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# Multicultural Education Based on Religiosity to Enhance Social Harmonization within Students: A Study in Public Senior High School

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## ABSTRACT

This paper discusses implementing the Islamic learning approach model in Jembrana-Bali's case study in State High School (SMAN) 1 Jembrana. This paper explores the effectiveness of multicultural learning models used in Islamic religious education learning. Multicultural learning model creating harmonious interaction. Furthermore, the integration of diversity understanding between Hindu and Islamic students aims to peaceful practices in the educational environment. Data sources were obtained through unstructured observations and interviews from July to September 2019. The result showed that the learning process of Islamic religious education with a multicultural approach forms the character of students, both Hindu and Muslim, to be humanist, tolerant, and inclusive. In shaping character and fostering understanding diversity, the learning approach used is the contribution approach, additive approach, and the decision making and social action approach proposed by Allison Cumming-McCann. The interaction of students in SMAN 1 Jembrana, both Hindus and Muslims, aims to acculturation and enculturation of two different religions and traditions.

**Keywords:** Learning Approach, Multicultural Education, Religiosity Values, Social Consciousness.

## INTRODUCTION

Multicultural education has become a global discourse in the educational world because it is a set of multicultural strategies and material in Indonesian education designed to assist teachers in responding to rapid issues in a social context (Agirdag et al., 2016). In factual conditions, multicultural awareness as modal social must be maintained to encourage diversity by preserving the cultural identity of the country's racial, religious, and ethnic groups. The teachers' government has also tried to build social cohesion among different groups, giving rise to the slogan 'unity in diversity (Berthelsen & Karuppiah, 2011).

Our study explores the correlation between multicultural education, Islamic education, and cultural awareness to build social harmonization; therefore, the learning outcome is good moeslim and a good citizen. Islamic Education and moral education should be platforms for students to share and explore religiosity and multiculturalism, morality, and life (Balakrishnan, 2017). On the other hand, (Raihani 2018)Indonesia issued education law No. 20 in 2003 which contains, though vague, a couple of articles that can underpin the development and implementation of multicultural education. This is a 'spirit' of multicultural education, which has been interpreted in subsequent regulations and decrees. In this paper, the author explores how these policies and school curricula have been translated into practices. The author conducted a series of ethnographic fieldwork in two provinces, Yogyakarta and Central Kalimantan, visiting six different schools: four religious (three Islamic and one Catholic

pointed out the absence of teachers to inculcate multicultural values and Islamic values because today's learning process is the only transfer of knowledge. Generally, the teaching and practice in Islam have a profound influence on moeslim society to build harmonization and tolerant attitude which following Indonesian vision is unity in diversity (*Bhineka Tunggal Ika*). We also aim to investigate teaching multicultural education in school. The answer to social situations like this is to use a multicultural learning approach. This learning approach is seen as an educational approach that appreciates the community's diversity, especially in Bali, predominantly Hindu (Saito et al., 2001)Indonesia. Thyroid swelling, serum level of thyroid-stimulating hormone, DMFT index, plaque index, gingival index, dietary habits and socioeconomic status were examined. Thirty two subjects (21%.

Early research describes using Islamic learning approaches appropriate in a pluralistic Balinese context to avoid negative social friction. Religious education and pluralism are closely related because all religions indeed teach mutual respect and respect. Religious pluralism education is an education that presupposes every individual to open his vision to an increasingly broad horizon, able to cross the boundaries of cultural and religious traditions so that we can see "humanity" as a family that has differences (Dasen et al., 2018). Since a long time ago, the existence of religious education as a source of universal moral teaching has always been a big challenge for multicultural students because of their inability to free students out of religious exclusivity. Kafir-iman discourse, Muslim-non-Muslim, heaven-hell, often become learning material instilled in schools. Theological lessons are taught simply to strengthen his faith and attain heaven without dialogue with other religions. This condition makes religious education very exclusive and intolerant, whereas school is the second educational environment for children after the family environment (Azra, 2006, pp. 227–230).

As one of the educational environments, school is a social system that develops attitudes, values, and norms that children have in a particular social climate. (Davies, 2012, p. 220) Because the school's social climate has a significant influence on students, including developing attitudes, beliefs, values, and norms. Related to relationships between community groups, if the social environment of education (school) owned by children differs, behavior and values will also be different. The influence of the educational environment also occurs in the development of social relations between groups. Furthermore, this is because the intensity of interaction between individuals affects love. The higher the intensity of the interaction, the higher the chance for the development of these feelings. This research focus on citizenship and social justice in the educational system, which investigates the Islamic learning approach to build cultural harmonization in Bali-Indonesia. Based on the research objective, the problem formulation is: (1) how does the contribution approach in Islamic learning build social harmonization? (2) what does the addictive approach in the learning process?, and (3) what makes the decision-making methods and social action?

