# INSTITUTIONALIZATION OF MULTICULTURAL ISLAMIC EDUCATION IN THE CURRICULUM OF ISLAMIC RELIGION EDUCATION IN SCHOOLS

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*Abstract*

*The value of multicultural Islamic education in SMA SPI Batu Malang and SMAN 1 Malang is found in the Islamic religious education curriculum. Therefore, the purpose of this study is to know the policies on the curriculum in these schools that indicate national and even international goals in terms of multiculturalism. The data is obtained directly by field researchers. Qualitative as the approach in this study and the phenomenological method that is the type of this research. Field data was obtained through in-depth interviews, participant observation, and documentation. The data research subject is in the form of words, actions, events, and data from the subject's personal notes. There are three aspects found by researchers in the institutionalization of the multicultural Islamic education curriculum which include: 1) interiorization of values, 2) condensation of values and 3) reification of values.*

*Key words: Islamic education, multicultural, school curriculum*

## INTRODUCTION

The research was carried out at two research locations. The first High School of Good Morning Indonesia and the secondary school of the State of 1 Malang. The focus of the first research was the high school of Selamat Pagi Indonesia which is abbreviated SPI high school located in Kota Batu. SPI high school is based on concerns about the conflict that has occurred in Indonesia related to SARA, and that is why SPI High School stands with the vision of shaping the Indonesian people who are Pancasila, superior, independent, cultural, loving the environment, and able to compete in the Global Era.

The second focus of the research is High School above the State 1 Malang which is abbreviated SMAN 1 Malang or commonly called Tugu High School is the state school that is in front of the Malang City Hall. Before 195 there was a long story and struggle before becoming the poorest. It does not seem easy to maintain and maintain a school in the colonial era where the invaders always suspected the existence of an educational institution as a reservoir of rebellion against the colonists

at that time. With this long experience, SMAN 1 Malang School has become an incarceration for students to be able to pursue high school education in SMAN 1. Malang. The school is a school that has the same vision as the SPI High School of providing education to anyone without regard to a particular social background. Students in the school have a complex background from multi-tribal to multi-religious.

The evolution of curriculum definitions undergoes a dynamic that is hard to predict. Because it's always changing in accordance with the views of the experts and the developments of the times. In history, the term curriculum itself was first used in Scotland around 1829 but so was after a century the term viral Curriculum in the United States. Generally, a curriculum is defined as a plan in learning that covers subjects and materials to be communicated to students. Wiggins & McTighe in (Ansyar, 2015). In other words, the curriculum is the path that will be taken by the students facilitated by the school.

Related to the curriculum foundation from a philosophical point of view. This ontological influence still dominates curriculum decision makers in many countries to this day (Ansyar, 2015). Ontology itself is the branch of philosophy that answers the question "What is reality?" In its evolution reality creates various interpretations like the reality of the flat or round earth. So the people race to give their arguments based on the knowledge they have. Plato explains the philosophical view of matter, as follows:

كان أفلاطون قد اعترض على طريقة الحياة المادية التى امتازبها أغنياء. وقد أشار إلى أن المجتمع السليم لا يمكن أن يبنى بأيدي أفراد يهتمون فقط بالشراء المادى، وإنما يبنى بأيدي هؤلاء الذين يطمحون نحو تحقيق المفاهيم المجردة، كالعدالة والفضيلة الحقيقة، وهي مفاهيم توجد فقط وراء الحس

Plato objected to the material way of life that rich people had acquired. He pointed out that a healthy society cannot be built by individuals who care only about physical matter, but built by those who aspire to attain abstract concepts, such as justice and virtue, which are concepts that exist only behind reason. And indirectly the knowledge they get is from the construction of the curriculum that they get at school. Therefore, by the proper dynamics of reality, curriculum designers should

position the curricula as (vehicle for change). In this dimension the reality of the ideas manifested in vision and mission in a curriculum seems abstract. And at the end of the day, not all of that reality was detected by the spider. Diversity is a physically detectable reality but related to the value of diversity cannot be physically detected so that the equality value in diversity can only be felt and ultimately determined by human behavior. While the view of culture and religion in general that positions man as a unity of soul and body. The soul is seen as the controller of the sport so that without the soul, the body means nothing (Ansyar, 2015). The influence of this assumption is enormous on the curriculum. Because the soul controls the sport, the curriculum is developed to train the non-material human substance, the soul. Therefore, education focuses on the provision of curriculum content and learning activities that develop the intellectual and spiritual aspects of students, but tend to neglect the development of physical aspects or the human body.

