultural education theme has been widely researched, such as Irham's research which stated that PAI has a role as a motivator of moral pluralism for students. The implementation of PAI in the learning process is intended to shape students' attitudes and thoughts with

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<sup>2</sup> Programmable Logic Control, Togar Timoteus Gultom, and Stmik Itmi Medan, "Jurnal Ilmiah Maksitek Issn. 2655-4399" 5, no. 4 (2020): 189–203.

<sup>3</sup> Muhammad Arifin and Ari Kartiko, "Strategi Pendidikan Agama Islam Berbasis Multikultural Di Madrasah Bertaraf Internasional," *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah* 5, no. 2 (2022): 194, <http://jurnal.staidagesik.ac.id/index.php/attadrib/article/view/396>.

<sup>4</sup> Totok Suhadak, "Pembelajaran Agama Islam Dalam Kajian Historis Berbazis Multikultural Di Perguruan Tinggi Umum" 7, no. 3 (2023): 2758–67, <https://doi.org/10.58258/jisip.v7i1.5577/http>.

multicultural insight. There are two findings that were underlined, namely the type of educators who are inclusive and curriculum design with a multicultural perspective.<sup>5</sup> The research emphasized the role of PAI, while this article discussed about the design of multicultural-based PAI learning.

Recently there was a case that resulted in the death of a teacher at SMAN 1 Torjun Sampang. This incident deeply hurts and broke our hearts. A student cruelly committed violence against his own teacher which ended in death, simply because he did not accept the reprimand given when he disturbed the teaching and learning process.<sup>6</sup>

If the above incident is observed, it occurred in the context of implementation the learning process, which should serve as a place for self-development, quality improvement, and eradication of ignorance has turned into a frightening event, which will be remembered by anyone who witnessed it as a dark episode in the history of education. This indicates that our students do not yet have a good attitude and commendable morals. This Phenomenon is triggered the lack of humanism values, justice, tolerance, and multiculturalism in our educational goals.

Whether or not the success of multiculturalism education goals depends on the teacher, the teacher is someone who has a very crucial role in education, because the teacher is the only person who meets them face to face, so the teacher must understand diversity, multiculturalism and adhere to human principles and values, so that they are able to actualize good education based on the principles of humanism and multiculturalism as well as fostering human values, mutual respect among students.

Islam is the religion of *rahmatan lil alamin*, a religion that teaches compassion, mutual respect, peace-loving, and humanist values. For this reason, Islamic Religious Education teachers must be able to minimize the occurrence of intolerance or dehumanize to all students that only because of the differences sects/ Madzab they adhere to. Even though the madrasa is inhabited by students

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<sup>5</sup> Irham Irham, "Islamic Education at Multicultural Schools," *Jurnal Pendidikan Islam* 3, no. 2 (2018): 141, <https://doi.org/10.15575/jpi.v3i2.1448>.

<sup>6</sup> Rohman, M, "*Konsep Pendidik Bermawasan Multikultural dalam Lembaga Pendidikan.*" (Article, 2018)

who are all Muslims, but it is not uncommon for divisions among fellow Muslims to occur just because of the truest feeling and win over the beliefs held them.

Based on the fact that intolerance and acts of violence often occur in the context of education by involving students. So this article discussed the design of PAI teachers who was able to develop and actualize multiculturalism education in madrasas with a case study at MAN 1 Karanganyar. So this article is about how the PAI teachers design to develop multiculturalism education in madrasas and its application in MAN 1 Karanganyar.

## METHOD

This study is a qualitative approach with a phenomenological model. Qualitative is a method that provides information in the form of sentences, or verbally derived from the observed object behavior. When going into the field, the researcher saw the actions of people in order to produce a valid source of information or in accordance with the research theme, and then the researcher selected informants to describe the problem under study. The type of this research is field research that is studying and understanding directly about the background conditions of the place, and social relations, both individually and as a group. This research relates to the design of PAI teachers in developing multicultural education at MAN 1 Karanganyar using the method of collecting data from observations, documentation and interviews.