This research focuses on applying Islamic learning approaches in Jembrana-Bali Indonesia, studies in Senior High Schools (SMAN) 1 Jembrana, Bali Province. The importance of determining learning approaches in the teaching of Islam in Bali, especially Jembrana, is that Muslims in Bali are a minority population and, in their *Da'wah*, are certainly overshadowed by Hindus as the majority. (Saihu, 2019, pp. 69–90) In Jembrana Regency, based on the results of the 2015 population census, the number of Hindus was 231,707 people or 72.18%, followed by Muslims with a population of 81,329 people or 25.34% Then Christians numbered 4.090 people or 1.27% then Catholics

numbered 2.786 people or 0.87% Buddhists 1,069 people, or 0.33% Confucius 15 people, or 0.00% and belief flow 12 people or 0.00%. Teaching Islamic religion in Muslim minority areas such as Jembrana in Bali is necessary. (BPS, 2015).

## Contribution Approach

Learning Approach is the perspective or starting point of educators used to create a learning environment that enables the learning process and the achievement of specified competencies. In general, there are two types of learning approaches: 1) the Student-centered centered approach; 2) the Teacher-centered learning approach (Makmum, 2003, p. 45).

The school has become an important social institution, which function is to carry out formal socialization through educational activities in the form of systematic and formal transmission of knowledge, skills, and values. (Robertson, 1977) In addition, the school is also an environment for students in social interaction with members of groups with different social backgrounds, both peers and adults (teachers and other school staff). This interaction is the primary educational process in the school system. (Mickelson & Ballantine, 1990, p. 230) The function of a school is also for social integration, which unites children from a variety of diverse cultures, and can develop societies that have relatively homogeneous shared values. (Robinson, 1986). It is undoubtedly essential in a multicultural society, where various cultures may even conflict with one another, are expected to live in harmony and side by side in the same environment. They stimulate and respond to one another so that close relationships, shared and goals shared, or vice versa, aim to conflict or division in group organizations. School culture and the social system in such schools can influence student learning outcomes. From this condition, it is clear that the school is an educational environment that can provide facilities for children's social development.

## Additive Approach

In the educational system, Teachers' skill today can modify their teaching to facilitate students' academic achievement from diverse racial, cultural, gender, and social class groups'. To modify teaching based on the needs of students from diverse cultural backgrounds, teachers themselves must know how to deliberate on their conceptions about multiculturalism (Hahl & Löfström, 2016). Additionally, the additive approach is often accomplished by adding a unit, chapter, book, or subject to the school curriculum without substantially changing the curriculum. This approach allows the teacher to put multicultural content into the curriculum without restructuring it (Ubhi, 2000)they tend to view things from disparate perspectives. Though a background in multiculturalism is required for program accreditation, most existing texts limit coverage to ethnicity. This book

is a primer designed to teach counseling students how to effectively deal with ethnicity, discrimination, acculturation, gender, sexual orientation, disability, and aging issues. This book is intended for upper-level undergraduate and graduate students studying human services, psychology, counseling, and ethnic studies. It also serves as a practical guide for providers of continuing education workshops for counselors, psychologists, teachers, and social workers. (PsycINFO Database Record (c. In the learning process, additive approaches as Decision-making processes are the techniques through which a rational decision-maker balances his or her preferences and possible outcomes in an uncertain world to decide on a course of action (Kalan et al., 2019). The critical approach to integrating multiculturalism in the curriculum is adding content, concepts, themes, and perspectives without changing its basic structure, purposes, and characteristics (Tabatadze, 2015).

In similarity, although much less common, a second route to humiliation loads the formal curriculum with deeply held cultural traditions and beliefs. It then puts this curriculum in the hands of teachers with little understanding of the cultures they are teaching about (Tellez, 2002). Finally, an additive approach in multicultural education can cultivate students' democratic values and attitudes, guaranteeing their human right to teach and learn. Multicultural education contributes to the integration of a diversified society and the relief of social conflicts among many scholars (Aydin, 2013).

This approach requires the students to be friends with different cultures, races, and religions based on several theories. Furthermore, the dialog is approach and openness attitude are needed to build social harmonization.

## Decision-Making Methods and Social Action

Our study will investigate moral judgment (moral decision) from a multicultural perspective. As we know decision-making method becomes a need for all students to be adaptive, resilient, and able to cope with unforeseen and dynamic situations (Hoffman & Klein, 2017). Factually, decision-making arises in various settings and forms, including trust in institutions, trust in team members, trust in strangers, trust in legal agreements, and trust in automation (Klein et al., 2019)an Asian group; Panama, a Latin American group; and the United States, a Western group. The role of context in trust judgments (e.g., school, work, social encounters, encounters with strangers, encounters with danger. In the learning process, the school has a pivotal role to built decision-making where students can apply good social action. Moreover, multicultural values can be cultivated through curriculum and learning material (Kennedy & McDONALD, 1986)the role of studying countries of origin as part of multicultural education, the pursuit of cultural maintenance or cultural awareness as outcomes of multicultural education and the role of multicultural

education as a component of the existing school curriculum. The resolution of these issues was a complex process, yet in the end some important points were made. The problem of stereotyping ethnic groups was avoided by using real families rather than abstract "average" families. A distinction was made between multicultural education (education about ethnic groups in their new cultural environment.