The principle in designing a curriculum must have a clear idea of what it is to be expected to be, what it should be prepared to be what it was to be studied, and what it would be to be done to be. It becomes important when curriculum designers begin to formulate curricula considering that the curricular executors have the respective privileges and uniqueness of both students and teachers. From philosophical to pragmatic, strategic steps have at least been drawn up.

SPI High School and SMAN 1 MALANG are institutions that implement multicultural education. The curricula at both institutions look unique. So from that, it makes the researchers very enthusiastic in doing this research to delve deeper into the policies that are in the curriculum at the school.

**METHOD**

The qualitative approach chosen by the researchers in this study, because with this qualitational approach done can study in depth and reveal the meaning of the subject of natural research. The subject of this research is "Construction of a curriculum of multicultural education in SPI and SMAN 1 MALANG high schools" in Malang, which is basically the problem is still temporary or still changeable. So to be able to answer the above question, it requires field data in natural conditions, data on

what is in the field, which is obtained through in-depth interviews, observations of participants and documentation.

Regarding the subject of his research on the curriculum of multicultural education, then the data tends to be words, pictures/photos, actions, events and personal records of the subject. Therefore, the qualitative approach is very relevant to this research. As Bogdan and Taylor quoted Moleong as saying, the procedure in the data research produces descriptive data that includes a written word, or that comes out of a person's oral or behavioral behavior to the observer (Moleong, 2013).

The kind that this research uses is the kind of phenomenology. It means the method of phenomenology by giving a picture of the meaning gained from a person's life experience of the phenomena that have been experienced. SPI High School and SMAN 1 MALANG are institutions that implement multicultural education. The curriculum of both institutions looks unique so that in this reality there needs to be a systematic in-depth in a qualitative perspective. Schutz strongly believes that the social environment has a strong influence on the individual's construction of reality. Schutz tries to say that the reality of an individual depends heavily on what the individual learns in the process of social or cultural interaction that occurs (Sendjaja, 1994).

**RESULT AND DISCUSSION**

Based on the findings of the researchers on the focus of research Institutionalization of the curriculum of multicultural Islamic education at the School which covers several aspects namely; (1) absorption of values, (2) compression of value, (3) compression. The following will be discussed first of all the substance of the institutionalization of multicultural education. As discussed in the Hans Keman article that Institutionalization, process of developing or transforming rules and procedures that influence a set of human interactions. Institutionalization is a process of interpersonal interaction that can influence the development or transformation and the procedures that exist in such interaction. Moreover, Hans Keman affirms that: Institutionalisation is an organization or a whole group of society that will be processed so that behavior like the individual that exists in society can be regulated. At least the action on the process has differences that include: (1) in making a rule or

fraction, (2) the rule in adapting, or developing in best practices, and (3) in changing a law, or the old rule converted into a new rule (Keman, 2017).

Another article by Yun-Kyung Cha in Singapore entitled Multicultural Education in Global Perspectives explains that: multicultural education institutions are widely seen as an important leappoint towards a more comprehensive and sharp recognition of the rights and responsibilities of each student to promote awareness and commitment to their local, cultural, national, and transnational communities. (Cha et al., 2016).

The two above writings affirm that institutionalization has become significant in order to absorb the multicultural values obtained from contextualization.

1. Interiorization of Values

Value absorption is a stage in which a human attempts to understand or operate on certain objects. The search for values in order to absorb the value of the result of contextualization, refers to the values contained in each aspect such as phenomena of ideas, historical phenomenon, phenoms of reaction of society, and phenome of social product as the foundation of curriculum policy.

This process is an attempt to maintain the consistency of the values that have been instilled by the founders of the school, so that the school citizens really understand and appreciate the hard work of the founder and also his thinking in the struggle for the existence of school.

Next, whatever value will be absorbed from the outcome of the contextualization. Sheldon explained the following six classes of value explanations: Objects deemed valuable, good or bad, worthy of approval or disapproval, are generally recognized to fall into at least one of the following six classes: (1) those that "swiftly meet any basic instinctive sensory tendencies" of an organism's life, (2) economic commodities, (3) aesthetic or beautiful objects, (4) moral behavior, (5) religious objects; (6) intellectual values. (Sheldon, 2020)

From Sheldon's explanation above, the values that will be absorbed in this discussion are multicultural values. These multicultural values include three things that sheldon conveyed: the value of aesthetic or beautiful objects, moral behavioral values, religious values and intellectual values.

The relevance of multicultural values to aesthetic values is how a diversity then lives side by side and harmoniously. Of course this will create peace. No more identity politics, no more nobler and inferior caste. Because before God men are the same.