Observation is a type of activity that uses the five senses, such as sight, hearing, and smell, to gather information to be used in a study<sup>7</sup>. Interview is meeting and conversation between two persons to get information directly about phenomena has been researched, to know what meaning of the topic which is studied. Based on this description, interviews can be conducted in an organized manner. Documentation is a record of things will be studied. It can be in the form of writing, pictures, or documents such as journals and other documents Interview can be done organized<sup>8</sup>. The data then analyzed using reduction, display, and verification data.

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<sup>7</sup> Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D* (Bandung: Alfabeta, 2017).30

<sup>8</sup> *Penelitian Kualitatif, Tindakan Kelas dan Studi Kasus* (CV. Jejak, 2017).50

## FINDING AND DISCUSSION

### A. The Nature of Multiculturalism Education

Indonesia is a heterogeneous country in ethnicity, race, culture, religion, language and customs. So is called a pluralistic country. This plurality of Indonesia can lead to unity or division. This needs to be responded so that the pluralism and diversity does not trigger divisions by increasing Indonesian society awareness to respect one another among human beings. This awareness can be grown through multiculturalism education. Multicultural education is an educational process that provides equal opportunities to all generations without discrimination due to ethnic, cultural and religious differences. Furthermore, giving respect to diversity, and providing equal rights for ethnic minorities in order to strengthen national unity and nation's image to the world views<sup>9</sup>

Multiculturalism education comes from two terms they are education and multiculturalism. Education is interpreted by some educational experts as a conscious effort to help students become more mature individuals or in other words maturing students by directing, guiding, training, understanding and explaining. Meanwhile, multiculturalism comes from 3 terms, namely multi, culture, and ism. The word multi means many, then culture is defined as custom, while ism is defined as an understanding or view. So multiculturalism means understanding cultural diversity in terms of equality<sup>10</sup>. Parsudi Suparlan argues that multiculturalism is an understanding that recognizes and respects heterogeneity in equality both individually and culturally.<sup>11</sup> Thus the conclusion is, multiculturalism education is an effort to guide, train, explain, direct, foster feelings to acknowledge, appreciate and respect the heterogeneity that exists both from ethnicity, culture, race, religion, and customs.

Muhaemin el Ma'hady defined multiculturalism education as an education about cultural heterogeneity in responding to the population and culture of a particular community environment changes<sup>12</sup>. Meanwhile Calarry Sada explained the

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<sup>9</sup> Miftahur Rohman, "Konsep Pendidik Berwawasan Multikultural Dalam Lembaga Pendidikan," 2018, 1–14.

<sup>10</sup> Iriyanto Widisuseno, "Pendidikan Berbasis Multikulturalisme Suatu Upaya Penguatan Jatidiri Bangsa. Humanika," *Humanika* 15, no. 9 (2012), <https://doi.org/https://doi.org/10.14710/humanika.15.9>.

<sup>11</sup> Suparlan, P, Menuju Masyarakat Indonesia yang Multikultural. *Symposium Internasional ke-3*, (Denpasar Bali, 2002), 3

<sup>12</sup> Muhiddinur Kamal, "Pendidikan Multikultural Bagi Masyarakat Indonesia Yang Majemuk," *Al-Ta Lim Journal* 20, no. 3 (2013): 451–58, <https://doi.org/10.15548/jt.v20i3.42>.

multiculturalism education by quoting Sleeter and Grant opinion, that multiculturalism education has at least 4 meanings, including; understanding cultural diversity with a cultural blend approach; understanding various approaches in social life; understanding in realizing pluralism without discriminating ethnic, race, culture, religion and social strata in society, and the last is understanding heterogeneity in increasing pluralism and homogeneity<sup>13</sup>.

Based on the above opinion, we can conclude that multiculturalism education is education to guide, foster and invite students to understand and implement mutual respect for cultural diversity in social life to create peace, unity and harmony among people. Thus, through multiculturalism education students can know each other, understand, accept, respect and appreciate ethnicity, culture, race, religion, and personality values.