Suppose multicultural education will achieve some of its core goals, such as prejudice reduction and curriculum integration. In that case, it must expand its teaching about religion in Indonesia and the critical role religion plays in domestic and international affairs (Ford et al., 1996). As most Muslim populations, Muslims are not the only religious group to suffer from violence and discrimination; Hindus, Buddhists, Jews, and Christians have experienced religious slurs, vandalism, and assaults (Moore, 2009). Multicultural education must play a more significant role in educating all students about Islam and other major religions to create a just society committed to diversity, tolerance, and social justice.

## METHODS

### Design Research

This research was field research that is explorative to obtain an overview of multicultural learning approaches in Islamic religious education subjects. It is how dimensions of pluralism and multiculturalism are actualized well in religious learning and can be reflected in everyday life by students. (Jorgensen & Stacey, 1970, p. 254) Specifically, this research focuses on how the dimensions of pluralism are actualized in the learning approach, school curriculum, learning implementation, and the effectiveness of learning pluralism in Senior High Schools (SMAN) 1 of Jembrana-Bali. On the other hand, this research is intended to understand the phenomena that occur on the subject of research by describing religious education based on values in the context of a multicultural society.

This study was a qualitative approach that allowed researchers to study something in *a* natural setting and interpret phenomena related to meaning. (Merriam, 2009) Qualitative research, as stated by Sharan B. Merriam, has four main characteristics, they are: 1) Emphasis on the process, understanding, and meaning; 2) The researcher functions as the main instrument in data collection and analysis; 3) The process is inductive; and 4) The results are rich in description (Merriam, 2009) Furthermore, the method used in this research is the case study method. Case studies provide a comprehensive description and explanation of a particular setting, document, or event (Mutch, 2006, p. 54). This method allows researchers to get a complete and in-depth look at the actualization of the religious pluralism education methods of the two schools.

## Participants

Data sources from this paper are observations, in-depth interviews from two communities (Hinduism and Islam) in the world of education. The informants are: 1) Hj. Atikah, S.Pd.I, Islamic Religion Teacher at SMAN 1 Jembrana; 2) Drs. Parta Arya, M.Pd, Principal of SMAN 1 Negara School; 3) I Made Mardika, S.Ag, Hindu teacher; 3) Muhammad Angga Wijaya; 4) Ni Ketut Erawati.

## Data Analysis

Data collection techniques in this paper are carried out through 1) Observation, the researcher observing the education process directly and the interaction of school residents or a model of dialogue between Hindu school residents as majority citizens and Muslim school residents as minority school residents. This observation aims to understand the setting of education and social conditions and understand the possibilities of social conflict caused by differences in beliefs and the implications of applying learning methods in school pluralism. The following technique is in-depth unstructured interviews. The author uses this technique because it allows the author to obtain information from informants about the definition of self and their environment by using their terms, of course, based on the culture and traditions they profess. (Mulyana, 2008, p. 183) After the data is collected, then the data is analyzed. Data analysis refers to Milles and Hubermen's data analysis procedures in this paper. Analysis data is performed starting from data collection, data reduction, data presentation, and drawing conclusions or verification (Mulyana, 2008).

## Findings

This research found that the learning method applied at Senior High School (SMAN) 1 Jembrana used the Allison Cumming-McCann multicultural learning approaches. According to him, these learning approaches are appropriate if implemented in a pluralistic Indonesia. He added that the implementation of multicultural education in schools is the responsibility of teachers and the responsibility of all school principals (Allison & Cumming-McCann, 2003).

The McCann multicultural learning approaches are: *First*, Contribution approach. This approach can also be called a patriotic approach. This approach is mainly used when entering the phase of ethnic reform. This approach usually uses the names of patriots from certain ethnicities, historical objects, and ethnicities into learning material. This approach teaches students to recognize the ethnic, religious, racial, and group backgrounds of patriots fighting for Indonesia. Introduce various cultures and the diversity of languages from ethnic groups in Indonesia. Introduce various forms of traditional buildings and houses in this country exemplify the worship in each religion and where they worship.

