

Islamic Education Innovation Model Based On Multiculturalism In Fostering Student Tolerance At SMA Negeri 1 Secanggang

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Abstract: This study aims to analyze the multicultural-based Islamic education innovation model in shaping students' tolerance at SMA Negeri 1 Secanggang. The research method used is qualitative with a case study approach. Data were obtained through observation, interviews, and documentation, and then analyzed using data reduction, data presentation, and drawing conclusions. The results of the study indicate that the implementation of the multicultural-based Islamic education innovation model includes the integration of tolerance values into Islamic Education (PAI) materials, the use of dialogical learning methods, and the development of extracurricular activities based on diversity. This model is able to enhance mutual respect, cooperation, and acceptance of differences among students. The study concludes that multicultural-based Islamic education is effective in fostering student tolerance in secondary schools.

INTRODUCTION

Indonesia is a multicultural country with diverse religions, ethnicities, cultures, and languages. On one hand, this diversity is a national asset, but on the other hand, it also has the potential to cause conflict if not properly managed through education. According to Tilaar (2004: 23), multicultural education emerges as a solution to instill an attitude of mutual respect for differences in social life.

Islamic education plays a strategic role in building a moderate national character. This aligns with the goals of national education, which emphasize not only knowledge but also the strengthening of social attitudes and behaviors. Zuhairini (2018: 45) states that Islamic education should be directed toward forming Muslim individuals who are not only devoted in worship but also able to live harmoniously alongside followers of other religions. Therefore, multicultural-based Islamic education becomes highly relevant in the context of Indonesia's pluralistic society.

However, the practice of Islamic Religious Education (PAI) in schools still tends to focus on cognitive aspects namely mastery of fiqh, aqidah, and Islamic history rather than the development of social attitudes that respect differences (Mahfud, 2016: 87). In fact, according to Banks (2015: 16), multicultural education integrated into the curriculum can promote the development of tolerance, solidarity, and social justice among students.

The reality in the field shows that intolerance among adolescents still frequently occurs, both in the form of verbal discrimination and group exclusivity (Saputra, 2020: 133). This indicates the need for a more innovative Islamic education model so that students develop a moderate understanding of religion and inclusive social attitudes. Multicultural-based education is believed to be capable of bridging this gap by instilling values of tolerance through materials, methods, and learning activities.

SMA Negeri 1 Secanggang is a public high school in Langkat Regency with a heterogeneous student background, both in terms of religion and culture. This condition makes the school an ideal public space for implementing multicultural-based Islamic education. According to Hasanah (2021: 201), schools with diverse student populations require educational strategies that emphasize the value of tolerance in order to create a harmonious learning environment. Therefore, innovations in Islamic Religious Education (PAI) at SMA Negeri 1 Secanggang are important to be examined.

Based on the above description, this study was conducted to analyze how a multicultural-based Islamic education innovation model is implemented at SMA Negeri 1 Secanggang and how its application can foster students' tolerance. This research is expected to provide theoretical contributions to the development of multicultural-based Islamic education as well as practical recommendations for schools in cultivating students' attitudes of tolerance.

RESEARCH METHODOLOGY

This study uses a descriptive qualitative approach. The qualitative approach was chosen because it is suitable for understanding social phenomena in depth, particularly regarding how multicultural-based Islamic education innovations can

shape students' tolerance in the school environment. According to Lexy J. Moleong (2019), qualitative research aims to understand phenomena experienced by research subjects, such as behaviors, perceptions, motivations, actions, and so on, in a holistic manner through descriptive words and language within a specific natural context, while utilizing various scientific methods.

This research is a field study with a descriptive nature, aimed at systematically describing and presenting the data obtained in accordance with the facts on the ground. Bogdan and Taylor define qualitative descriptive research as a research procedure that produces descriptive data in the form of written or spoken words from people and observable behaviors (Julia Esterberg, 2002). Thus, this study is directed at providing a detailed and factual depiction of the multicultural-based Islamic education innovation model at SMA Negeri 1 Secanggang.

Research Location and Subjects

The research was conducted at SMA Negeri 1 Secanggang. The subjects of the study were Islamic Religious Education teachers, the school principal, and students. The selection of research subjects was carried out using purposive sampling, a sampling technique based on certain considerations, such as selecting subjects who are considered to have in-depth knowledge about the implementation of multicultural-based Islamic education in the school (Sugiyono, 2018).