Heru Suparman stated that multicultural education at least has the characteristics of providing education to students to learn the following;

1. Living in heterogeneous society

Heterogeneity causes differences between one another, so the solution to avoid divisions is cultivating mutual respect for these differences, so that a peaceful, comfortable, united, harmonious and compact life will be realized. Heterogeneity has been explained in Q.S. Al-Hujurat verse 13 that humans were created by Allah SWT for various genders, ethnicities, nations, different cultures.

2. Constructing three Mutual perspectives

These three mutual perspectives are fostering trust between people, caring for each other, and upholding tolerance between people. These three can be provisions for living in the midst of pluralism or diversity. Because this is able to prepare students who have a tolerant attitude of humanism, this democracy can be actualized with an attitude of mutual respect by prioritizing unity and *ukhuwah*.

3. Open Minded

Through education, students are equipped with the ability to be open-minded towards new cultural differences so that students are able to adopt, adapt, act and be open-minded. Because Islam invites its people to always use their minds to think.

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<sup>13</sup> Dede Rosyada, "Pendidikan Multikultural Di Indonesia Sebuah Pandangan Konsepsional," *SOSIO DIDAKTIKA: Social Science Education Journal* 1, no. 1 (2014), <https://doi.org/10.15408/sd.v1i1.1200>.

4. Overcoming problems without violence

Looking for solutions of the problems with a cool head, or resolved by discussion. So the teachers are expected to be able to invite and grow themselves and students' souls to love peace and not be easily provoked. Islam is a religion that invites and teaches its people always to be peaceful and if people discuss a problem, it is advisable to solve by discussion without violence.<sup>14</sup>

## B. PAI Teacher Design in Developing Multiculturalism Education in Madrasas

The students of Madrasas learn both Islamic religious and general science however; madrasas more emphasize Islamic religious education. All madrasah students are Muslim. This similarity can be strength to live in harmony. Religious homogeneity nevertheless, can trigger divisions among students, because there are differences Madzab followed by students which be able to trigger students divisions, because they feel that their Madzab is the most correct of all. Besides Madzab, their heterogeneous backgrounds from ethnicity, race, culture, family socio-economic status, ability to environment. So, the role of PAI teacher is needed to provide their students' understanding related to these differences.

PAI teachers of madrasah are expected to be able to produce generations that has tolerance or *tasamuh*, respects one another by changing the idea of exclusivism to be universalism. This is done to anticipate extremism, that is considering the most righteous, intolerant, and dehumanize with heterogeneity<sup>15</sup>. In this case, PAI teachers have a big responsibility to design learning models that support the development multiculturalism understanding among madrasah students.

Teachers in madrasas are usually called *ustadz* and *ustadzah*. The teacher is an educator, a person who guides, directs, trains and educates. Another term for teacher is tutor/private teacher meaning a teacher who teaches by coming to students' homes and in Arabic teacher is called *mu'allim*, *mu'addib*, *ustadz* and *ustadzah*<sup>16</sup>.

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<sup>14</sup> Heru Suparman, "Pendidikan Multikultural Dalam Perspektif Al-Qur'an," *Mumtaz: Jurnal Studi Al-Qur'an Dan Keislaman* 1, no. 2 (2019): 87–108, <https://doi.org/10.36671/mumtaz.v1i2.12>.

<sup>15</sup> A. Akbarjono, "No 'Title,'" *Eksistensi Guru Dalam Penanaman Nilai Pendidikan Islam Multikultural Di Era Milenial* 17, no. 12 (2018): 171–80.

<sup>16</sup> Asrori Rusman, *Filsafat Pendidikan Islam Sebuah Pendekatan Filsafat Islam Klasik* (Malang: Pustaka Learning Center, 2020), [https://repository.um-surabaya.ac.id/4460/1/Filsafat\\_Pendidikan\\_Islam.pdf](https://repository.um-surabaya.ac.id/4460/1/Filsafat_Pendidikan_Islam.pdf).