The approach of contribution is the ablest to be used because it is easy to understand, that is, without changing the content of the material and curriculum, it can provide a diverse picture of ethnicity, culture, and religion in Indonesia and so on;

*The second*, the Additive Approach. This approach aligns with contributions; however, this approach allows teachers to add material, concepts, themes, and other perspectives to the curriculum without modifying the structure, learning hours, planning, and training when giving material to students. The additive approach is the first step in implementing multicultural education because it has not yet reached the primary curriculum;

*Third*, the Transformation Approach. This approach is fundamentally different from the previous two approaches. This approach changes the curriculum assumptions to develop students' essential competencies to be more critical in observing concepts from various cultures, ethnicities, and religions. Here, students can see other perspectives to explore diversity between culture, ethnicity, and religion in Indonesia. According to Banks, this is called various acculturation processes, so mutual respect, togetherness, and love can be felt through learning experiences. (Cook & Banks, 1985, p. 60) The challenge of this approach is that it makes a complete change to the curriculum. In some instances, the teacher's awareness must be willing to change the mindset of students towards what is taught to them, what they believe in, and what they have taught so far to accept and explore the perspectives of others critically, accept ideas and add them to their minds.

*Fourth*, the Approach to Decision Making and Social Action. This approach integrates all previous approaches, but some additional components force students to decide which actions they choose related to the concept or the learning problem they have. This approach requires students to explore and understand the dynamics of oppressed ethnic, racial, and religious issues and be committed to making decisions and changing systems through social action. Students are asked to implement the concepts, problems, or problems in the social action step. Because the purpose of this learning is to teach students to do social criticism, decision making, and make better alternative plans, students fully understand the problems that occur and can analyze weaknesses and strengths and solve problems with solutions. (Suryana, 2015)

In the 2013 Curriculum, Islamic religious education is put together or merged with character. Competence, material, and learning of religious education and character building are developed by considering the interests of living together peacefully and harmoniously (to live together in peace and harmony). Learning is carried out based on intra-curricular, curricular, and extracurricular activities. The growth and development of attitudes are carried out throughout the learning process, habituation, exemplary, and acculturation to further develop learners' character. Schools as a pleasant park

for the growth of students' knowledge, skills, and attitudes. That place knowledge as behavior (*behavior*), not only in the form of memorization or verbalization. In addition, Islamic education and characteristics are based on the Islamic faith, which contains the oneness of Allah. As the primary source of life values for humans and the universe. Another source is morals which are a manifestation of faith, which is at the same time a foundation for the development of the values of the Indonesian nation's character.

Thus, Islamic education and character aim to harmonize, harmonize, and balance faith, Islam, and Ihsan, which is manifested in 1) Forming Indonesian people who believe and are devoted to Allah. Furthermore, noble character and noble character (Human relations with God Almighty); 2) Appreciate, respect, and develop self-potential based on the values of faith and piety (human relationship with oneself); 3) Maintaining peace and harmony in inter and interreligious relations and fostering noble character and noble character (Human relations with others), and 4) Adjustment of Islamic mentality to the physical and social environment (human relations with the natural environment). Based on this explanation, Islamic Education and Character Building were developed by taking into account the values of *Islam Rahmatan Lil Alamin*, which prioritizes the principles of Islam that are humanist, tolerant, democratic, and multicultural.

Curriculum or pluralist Islam views human unity as a creature of God, has the exact origins, enlivens humanity, and aspires for a better social life, such as: always have good prejudice, disciplined, honest, do good to fellow human beings,
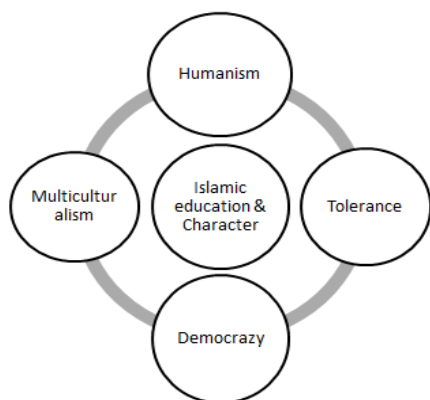
and act pretty. In comparison, tolerant Islam means respecting opinions, views, beliefs, or habits different from someone's standpoint, not forcing, remaining good, gentle, and forgiving one another. Understanding humanism, pluralism, tolerance will create students who are democratic in getting from their daily experiences. Furthermore, expressing opinions following applicable norms and laws. Democratic Islamic values that can be implemented in daily life for students, including; self-control, discipline, responsibility, competition in goodness, thinking critically, and maintaining unity. Furthermore, if seen from the school profile, SMAN 1 Jembrana, the majority of school members are Hindus, with the distribution as shown in the table 1 and 2:

Based on the data in the table above, it appears that Hindus form the majority in SMAN 1 Negara. Therefore a multicultural Islamic religion learning approach is needed. Of McCann's four multicultural learning approaches, Senior High School (SMAN) 1 Jembrana uses the contribution approach, additive approach, and decision and social action approach. In comparison, the transformation approach is not used (Interview with Hj. Atikah, August 20, 2019).

