



Multicultural Education in Developing Islamic Education Teaching Materials on Students' Tolerant Attitudes in Elementary Schools

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Abstract: This article aims to provide an overview of Multicultural Education in developing Islamic education Teaching Materials towards Students' Attitudes of Tolerance. The research method used is research in the form of a library study as a step in solving a problem by carefully and intensely reviewing relevant library data. The sources of library data in question are books, scientific articles and journals. The approach is descriptive qualitative, where the use of data is taken qualitatively and described or explained descriptively. Data processing to produce information is obtained through several processes including the process of searching for data, the process of collecting data, the process of processing/analyzing data, and the process of concluding data. The research results found that Islamic education learning through multicultural education ensures that students are not only able to understand and master the subject matter they study. In this case, what a teacher needs to do is form a Islamic education learning pattern through activities in the classroom; be universal and not discriminate between students; and inserting tolerance values in teaching materials.

Keywords: multicultural education, teaching materials, islamic education.

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INTRODUCTION

Islamic education has a very important role in responding to problems that occur in social life (Dasopang, Nasution, et al., 2023). Apart from being a center for Islamic studies, Islamic education has the responsibility to bridge the emergence of various social and religious problems that occur in society (Amin Abdullah, 2014). As we know, Indonesia has a variety of cultures, ethnicities, religions, races and beliefs, so that the Indonesian nation can ideally be called a multicultural society (Dasopang, Lubis, et al., 2023). Therefore, a strategic rarity in building a society that understands the meaning of multiculturalism is through an educational base, in this case Islamic education (Dasopang & Lubis, 2021). Serious attention from various parties, especially from the perspective of Islamic education, must be taken from an early age so that there are no divisions and misunderstandings between communities about a pluralistic country which could be

detrimental to the unity and integrity of the Indonesian nation. Education, in this case Islamic education, is one of the most effective media for providing views that are able to prove diversity which must be appreciated constructively (Naim, 2008).

Through the world of education, the potential and orientation of the younger generation towards the nation's diversity and cultural diversity must be instilled strongly and fundamentally (Dasopang et al., 2022). Education also plays an important role in shaping the life of a tolerant nation and living side by side in the unitary state of the Republic of Indonesia. The purpose of writing is to find out how to develop teaching materials for Islamic education through multicultural education in forming students' attitudes of tolerance (Nuryani & Taufiq, 2019).

According to language, tolerance comes from the Latin word "tolerare", so tolerance means an attitude of mutual respect and respect between groups or individuals in society or in other areas. An attitude of tolerance aims to avoid discrimination, even though there are many groups or factions that are not the same within a group in society. The term tolerance has coverage in various fields. One of them is religious tolerance, which is an attitude of mutual respect and respect between adherents of one religion and another, for example as follows: a) not forcing adherents of other religions to adhere to the same religion as us, b) not vilifying or insulting other religions even for reasons certain, c) do not disturb or interfere with other religions to carry out worship according to their religion and beliefs. With the explanation above, it can be concluded that religious tolerance is a condition of relations between religious communities that are based on mutual understanding, mutual respect, and respect for equality in the practice of their religion and cooperation in the life of society, nation and state (Asiyah, 2021).

Islam teaches its adherents to have good noble morals, namely, commendable morals towards parents such as loving them more than other relatives, humbling themselves to both of them, instilling feelings of affection, communicating with parents solemnly, using gentle words, do good to parents as best as possible, pray for safety and forgiveness for them even though one or both of them have died (Ali, 1998; Ismatullah, 2019). Morals towards peers, namely the ethics or manner's recommended in interacting with peers. Peers are friends who are the same age as us, for example classmates, friends studying at the same or different schools, playmates from home, and other friends who are the same age as us. Peers must help each other, respect each other, and care for each other. People who have good social manners will be liked by their friends. Therefore, in order for us to be loved and respected by our peers, we must associate with good manners and noble ethics (Mulyadi, 2016).

Tolerance is the view that every religion has the values of safety, humanity and justice. This spirit of tolerance for different religions was born because of the existence of plural realities. The practice of tolerance promoted by this institution is closer to the perspective of religious pluralism described by Amin Abdullah. According to him, religious pluralism is a historical reality that no one can deny. That all religions are different, have different doctrines, institutions, leaders, types of people, holidays, spaces, places and times that are considered sacred. However, within these differences there are human values, justice, concern for the bad environment and other problems (Malla Avila, 2022).