The relevance of multicultural values to values of moral behavior. Multicultural values bring respect and recognition of equality and justice for mankind. So human beings are required to behave and be moral toward each other. All religions have values of mutual respect and respect. Like Islam in the Qur'an clearly explains that people were made into tribes and nations to know each other and not to fight each other.

The relevance of multicultural values to intellectual values. If tribal and religious diversity is treated, it will produce new social theories that will solve all kinds of human problems so that human beings can live in peace. It adds to the insight of science so that virginity thinks humans are progressing. More firmly, Yu Kung Cha explains that in this broader institutional context, multicultural education has become an integral part of the educational justice framework for policy development (Cha et al., 2016).

2. Condensation of Values

Changes in the nature of objects such as gases so that they melt are usually referred to as condensation, which this term can be known from the discipline of physics. Affandi mentions that physical condensation, like the presence of temperature differences, causes the process of changing the wujut that occurs in gases into liquids. So the temperatures of the grinding can be changed by the speed of the steam pressure (Affandi et al., 215). Condensation is a combination of thoughts that are hidden in order to make a single image, or the melting of different figures or something that is not specific to a single picture or a word.

The term condensation refers to the occurrence of a complex process that forms a single human being. The process as a supply in the absorption of values, then the next stage is the condensation or compression of concepts. Here's the process of condensing multicultural values on one of the historical episodes.

The compression of values is a process that forms in human beings. With the compression of values then forms a stronger character so that man can really bring himself into the context of the values he has adopted by ignoring the context that makes him bad.

3. Reification of Values

Setelah penyerapan dan pemadatan nilai selanjutnya adalah pembendaan nilai, pada tahapan ini penerimaan konsep tertentu oleh manusia dengan objek yang lengkap dengan karakter yang dimiliki. Konsep yang tersimpan dan dikaitkan dengan kategori yang dimiliki. Karakteristik yang dari kategori jika dibandingkan dengan yang selainnya juga bisa. .

Senada dengan tulisan Raymond Boudon dalam bukunya The origin of values: Essays in the sociology and philosophy of beliefs yang menjelaskan bahwa:

Since Rousseau, there has been a tendency to idealize "communities." Hardin, on the other hand, sees them as having serious defects. First of all, where there is a community there is at the same time exclusion from it. One cannot feel like a member of a community without perceiving those who do not belong to it as outsiders. Hence the importance for a community of having identification signs. The slang used by youth groups in the French suburbs is the product of their need to have reliable, immediately comprehensible symbols by which to distinguish those who are "in" from those who are "out." (Boudon, 217).

Since Rousseau, there has been a tendency to idealize "community". Hardin, on the other hand, saw that they had serious defects. First of all, where there is a community, at the same time there is exclusion from it. One can't feel like a member of the community without seeing those who aren't his as outsiders. It's therefore important for a community to have identification marks. The Gaul language used by a group of young people in the French suburbs is the product of their need to have a reliable and instantly understandable symbol to distinguish those who "enter" from the "out". From the quotation above it shows the importance of value absorption, value compression, even up to the reflection of

values. So this symbol actually shows a value that can easily be applied to all groups.

To Berger, that work is a product of man, which is the phenomenon of externalization as its root. Nothing but the product of man also includes being in his own world, then that which is outside him, in that the roots of all the products of goodness originate from the human consciousness itself, but the products are not so easy to reabsorb by the human conscience. The existence of culture from the outside is as the subjectivity of man becoming part of his own world. Objective in the nature of reality as a result of the world produced by man (Berger, 1994: 11-12). All human activity is in externalization, according to Berger and Lukman (199: 75-76) that there will be habitulation or habitation and then institutionalization like institutionalisation.

Sfrad presented various forms of prose in conception to the child who passed through the following stages: the stage of internalization is the oppression performed by the child against mathematical objects with a basic or low level. So internalized it can be said when the child has been overwhelmed by thinking longer in the process of carrying out the operation.

The phase of condensation in which the child has been formed after going through a complex process. Sfard argues that the emergence of a new conception is a sign of condensation (Sfard, 1991). So it will be assumed to have reached this stage when there is the unification of a child with a new conception in the process of solving the problem.

The final stage of reification is a stage of acceptance of a child towards the complete object of a mathematical concept accompanied by the character he possesses. Sfard conveyed these stages including the very difficult to be understood by a child, when the child did not first to perform the previous stages (Sfard, 1991). Because the abstract object tends to exist in the child, so in performing a process on the object initially with a higher level.