In terms of terminology, the teacher is a person whose main duties and functions to guide and provide direction through learning that is carried out inside or outside classroom. In this case, the teacher is not only a person who provides understanding and explanation a material in front of the class, but they must be actively involved, creative and innovative and have humanist spirit in stimulating the development of their students to become more mature people, in other words the teacher have responsibility to guide the process of maturing students<sup>17</sup>

Teachers play a crucial role in growing and actualizing the values of pluralism that are comprehensive and conservative and principled on human values in madrasas, thus, the role of the teacher will be realized. Besides, Teachers also play an important role in the multiculturalism education development. Whether or not the success of understanding multiculturalism education for students, depend on the teachers. Those who do not understand their own cultural background and other cultures are unlikely to be successful in implementing multiculturalism education. Therefore, the teachers must have an understanding of their own cultural background and across cultures.

There are four teachers' roles to develop multiculturalism education, such as educator, facilitator, accommodator, and assimilator. All teachers understand their role as educator and facilitator. The teacher role as an accommodator and assimilator are: wise, understands what students need and is able to accommodate their diverse opinions, desire and abilities. Students in the classroom come from various ethnicities, religions, backgrounds, so the teacher's role as an assimilator can unite this difference which causes divisions. Teachers must also provide the students' special needs.

Teacher roles in developing multiculturalism education, according to Muslimin as follows:

1. Teachers must be fair, democratic, and nondiscriminatory.
2. Teachers must be sensitive and responsive towards cases related to religion. For example, when there are fights, anarchic demonstrations, riots, and chaos, the teacher must be able to provide an explanation regarding his concern for the incident.
3. The teacher must explain that every religion prohibits violence, it only teaches love of peace, humanity, tranquility and prosperity.

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<sup>17</sup> Rusman, *Model-model Pembelajaran*. (Depok: Rajagrafindo Persadaman,2013) 45..

4. The teacher must be able to stimulate and explain their students that all problems whatever the causes can be solved peacefully<sup>18</sup>.

The learning plan must be well prepared in order to create a comfortable and calm atmosphere. The learning design must be based on social-multicultural values that integrate three student learning goals (spiritual, cognitive, and social intelligence). To make the diverse students work together, teachers must prioritize the affective and psychomotor domains. Multiculturalism education does not only build students' knowledge, but also fosters and guides them become inclusive, respect and respect differences, democratic, and respect human rights. Therefore, diverse backgrounds educators and education staff are needed; the teachers are also implementing the "integration model" theory<sup>19</sup>.

## **B.PAI Teacher Design To Develop Multiculturalism Education At Madrasah Aliyah**

Islamic education with a multicultural perspective is an education that opens broader visions and horizons; they are able to cross ethnic group boundaries or religious traditions so that they are able to see "humanity" as a family that has different or similar ideas. Multicultural religious education carries social education to insert awareness of living together in diversity and cultural differences. This education is built on the spirit of equality relations, mutual trust, mutual understanding, and respect for similarities, differences, uniqueness and interdependence. This is an integral and comprehensive, innovation and reform in the content of religious education which provides new forms of information about religions that are free from prejudice and racism. Multicultural religious education provides recognition of pluralism, learning tools for cross-border encounters and transforming indoctrination towards a positive dialogue<sup>20</sup>.

Teachers master a qualified understanding of the concepts and patrons of multiculturalism education. Teachers need to understand that multiculturalism education does not only explain other cultures to students, but they have to be able to create multicultural oriented conditions that prioritize social justice for students.

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<sup>18</sup>Muslimin, "Muslimin-Pendidikan-Multikultural-Sebagai-Perekat-Budaya-Nusantara-Menuju-Indonesia-Yang-Lebih-Baik.Pdf" (Depok: Fakultas Ilmu Pengetahuan Budaya Universitas Indonesia, 2012).

<sup>19</sup>Sudrajat Sudrajat, "Revitalisasi Pendidikan Multikultural Dalam Pembelajaran," *Jurnal Pembangunan Pendidikan: Fondasi Dan Aplikasi* 2, no. 1 (2014): 82–90, <https://doi.org/10.21831/jppfa.v2i1.2620>.

<sup>20</sup>Sevi Lestari, "Pendidikan Agama Islam (PAI) Berbasis Multikultural," *Jurnal Pendidikan Dan Konseling* 4 (2022): 13–58, <https://journal.universitaspahlawan.ac.id/index.php/jpdk/article/view/10233/7793>.