Learning is a system consisting of seven components, where these components are interconnected with each other (Lubis, 2019; Santrock, 2011; Wolfolk, 2016). These components are the implementation of learning, objectives, students, materials, learning activities, learning methods, and assessment (Akker, 1999; Nurliza et al., 2024; Silvia et al., 2023). This is in line with this statement that learning components include learning objectives, learning materials, teaching and learning activities, methods, media, learning resources, and evaluation as a system (Lubis et al., 2021; Ningsih et al., 2023). These components certainly greatly influence the effectiveness and practicality of the learning process (Schunk, 2012). Therefore, the existence of these components needs to be developed and one of their benefits is teaching materials.

Dick and Carey defined that that material refers to every material in which it contains content or material that can be used as a guide in the learning process, either existing or developed to achieve the learning goal (Lubis & Wangid, 2019; O.Carey, 2009). Belawati (2003) defines teaching materials as materials or learning materials that are arranged systematically, which are used by teachers and students in the learning process. Meanwhile, Prastowo (2014) revealed that teaching materials are all materials, whether in the form of information, tools or texts, are arranged systematically, which displays the complete figure of the competencies that will be mastered by students and used in the learning process with the aim of planning and reviewing learning implementation.

Teaching materials are all materials or materials which contain information or material that can be used to assist teachers and students in carrying out the learning process to achieve the expected learning competencies/goals (Fatwa et al., 2024; Lubis, 2023; Putra et al., 2023). The development of multicultural-based Islamic education teaching materials in an effort to form students' attitudes of tolerance referred to in this writing is a set of Islamic education materials or teaching materials which are arranged systematically and linked to the concept of multicultural education (Ainiyah, 2013). One thing that can be done is to design learning that can generate an attitude of tolerance in students. In this case, it can start from developing teaching materials that can prevent intolerant attitudes (Jempa, 2017). So in this case, the development of teaching materials is considered very important to make the learning process to be more effective and efficient. The reality found in the field is that the design or development of Islamic education teaching materials specifically according to school conditions has not been implemented optimally by teachers. Among the contributing factors are: first, low teacher motivation in developing teaching materials, and second, teachers find it difficult to develop appropriate teaching materials in the learning process, especially conveying learning topics that contain elements of tolerance.

METHODS

Research takes the form of a library study as a step in solving a problem by carefully and intensely reviewing relevant library data. The sources of library data in question are books, scientific articles and journals. Library materials that produce data became discussions and conclusions in research. The approach is descriptive qualitative where the use of data is taken qualitatively and described or explained descriptively. Data processing to produce information is obtained through several processes including the process of searching for data, the process of collecting data, the process of processing/analyzing data, and the process of concluding data.

The data collection technique used in this research is literature. Library techniques are a way of collecting data with various materials found in the library such as books, newspapers, magazines, manuscripts, documentation and so on which are relevant to research on moral education and the digital era. According to Sugiyono (2018), library studies are related to theoretical studies and other references related to values, culture and norms that develop in the social situation being studied. Apart from that, library studies are very important in conducting research; this is because research cannot be separated from literature. -Scientific literature. As for data analysis, the author uses an inductive method, namely a way of thinking based on real facts, then reviewing it and producing a comprehensive problem solution (Hasan, 2002).

RESULTS

Forming Islamic education learning patterns through activities in class

The activity of praying or worshiping at school is an activity that has been widely implemented in schools. Prayer activities that are commonly carried out are prayer activities before and after learning is carried out. The specific activity of praying or

worshiping at school is an effort to habituate students as a form of obedience to God (Karimatus Saidah et al., 2020: 96).

When Islamic education learning takes place, the class consists of Muslim and non-Muslim students, they will carry out Islamic education learning. For Muslim students, they remain in class, while non-Muslim students are free to decide whether they want to be in class or carry out other activities outside of class, such as going to the library or other important activities that do not interfere with the ongoing Islamic education learning process.

Be universal and do not differentiate between students

The characteristics of a teacher who has no pleasure in having children, hates certain children, dishonors', and dishonest teachers. Students have equal rights and obligations, regardless of background or status at school. The educator must create a safe and comfortable class by behaving fairly or unmercifully towards his or her diverse cultures, a language that is well chosen and does not involve either side, and the freedom to think from each of his or her students (Hamalik, 2004).

Behavior does not differentiate students is very necessary in order for the learning done to have an impact on the students in the school environment. In a universal and non-discriminatory way, students will not be discriminated against so that they will not have a bad impact on their mental health. In learning, a teacher will face students with different backgrounds, both sons and daughters have different characters and characteristics. In the face of a student's infernal diversity, a teacher must be smart, universal, non-discriminatory and educational. It does not differentiate good students from their intelligence, religion, race, background, social or tribal or cultural background so that there is no discrimination.