From the absorption of values, the compression of value, to the alteration of value. You can see the data, which has relevance to the components of the Islamic multicultural education curriculum as follows:

1) Curriculum Objectives

The establishment of curriculum objectives before the learning process is carried out in the school is an important step as an indication of the right direction and a sound framework. Aims come from a vision, a school's mission to a coherent goal. Based on the findings of the research, the aim of the curriculum of multicultural Islamic education at the first locus of research is to carry out learning in the field of immanence, obedience, carry out a habit like doing in worship with together that corresponds to the schedule and also in accordance with the religion in which he believes and to organize the learning of Islamic religion based on the morality in humanity, the value in brotherhood, the values in democracy, and also the value of justice in social. And practice on the family environment, school, and community.

Thus it can be concluded that the purpose of the curriculum of multicultural Islamic education is to organize the learning of the field of faith by accustoming to worship together according to the schedule and religion or belief of each student and to organise Islamic religious education oriented to the akhlakul karimah.

2) Content

Ansyar mentions three taxonomic barriers that are the content of the curriculum: cognitive barriers related to knowledge, psychomotor barriers relating to skills, and affective barriers covering attitude values. (Ansyar, 2015). The process in learning is integrated into the three areas of content in shaping both students in terms of knowledge, experience, and competence. Therefore, these three areas must be integrated measurably in each subject. Besides not least important is the orientation of the curriculum content i.e. subjects, learning activities, and learning experience of course this will be influenced by the approaches used behavioristic, humanistic, and constructivist.

From the data exposure data collected by the researchers there are three areas in the content or content of the curriculum of multicultural Islamic religion education, the first of which is cognitive based on the results of contextualization

of curricula of each school institution. In the cognitive realm the first principle is that human beings are equal before God, without distinction on tribal, racial, religious, and intergroup basis. But the good and the evil make a distinction in the sight of the Lord.

Both psychomotors are based on contextualization results. The school has five places of worship. The place of worship is called the Spiritual Garden, which consists of Musholla as the place where students have Islamic beliefs, the Church as a place where the students have Christian beliefs are worshipped, Vihara as the places where the student has Buddhist beliefs is worshy, the church as the venue of the students who have Catholic faiths, the Pura for students who are Hindu beliefs. The students are welcome to serve according to their faiths. The celebrations of the great religious days in the School are celebrated by helping each other in preparing everything like the Christmas celebration of non-Christian students who participate in the faith to be committees in the celebrations as well as in other religions. Three affectives are based on the outcome of the contextualization at the School that little by little between them is engulfed in friendship and loyalty by living together in the hostel. Where differences are not a matter for them to live together and help each other.

With the recruitment policy, students are required to come from different regions and followers of some of the religions that exist in Indonesia. So, indirectly, it creates a school culture that has a diversity that produces a variety of reactions and interactions. At this stage the pupil begins to see diversity as one of the realities to face. And eventually conceptualization faces tribal, racial, religious, and intergroup diversity.

3) Curriculum Organization

One thing that is emphasized in this chapter is the need for important components of curriculum and learning, especially student content and learning activities, to be organized integratively (Ansyar, 2015). The curriculum's organization is not focused on subjects partially but on areas that are integrated in all areas. This will indicate two dimensions, a horizontal dimension that measures the coverage of anything that covers the curriculum and a vertical dimension such

as a level or sequence of the lowest to the highest level that is applied to the Curriculum.

The organization of the curriculum formally has no striking differences from other schools. However, the activities of the curriculum outside the classroom become an additional responsibility of the religious teacher. It's mainly like the celebrations of the great religious day. All the poor stone high schools help each other. With the record should not be in the territory of the ritual.

4) Learning Strategy

The strategy in the implementation of curriculum in learning can be known from the way it is implemented in the learning process, the way in determining its evaluation, the method of implementation at the time of guidance as well as the method in regulating all the activities that exist in the school. As for learning approaches, learning strategies, learning methods, techniques and tactics used in the teaching process.

The approach used is: an approach that prioritizes its orientation to the student. It is seen from the way religious teachers accommodate all differences and adapt the cultural background of the pupils and the culture of the school. There is also a strategy used is group-individual learning, where religious teachers place students in specific working groups. Even the group consists of non-Muslim students. In a multicultural context, these groups are helping each other during the celebrations of the great religious days. The outstanding learning method is the method of discussion. It is a continuation of the strategy chosen above where students are formed into certain groups of students who have different beliefs.

And lastly, the tactics will be visible when the techniques are practiced by the personal of a teacher. In the essence, even though the same use of active discussion techniques each teacher must have different tactics according to the personal psychological subordination of the teacher.