## DISCUSSION

In addition to the definitions that have been presented previously, the purpose of this approach is that students have the motivation to deepen the beliefs they hold while also being able to understand and appreciate traditions and religions that are different from them. According to Hj. Atikah, Islamic religious learning activities and character in the Senior High School (SMAN) 1 Jembrana still refers to the essential competencies contained in the curriculum. They are: *First,* applying honest behavior in daily life, which is the implementation of the word of Allah Swt QS [3]: 77 and QS [33]: 70; *Second,* responsive and pro-active and show attitude as part of the solution to various problems in interacting effectively with the social and natural environment and in placing oneself as a reflection of the nation in the world association, this is confirmed in the word of God Almighty QS [49]: 12 -13; *Third,* Cultivate, reason, and examine the realm of concrete and abstract domains related to the development of what they learn in school independently, act effectively and creatively, and be able to use methods following scientific principles. This third material load is strongly associated with emotional



**Fig. 1: Chart Of Islamic Education And Character Building**

**Table 1:** *Student Data*

| Description | Students | Religions | | | |
| --- | --- | --- | --- | --- | --- |
| | | *Hindu* | *Islam* | *Christianity* | *Buddhism* |
| Male | 509 | 435 | 35 | 16 | 5 |
| Female | 543 | 490 | 47 | 18 | 6 |
| Total | 1052 | | | | |

**Table 2:** Data on Teacher and Staff

| Description | Teacher | | | |
| | Religion | | | |
| | Hindu | Islam | Christianity | Buddhism |
| --- | --- | --- | --- | --- |
| Male | 23 | 3 | 1 | 1 |
| Female | 18 | 4 | 1 | 1 |
| Total | 52 | | | |
| | Staff | | | |
| | Hindu | Islam | Christianity | Buddhism |
| Male | 5 | 1 | | |
| Female | 4 | 1 | | |
| Total | 11 | | | |

intelligence (EQ), including aspects of managing emotional self, QS [13]: 28, aspects of motivation, QS [51]: 56, QS [13]: 11, QS [28 ]: 77, and QS [5]: 48, aspects of empathy, QS [90]: 17, QS [19]: 96, QS [4]: 1, aspects of social skills, QS [5]: 2, QS [ 3]: 103, QS [4]: 59, 114; 3).

Indicators of achievement from this learning approach are; *First,* showing an honest attitude in speaking and interacting with others. *Second,* showing respect and submissiveness to both parents and teachers without discriminating against the teacher's ethnicity and religion. *Third,* be polite in relationships in the family, school, and community by not making ethnic, religious, racial, and ethnic differences in society obstacles in interacting. *Fourth,* develop a culture of tolerance based on the concepts of religion and regional culture. *Fifth,* can work together and positively contribute to people of different religions, ethnicities, races, and groups.

In the context of multicultural community life such as Jembrana, the implementation of honesty, mutual respect, courtesy, tolerance, and working with individuals or groups of different religions, racial and ethnic groups becomes necessary. As explained by Hj, Aikah is more dominant in using the discussion method in its learning practice. Substantially, in this material, many social dimensions can be developed to attract students to sharpen their understanding further. It has become necessary because, according to Muhammad Angga Wijaya, some students respect Muslim teachers, and non-Muslim teachers are slightly different. (Interview with Muhammad Angga Wijaya, 22 August 2019)

Hj also justifies the dynamics of this interaction in the educational process. Atikah, Indeed, there have been found some students who behaved that way. The solution of such dynamics is that Atikah, at the end of the learning process, always confirms or concludes that: *First,* honesty is not carried out only to fellow Muslims. Moreover, if it is related to the context of Bali, Islam is a minority religion; therefore approach is needed to learn that is different from the learning approach used in predominantly Muslim areas. It must be implemented whose purpose is to treat diversity and preach Islam as a religion that *rahmatan lil alamin. Second,* teachers are parents at school, so whoever they are, where they are from, their religion, and what group they are in must be respected without distinguishing one from the other. *Third,* to be a good Muslim, the attitude of courtesy and tolerance must be put forward because this is a religious commandment. If this is done, it will create a harmonious community even though there are differences and moral crises that occur in society can be avoided. (Interview with Hj. Atikah, 22 August 2019)

In addition, in introducing Islam to non-Muslims at school, Hj. Atika does a lot of religious activities and Islamic traditions at school. One of them is the Prophet Muhammad's Birthday *(Maulid Nabi Muhammad Saw).* During the celebration of the Birthday of the Prophet Muhammad Saw, the school invited all school members, from teachers to students, both Christians, Buddhists, moreover those who were Muslim and Hindu, to participate in celebrating the activity. One of the maulid traditions in Bali is always to include *males* as an added value in these religious activities. *Male* is an egg stabbed with bamboo and then planted on a banana tree trunk and then after reciting solawat will be distributed to the pilgrims *maulid.* The uniqueness of this event is that *male* is not only made by Muslim students but also made by other people, such as Hindus, Christians, and Buddhists.