This is in accordance with the theory that Islamic religious teachers in implementing their education and teaching are expected to implement multicultural values. According to him teachers must design innovative strategies. Such as: Islamic religious teachers must be aware of the students' ethnic diversity; the teachers must reflect on ethnic diversity with an attitude of respect for the differences; the values that are considered sacred by a community are not to be abused and not mentioned in educational practice<sup>21</sup>.

Teachers as educators must work together with school management and all education staff to develop the learning quality in order to improve student achievement, including:

1. The teachers must create classroom atmosphere to be comfortable, calm, fun, conducive and not stressful.
2. The teachers explain to their students, that they are free to access information sources and teaching materials that support the learning process from anywhere.
3. The teachers can apply various cooperative learning strategies. This learning strategy can establish cooperation between students so that it can eliminate the exclusivity of students who come from well-established families. In addition, cooperative learning can foster tolerance attitude that is manifested by mutual understanding and respect for all heterogeneity (religion, ethnicity, race and culture).
4. The teachers can encourage students to do their assignments based on in-depth studies.
5. The teachers must have a notebook contains all of students' progress during the teaching and learning activities, both individually and in groups.

To minimize classroom division, the teacher can ask students to tell in front of the class about their background where they come from. It is hoped that students to know, understand and respect ethnic, racial, religious and cultural backgrounds among them. The teachers may use Imre Lakatos's theory about the truth in subject matter. According to Lakatos "truth is divided into two, namely truth that is absolutely true

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<sup>21</sup> A Halim, "Model Pembelajaran Multikulturalisme Guru Pendidikan Agama Islam," *Cchalim Journal of Teaching and Learning (CJoTL)* 2 (2022): 66–76, [https:// pasca. jurnalikhac.ac.id /index.php/cjotl /article/view/274%0Ahttps://pasca.jurnalikhac.ac.id /index.php/cjotl/article/download/274/133](https://pasca.jurnalikhac.ac.id/index.php/cjotl/article/view/274%0Ahttps://pasca.jurnalikhac.ac.id/index.php/cjotl/article/download/274/133).

(hard core) and relative truth which means the truth is based on the point of view we use to look that truth.

MAN 1 Karanganyar has very heterogeneous students. Even though all of them are Muslims, they have different Madzab, and the organizations they join in society, etc. This shows that every human being or student has differences and characteristics. This phenomenon is in accordance with the theory about multicultural education is an educational strategy that is applied to all subjects. By using the students cultural differences (ethnicity, religion, language, gender, social class, race, ability and age) the learning process becomes effective and easy<sup>22</sup>.

In this case the teacher must explain the students that every human being has differences, therefore we must respect towards these differences in order to create a life that is harmonious, humanism, and comfortable. PAI teachers are able to do it by developing multiculturalism education for students.

There are 4 clusters of PAI subjects in madrasas, namely akidah akhlak, fiqh, qur'an hadith and SKI. Through akidah akhlak, PAI Teacher is expected to be able to foster and emphasize the importance of living in harmony and establishing brotherhood among religious communities. For Qur'an hadith subject, PAI teachers explain the verses of the Qur'an and hadith regarding diversity, tolerance, brotherhood and living in harmony, so PAI lessons, is not only require students to be able to memorize the material but the students must be applied it in everyday life. And the Akidah Akhlak subject, PAI teachers must be able to create good moral generation either their relationship with Allah or human beings.

Among the Islamic religious ideals written in the Qur'an is to know each other and respect various cultures, races and religions as one humanity. However, at the same time many conflicts in this world are caused by SARA. This gap between ideality and reality must be bridged by providing a multicultural understanding in the process of Islamic education<sup>23</sup>

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<sup>22</sup> Nasrodin. and Eka Ramiasi, "PENANAMAN NILAI-NILAI PENDIDIKAN MULTIKULTURAL PADA MATA PELAJARAN PENDIDIKAN AGAMA ISLAM DALAM KURIKULUM 2013 DI SMP BUSTANUL MAKMUR GENTENG BANYUWANGI Nasrodin1," *MUMTAZ: Jurnal Studi Pendidikan Agama Islam* 1, no. 2 (2022): 83–97, <https://ejournal.iaiiibrahimy.ac.id/index.php/mumtaz/article/view/1385/872>.