On the research locus the second curriculum system used is SKS (Semester credit system) and Unit Kerja Belajar Mandiri (UKBM) or Self-learning Unit. UKBM, It's a student work sheet made by the teacher. A strategy that uses group-individual learning. In this case, students are grouped into slow, moderate, fast

groups. The group classification is designed to make it easier for teachers to deal with problems experienced by students in the learning process. The methods used are lectures and discussions. The discussion techniques used are passive discussions where students are busy paying attention to the completion of worksheets or UKBMs. The tactics used also include passive categories.

5) Evaluation

Evaluation perfection in the cycle on curriculum development as well as implementation, Questions to answer that exist in curricular evaluation such as "how do we know whether the curricula and learning goals have been achieved?"(Tyler, 1949: 1; Graves, 21:19). PAKSA (Pray, Attitude, Knowledge, Skill, Action) is a tool for evaluating students' achievements. In SMAN 1 Malang, the curriculum evaluation is conducted once a year by the province.

The discussion focused on the institutionalization of the curriculum of multicultural Islamic education supported and followed up the results of a study by Elizabeth Briant and Catherine Doherty Centre for Learning Innovation, Faculty of Education, Queensland University of Technology Australia in 2012. The findings from this study suggest that curriculum reforms create a climate in which the missing decisions about what'should' curricula reopen to debate. Analysis of interview data found that teacher educators are critical readers of Australian curriculum documents, carefully monitoring developments and their implications. Eight out of nine teacher educators revealed some degree of dilemma when their curricular expertise and values were not in line with the dominant values that formed the new official curriculum. Therefore, they plan to solve this dilemma through the discursive gap and its generative potential. The set of resolutions described shows the active and tactical roles proposed by these teacher educators to be adopted as curriculum mediators in their own pedagogical recontextualization. Their experience and expertise can be a resource for teacher education with more than just officially supported or 'dominated' products, which may explain why some political commentators are so keen to exclude or ignore teacher educators in their plans for 'training' more instrumental teachers. (Briant & Doherty, 2012)

From this research shows that an interview study was conducted with nine teacher educators in the four curriculum areas that were included in the first wave of Australian curricula: English, science, mathematics and history. There's some kind of anxiety in the minds of teachers about the standardization and politicization of curricula in Australia.

Besides Elizabeth Briant and Catherine Doherty's research above. There was a study by Maria Savva Education and Language Acquisition, City University of New York, NY, USA in 217. Teacher participation in cross-cultural experiences is often associated with broadened perspectives and increased intercultural sensitivity. Although these qualities provide a comprehensive and vital framework for intercultural development, they remain highly abstract. Based on interviews with thirty Anglophone educators working at international schools abroad, this article focuses on the relationship between a wide-ranging change of perspective and a real change in professional practice. The findings highlighted important links between personal and professional transformation, with the most important educational changes emerging in the fields of language, communication styles and religious/gender considerations. Most importantly, the data from the study illustrate that long-term cross-cultural experiences are not limited to changes in public disposition but have direct implications for the professional practices of the educators involved (Savva & Savva, 2017).

Elizabeth Briant and Catherine Doherty's research highlights the important links between personal and professional transformation, with the most important teaching changes emerging in the fields of language, communication styles and religious/gender considerations. Most importantly, the data from this study illustrates that prolonged cross-cultural experiences are not limited to changes in general disposition but also have a direct impact on the professional practices of participating educators.

The two studies institutionalized the curriculum of multicultural Islamic education. It was a follow-up to the standardization of Australia's curriculum that was still anxiety that led teachers to recontextualize Elizabeth Briant and Catherine Doherty's research. And on Maria Savva's research where the teacher's

communication style is capable of describing over religious and gender considerations.

Such further action is a concrete step towards the institutionalization of curricula. In the sense that the curriculum is not just a follow-up to the standardization of curricula established by the state. The institution or school has the authority to incorporate values that originate from the history of the establishment of the school and also the values established by the founder. There's intervention from school institutions to complete the curriculum standards that have been set by the state.

## CONCLUSION

The institutionalization of the multicultural Islamic education curriculum covers three aspects:

1   Interorization of values is a phase after successfully identifying values at the stage of contextualization. This phase is a follow-up of the results of exploration from the history of the establishment of the school. The values are then gradually identified classification according to the need that is related to the importance of the existence of education, cultural existence, and of course the existences of local wisdom.

2   Condensation of values a phase of identification of the values obtained in both the history of the establishment of the school and the philosophy. Compression then affirms the phrase or dictionary used in the policy of each school.

3   Reification of values is a process in which values that have been agreed, even arbitrarily, are then incorporated into the school's policy.

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