Inserting tolerance values in teaching materials

The values of tolerance in relation to Islamic education are ideally able to prevent the spirit of exclusivist. Religious lessons that are doctrinaire, exclusive and unable to touch on aspects of morality are certainly not relevant to multicultural Indonesian society. Apart from only tending to emphasize the cognitive aspect, it can also give rise to negative interpretations from other people. Therefore, there needs to be awareness among students about being tolerant at school through religious education. Tolerance means being open and accepting the beauty of differences, while the seeds of tolerance are love that flows with affection and attention. Tolerance is respecting individuality and differences while removing divisive masks and overcoming tensions caused by chaos (Djollong, 2019).

Every lesson that takes place in or outside the classroom, a teacher can possibly attach tolerance values to the material and activities that are being undertaken if it has something to do with multicultural. It means that teachers keep communicating values of tolerance when learning goes on to create attitudes that value each other.

DISCUSSION

The aim of Islamic education learning through multicultural education is that students are not only able to understand and master the subject matter they are studying, but it is also hoped that they will have a strong character to always be democratic, pluralist and humanist (Yaqin, 2019, pp. 23–24). Multicultural education is an educational model based on utilizing the diversity that exists in society, especially aimed at students understanding and being tolerant of ethnic, cultural, linguistic, religious, social status, gender, ability, age and racial diversity. In other words, multicultural education is education for cultural diversity in response to demographic and cultural changes in the environment of a particular society, or even the world as a whole (Anwar, 2019).

Multicultural education is an educational strategy that is applied to all types of subjects by using the cultural differences that exist in students such as differences in ethnicity, religion, language, gender, social class, race, ability and age so that the learning process becomes effective and easy, as well as to train and build students' character so that they are able to act democratically, humanely and pluralistically in their environment. In other words, it can be described through a proverb "while diving, drinking water", meaning that apart from students being expected to be able to easily understand, master, and have good competence in the subjects taught by the teacher, students are also expected to be able to always behave and apply values, democracy, humanism and pluralism at school or outside school (Rozi, 2019).

Multicultural education prepares students to be active citizens in an ethnically, culturally and religiously diverse society. This education is intended for all students, regardless of ethnicity, religion and cultural background. In multicultural education, the experiences and histories of all cultural groups are valued and taught in schools, which reinforces the integrity and importance of those groups and those of students who identify with the larger group. By raising multicultural awareness and understanding, all students gain the ability to function themselves effectively in cross-cultural, cross-religious, cross-ethnic and other situations (Zakiyuddin, 2005).

Development is the process of translating design specifications into physical form. The development domain contains several variations of technology used in the learning process. This development cannot be separated from theory and practice related to learning and design. The development realm does not only consist of learning hardware, but also software such as visual and audio, as well as programs or packages which are guides for various parts (Darmawan, 2012). Development also involves activating resources, expanding opportunities, recognizing success and integrating progress (Grath, 1988).

Tomlinson defined material development as a practical attempt to study principles, design procedures, implementation and evaluation of teaching materials. It involves the production, evaluation and adaptation of teaching materials by teachers for their own classes and by material writers to be distributed (Lubis et al., 2022; Tomlinson, 2011). Preparing teaching materials is the main thing that is done before the teaching and learning process takes place. The main actions of learning can be applied in the process of developing teaching materials (Trianto, 2011). Howard and Major give four reasons why teachers develop teaching materials: (1) teaching materials prepared by teachers is more relevant and interesting than textbook materials made by the public., (2) timeliness in using teaching materials developed by teachers is more accurate, (3) teaching materials prepared by teachers are relevant to students' needs, (4) teaching materials developed by teachers take into account students' interests and learning styles (Grath, 1988).

From the explanation above, the development of teaching materials can be interpreted as the process of creating, selecting, adapting and organizing teaching materials so that students can achieve specific learning goals and help students achieve general learning goals. Learning as a complex activity does not only contain teacher interaction with students. More than that, it involves integrating teaching knowledge and skills, classroom empowerment, preparing learning resources, and connecting with students' conditions. In this context, Islamic education learning must be designed to be more relevant to the conditions of multicultural students, which is then implemented by teachers who have the right knowledge and teaching skills.

CONCLUSION

Education and learning through multicultural is a need in every school, including in the specific domain of Islamic education learning. Therefore, it is necessary to develop Islamic education learning teaching materials that are relevant to the spirit of pluralism in schools. As an implication of this study, the author suggests the importance of providing

multicultural insight for Islamic education teachers. Furthermore, training is needed on multicultural-based Islamic education learning development models for Islamic education teachers. The development of teaching materials through multicultural education should be done by teachers who produce new teaching material products as alternative learning resources that can be studied independently and increase knowledge, understanding and practice of Islamic values in real life, especially in forming students' attitudes of tolerance. Teachers can use these teaching materials as a guide in the teaching and learning process in class. Apart from that, teachers can act as guides and motivators so that students learn the teaching material optimally.

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