<sup>23</sup> SHEILA MARIA BELGIS PUTRI AFFIZA, "MULTIKULTURALISME PENDIDIKAN AGAMA ISLAM," *γ787* 5, no. 8.5.2017 (2022): 85-92, <https://doi.org/https://doi.org/10.31539/joeai.v5i1.3246>.

PAI teachers of MAN 1 Karanganyar apply Negotiated Blended Learning model (combination learning model between online and offline learning). This is done as an effort to provide excellent service to heterogeneous students. Through this learning model, the teachers give their students flexibility to express their opinion about the desired learning model through a learning contract at the beginning of the lesson.

The first step of Negotiated Blended Learning is the teacher and students discussing. The teacher conveys the approval of the study contract for one semester to the students. If there are objections, the students are asked to express their opinions. If there is an agreement, the teacher and class representative sign the learning contract. It is intended that in the learning process students feel enjoy, do not feel burdened and can foster an attitude of tolerance among others that is respecting the opinion differences and overcoming the obstacles encountered. In a multicultural context, PAI Teachers may have different cultural. Moreover, in reality Indonesia is a country that consists of various cultures. This also has implications that teachers in Indonesia will teach young people who are culturally different<sup>24</sup>

The next step is the teachers determine the learning strategies, models, methods, facilities, and learning media, then the teacher combines them. In Blended Learning online, the teacher provides a platform contains learning materials and sources which can be accessed by students at any time. Then offline learning services, the teaching and learning process is carried out face-to-face. When the face-to-face is conducted, the teachers make effort to be able to foster self-awareness in heterogeneous students through the strategies, and learning methods used. By using the cooperative learning model, PAI teachers at MAN 1 Karanganyar hope the students can work together, respect, help each other.

## CONCLUSION

Multiculturalism education in Indonesia is a discourse to realize national unity over diversity and problems that often occur. To realize these learning objectives, the education carried out should refer to multicultural social values. Madrasas teachers in the teaching and learning process must use various approaches, strategies and learning methods

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<sup>24</sup> A Halim, "Sikap Multikultural Guru Pendidikan Agama Islam Di Sekolah," *Andragogi: Jurnal Pendidikan Dan*, 2022, 2–10, <https://tarbiyah.jurnalikhac.ac.id/index.php/andragogi/article/view/21%0Ahttps://tarbiyah.jurnalikhac.ac.id/index.php/andragogi/article/download/21/13>.

in accordance with the students' characteristics. Based on the explanation above, it can be concluded: (1). Madrasas must be able to teach and realize multicultural education earlier. The schools must develop all aspects based on socio-multicultural values from the vision, mission and objectives, curriculum, madrasah facilities, educators and students. (2) Teachers must work together with school management to realize multiculturalism education. (3) The diversity of ethnic, racial, religious, cultural and ethnic backgrounds in Indonesia can be represented by teachers and students, madrasas in this case must view them as individuals who are diverse and have their own characteristics. (4). The teachers use various designs, approaches, strategies and learning methods and appropriate with the conditions and students characteristics to foster awareness of multiculturalism education. (5). At least the teacher as an educator has four roles in realizing multiculturalism education, such as an educator, facilitator, accommodator, and assimilator. And (6) In delivering learning material the teacher can use Imre Lakatos' theory so that the teacher is able to classify between absolute and relative truth.

The steps to be a multicultural minded teacher is: First, the teachers do not discriminate against gender, for example selecting class administrators from male and female students. Second, Teachers must look over their students' different backgrounds and characteristics. Third the teacher must be able to foster an awareness of mutual tolerance, respect for each other. This can be done by choosing a learning model which creates cooperation and harmony, such as cooperative learning. Fourth, the teacher can roll student seats to achieve fairness for all students. Fifth, the teacher provides equal opportunities for all students, both male and female, to ask questions and present their arguments. And the six teachers can integrate learning materials with the diversity of ethnicities, races, religions, cultures, ethnicities and customs.

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