According to Atikah, this religious event has many benefits that can be taken, among other: *First, the* existence of tolerance values among fellow school members and religious communities, this can be seen from the enthusiasm of all school residents with different religious backgrounds, together with working together in preparing for the birth event, even together working to make *male; Second,* there is the inculcation of religious values that are not only humanist-inclusive, Pancasila-worthy, but this is a manifestation of religious education based on pluralism and multiculturalism because what is instilled in this tradition to students and all school members is a character, mutual respect, help, active involvement, a deep understanding of the values of different religions, as well as implementing from the Jembrana cultural philosophy itself, that is *agawe likes ning len* (trying always to make others happy).

This learning approach impacts increasingly harmonious relations between schools of different religions, primarily Hindus and Muslims. This learning approach is the first step in planting pluralist characters or early anticipation (provision of provisions) before engaging in a society that will deal with various more complex life phenomena.

This approach enriches the curriculum with literature from or communities of different religions, ethnicities, cultures, and traditions. In its implementation, students are invited to assess and then appreciate the views of school residents on their respective religious and cultural traditions.

Related to the curriculum, Azyumardi Azra argues that for a plural-multicultural condition of Indonesia, an educational curriculum is needed that includes themes; tolerance, themes concerning ethnocultural differences, religion, the danger of discrimination, conflict resolution or resolution, mediation, human rights, democracy, plurality, universal humanity, and other themes relevant to the context of plurality, are carried out comprehensive, both in the subjects of citizenship and Islamic Education. (Azra, 2005)

Based on the descriptions above, according to Atikah, in the learning process of Islamic religious education and character-building at school, she prioritizes the construction of learning processes based on inclusive religiosity. (Interview with Hj. Atikah, 11 September 2019) Providing Islamic education and character-building subject matter, developed with a plural-multicultural nuance adapted to the context of Jembrana and Bali in general. The development of the substance of the subject matter includes:

*The first*, in addition to providing material on faith, Hj. Atikah also instills humanist understanding and attitude when interacting with people of different religions, especially Hinduism as the majority religion in schools and the population of Jembrana in general. As early as possible, this is done, so that tolerant and inclusive attitudes are embedded in students. Examples of material that he usually gives to students are materially related to the recognition of the Koran about the existence of plurality and from the aspect of plurality; the Qur'an has a suggestion to compete in goodness consistently. (QS.2: 148), material relating to the recognition of peaceful coexistence in relations between religious communities (QS.60: 8-9), Material relating to justice and equal rights (QS.4: 135).

*Second, the* provision of *fiqh* material developed into the realm of social *fiqh.* This social jurisprudence contained sociological concepts that have been exemplified by the Prophet Muhammad, friends, or caliphs afterward. At the time of the Prophet Muhammad Saw, for example, it was explained how the Prophet Muhammad Saw managed and led the people of Medina, whose situation and condition of the people at that time was not much different from the situation and condition of multiculturalism in Indonesian society.

*Third,* focusing on moral material on the attitude of relating well to God, fellow human beings, and the environment in Bali's terminology, these three relationships are called *Tri Hita Karana* (three causes of happiness). This material is the basis for interacting in the nation and state. The survival of a nation depends on the morals or ethics of its citizens. Furthermore, if a nation is degrading, then that nation will be destroyed. Much is told in the Qur'an about the destruction of a nation that is not moral. For example, the people of Lut were destroyed by God because it negates ethics or morals in the activities of life. Presenting morals, ethics, and morals in interacting can be familiarized through Islamic religious education

using an additive learning approach. So that the learning of Islam can be effective, the role of Islamic religion teachers is indeed crucial. It is the role of the religious teacher, as said by Atikah, to continually develop a varied learning approach with a variety of inclusive, comprehensive, not monotonous methods, and more importantly, teachers of Islamic religion must set an example.

The exemplary giving comes from the facts and historical realities of the social interaction practices that the Prophet Muhammad Saw applied when he built Medina society. From the historical side, it can be seen how the community development process in Medina was carried out by the Prophet Muhammad Saw. The facts have been found about recognizing and appreciating the values of pluralism, multiculturalism, and tolerance. Understanding of pluralism and tolerance can be well embedded in students. It is necessary to add a description of the process of Madinah community development in the material "The state of Medina after the Hijrah" by making the Medina Charter the primary reference in the Islamic religious education material chapter of Islamic cultural history (SKI). He added that as one of the historical products of Muslims, the Medina Charter is proof that the Prophet Muhammad succeeded in applying the values of justice, the principles of equality, tolerance, fair enforcement, the guarantee of welfare for all citizens, and protection of minority groups. (Sadir, 2013, pp. 250–257)

One of the Medina Charter contents obliges Medina residents to prioritize tolerance in interacting with anyone. In the terminology of Nurcholish Madjid, Tolerance is a matter of teaching and the obligation to carry out the teachings themselves. If tolerance results in "good" social relations between different groups, then the result must be understood as "wisdom" or "benefit" from the implementation of actual teaching. Wisdom or benefit is secondary in value, while the primary is the actual teaching itself. As something primary, tolerance must be implemented and manifested in society, although for specific groups can be found, the consistent implementation of tolerance may not always produce something "delicious." (Madjid, 1999). It is due to differences in the concept of tolerance.

Giving and planting material with the theme of tolerance, as recognized by Atikah, is not contrary to the curriculum of Islamic religious education and Human Rights. Giving this material becomes even more exciting and has a good pretension in building noble character among the students. The phenomenon of developing a learning approach, as explained earlier, is a separate science or knowledge for educators (teachers). Educators' knowledge of the foundation of Indonesian education will make learning more meaningful. It becomes meaningful because the educator knows what, why, and what he is doing in the education process. The students will also feel more comfortable learning because they know

the reasons and goals why he invests his youth time to learn in class.

This learning approach is an integration or a combination of the contribution approach and additive approach, that is, realizing Islamic religious education material that is still theoretical into something expected to be implemented (social practices). It can impact social interaction in society in general. Students must understand social issues and do something important related to these issues. It means that students stop mastering the material and are also directly involved in the community to apply the theories they have gained in the classroom.

The above definition aligns with learning Islam in Senior High School (SMAN) 1 Jembrana. In its implementation, the headmaster of SMAN 1 Jembrana first makes a program that aims to treat the diversity in his school. According to Prapta Arya, in caring for diversity in schools, he has a program or set of policies which he termed "joys and sorrows" (in the Jembrana dialect sounding *suke-duke*). This program aims to provide services to all school residents, ranging from teachers, students, and employees, without discriminating between ethnicities, racial religions, and groups. For example, when there are marriages, deaths, and religious activities in Hindu and Islamic schools, the school helps the funding even though it is not fully adequate. However, the meaning of the equalization process between school members remains intertwined, maintained, and takes place with beautiful. (Interview with Drs. Putu Prapta Arya, 11 September 2019)

In the process of practicing religious education, as explained by Atikah, there was no impression from schools or school members of different religions not to value Islamic religious activities. Even though there were only 4 Islamic employees out of 70 employees who worked at SMAN 1 Negara, as well as Muslim students, amounted to only 82 out of 1052 students. She describes:

"As long as I teach here there is never intolerance that can make the atmosphere of teaching and learning is not conducive even though we are here in the minority. This is due to the maturity of the attitude instilled by the teachers to students especially with the motto that I often convey to them, that is, the more you deepen your religion, the more you love and appreciate what your Lord has created." (Interview with Hj. Atikah, September 11, 2019)

He also added that education as a process of humanization emphasizes the formation of social beings with moral autonomy and sensitivity to cultural sovereignty. Humans can manage conflict, respect diversity, and understand cross-cultural issues. Cultural tolerance in educational institutions can be pursued through association in schools and content in the field of study. Cultural transformation through education pluralism must be guided slowly, not forced, let alone made as a revolution.

The learning process described previously is a minimal grid to provide an understanding of the diversity of humanity and bring about positive attitudes in interacting with different groups, which are sourced from the reality and social facts that occur in Jembrana. Although there are currently not many religious books on pluralism, re-writing religious books by including and developing a curriculum based on pluralism must often be done. It can be started from the planning and curriculum design through the enrichment or reinforcement of various existing competencies, which can then be used as textbooks and guide educators. (Rosyada, 2017). It is essential to implement every religion in the world. In addition to having typical values that are only found in each religion, religion also has universal values that are plural. The plurality discourse does not pretend to eliminate the particular values of each religion. However, in the face of adherents of other religions, it must be guided by universal values, among others. justice, equality, doing good to others, honesty, and conflict can be avoided if followers of the religion are willing to live and practice the teachings of their religion in-depth, mature, tolerant, and pluralist. (Saihu, 2020, pp. 67–90)

Made Mardika (Hindu religion teacher) explained that between Muslims and Hindus at SMAN 1 Jembrana, it was very upholding tolerance, both teachers, students, and all school residents. According to him:

"There has never been any religious friction or conflict between Muslims and Hindus. If there are religious nuances conflicts in other regions in Indonesia, then I and other religious teachers, act directly, explaining the case that occurred in the area. And in general, our school residents don't really respond to things that smell like conflict, they stick to it their obligation is good learning ". (Interview with I Made Mardika, S.Ag, 11 September 2019)

Made Mardika and Atikah added that every religious event, both from Hinduism and Islam, always involves all students regardless of ethnicity, religion, race, and class. For example, on Saraswati Day, Muslims prepare the facilities and infrastructure needed by Hindus, such as making *penjor,* cleaning temples, making plaits, and others. The same thing when Muslim students hold the Prophet's Birthday, or Ramadan Islamic Boarding School, the Hindu students actively participate in welcoming these activities, such as making pamphlets, banners, preparing for competitions, and others as explained by Erawati (Interview with Ni Ketut Erawati, 11 September 2019)

Even to respect Muslims, every religious celebration usually held at SMAN 1 Jembrana has never used pigs as material in these religious activities. It is done as a form of religious tolerance at this school. Because as is known that pork is one of the meats that Islam forbids. Islamic Students in SMAN 1 Jembrana, as said by Hj. Atikah also represented the province of Bali in a camp at Cibubur in 2016. In every

appearance, the students she fostered always displayed Hindu-Balinese culture, even though it was in Islamic activities, such as using traditional Balinese clothes, Balinese jewelry, and all accessories surrounding it. The difference is if traditional clothing does not use the veil *(hijab)* and seems open when used by Hindus in Bali. Nevertheless, if those who use Muslims then continue to use the veil *(hijab)* or clothes that can cover their genitals by not eliminating elements of Balinese culture.

If it is examined deeper, the multicultural learning approach model, as suggested by McCann, can be categorized into the Contextual Teaching and Learning (CTL). The educator or teacher consistently links the material taught with the real-world situation of students and encourages students to make the relationship between the knowledge they have and their application in their lives as family and community members. (Johnson, 2002, p. vii) In this context, students need to understand what learning means, its benefits, status, and how to achieve it. With this, students will realize that what they learn is helpful in their life later. So they can position themselves as individuals who need a proper provision for later life, and students will try to reach it. (Pehkonen, 1999)

In contextual teaching allows five primary forms of learning, they are: 1) Linking. Linking is the most excellent strategy and is the core of constructivism. The teacher uses this strategy to associate new concepts with students already know. Thus, linking what students already know with new information; 2) Experiencing. Experiencing is the essence of contextual learning, where linking means connecting new information with experience or prior knowledge. Learning can occur more quickly when students can manipulate equipment and materials and carry out active forms of research; 3) Apply. Students apply a concept when they are doing problem-solving activities. The teacher can motivate students by providing realistic and relevant exercises; 4) Cooperation. Students who work individually often do not help with significant progress.

Conversely, students who work in groups can often overcome complex problems with little help. Collaborative experience not only helps students learn teaching material but is consistent with the natural world; 5) Transferring. The teacher's role makes a variety of learning experiences with a focus on understanding rather than rote learning. (Muslich, 2007).

## Conclusion

Islamic religious education should be directed to be a medium for public awareness. In fact, up to now, it still maintains an exclusive impression. In the community, there grows an understanding that is not inclusive, which results in the loss of harmonization of religions during people's lives that cannot be realized. The inculcation of such awareness has finally produced a pattern of rigid and intolerant religious paradigms. For this reason, efforts are needed to change the educational paradigm that is exclusive to the paradigm of religious education that is tolerant, inclusive, and leads to an educational process that emphasizes aspects of democracy. Approach Islamic religious studies, which only emphasize the truth of their religion, must inevitably be "dismantled" because the way of understanding theology that is exclusive and intolerant will, in turn, undermine the harmonization of religions negate mutual respect. Especially considering that one religion is better than another religion is offensive and a narrow view. One of the ways to present inclusive Islamic education is to use a multicultural learning approach: the contribution approach, the additive approach, and the decision-making approach and social action. The application of this learning is the increasingly melodic harmony between religious communities in SMAN 1 Jembrana and the Jembrana community in general. The school community in this educational institution views the differences not only as an effort to build normative theological awareness, but most importantly, and social awareness is a reality that humans live in a multicultural society, starting from religion, culture, ethnicity, and diversity social. Therefore this model of learning approach is not only to instill theological understanding but also to instill the importance of implementing theological concepts into the sociological domain to minimize social conflict. The critical role of multicultural learning approaches is to minimize and end conflicts. Every individual needs to change the mindset (frame of mind) that is still wrong by creating harmony between religious communities in a country with diverse cultures and religions to be an urgent need. The community must learn to sit together, listen to each other, and exchange ideas with fellow Muslims and non-Muslims. Efforts to break the freezing of pluralism discourse can also be accelerated by intensifying the education of religious pluralism in schools, followed by curriculum design that provides students with an understanding and answers about the importance of pluralism in religion and community life.

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