Data Collection Techniques

To obtain accurate data, the researcher employed several data collection techniques:

1. Observation, which involves direct observation of Islamic Religious Education learning activities as well as students' social interactions at school. According to Sugiyono, observation is a complex data collection technique because it involves biological and psychological processes and allows the researcher to understand social reality more closely.
2. Interview, which is an in-depth conversation with Islamic Religious Education teachers, the school principal, and students. The interviews were conducted in a semi-structured manner, allowing the researcher to explore respondents' views

more broadly. Esterberg states that semi-structured interviews provide the researcher with the flexibility to obtain in-depth information while still following a set of guiding questions.

3. Documentation, which involves collecting data through written notes, photographs, school archives, Lesson Plans (RPP), and documents related to multicultural activities at the school.

Data Analysis Techniques

The data obtained were analyzed using the Miles and Huberman model, which consists of three stages: data reduction, data display, and conclusion drawing (Matthew B. Miles & A. Michael Huberman, 1994).

1. Data Reduction is carried out by sorting, summarizing, and focusing on data relevant to the research objectives.
2. Data Display is presented in the form of a systematic descriptive narrative to facilitate understanding.
3. Conclusion Drawing is conducted continuously from the beginning to the end of the research to identify patterns, relationships, and meanings from the data obtained.

Data Validity Test

To ensure the validity of the data, the triangulation technique was used, which involves comparing data obtained from observation, interviews, and documentation. Moleong emphasizes that triangulation is a data validity checking technique that utilizes something outside the data itself for verification or comparison purposes.

RESULTS AND DISCUSSION

Based on the data obtained through observation, interviews, and documentation, the multicultural-based Islamic education innovation model at SMA Negeri 1 Secanggang can be described through the following aspects:

1. Integrative Curriculum

Islamic Religious Education (PAI) teachers integrate multicultural values into the learning materials. This is reflected in the preparation of Lesson Plans (RPP) that

emphasize not only cognitive aspects but also affective and psychomotor domains. For example, in the topic of tolerance in Islam, teachers provide concrete examples such as the Charter of Medina as evidence that Islam recognizes differences and regulates harmonious coexistence among followers of different religions.

2. Learning Methods

The learning methods applied include discussions, case studies, and project-based learning. One concrete activity is conducting class discussions on the importance of respecting cultural diversity in school. Teachers encourage students to share personal experiences related to interactions with friends of different religions or ethnicities. Thus, students not only understand the theory of tolerance but also internalize these values in their daily lives.

3. School Culture

The school fosters a culture that supports tolerance by organizing extracurricular activities across various interests, such as arts, sports, and student organizations. Additionally, the school holds inclusive celebrations of religious holidays. For example, during Independence Day celebrations, each student group presents their regional cultural performances, creating a sense of togetherness.

4. Role Modeling by PAI Teachers

PAI teachers act as role models by emphasizing a humanistic approach. In daily interactions, teachers demonstrate fairness, non-discrimination, and consistently highlight the importance of Islamic brotherhood (*ukhuwah Islamiyah*), national brotherhood (*ukhuwah wathaniyah*), and universal brotherhood (*ukhuwah basyariyah*). This aligns with the principles of Islamic education, which emphasize the value of *rahmatan lil ‘alamin* (mercy to all creation).

Research Discussion

The results of the study indicate that the multicultural-based Islamic education innovation model at SMA Negeri 1 Secanggang aligns with the multicultural education theory proposed by James A. Banks, which emphasizes the importance of curriculum integration, participatory learning methods, and the development of an inclusive school culture (Banks, J.A., 2015).

First, the integrative curriculum implemented by PAI teachers demonstrates that Islamic education can be connected to universal values such as tolerance, justice, and peace. This aligns with Abdullah’s view, which asserts that multicultural-based Islamic education is an effort to internalize the teachings of Islam as *rahmatan lil ‘alamin* into social life (M. Amin Abdullah, 2019). Second, dialog-based and project-based learning methods have proven effective in raising students’ awareness of the importance of tolerance. This is supported by constructivist theory, which emphasizes that knowledge is acquired through students’ active interaction with their environment (Jean Piaget, 2021).

Third, a school culture that emphasizes togetherness and appreciation of differences reinforces the learning outcomes in the classroom. According to Tilaar, multicultural education should not be limited to the cognitive domain but must also be manifested in the school’s systems and culture (H. A. R. Tilaar, 2004).

Fourth, the role modeling of teachers as exemplars of tolerance is crucial for the success of multicultural-based Islamic education. PAI teachers at SMA Negeri 1 Secanggang demonstrate consistency in exemplifying inclusive attitudes. This aligns with Nata’s view that the success of Islamic education heavily depends on the integrity and role modeling of teachers during the learning process (Abuddin Nata, 2016). Thus, this study confirms that the implementation of a multicultural-based Islamic education innovation model can create a harmonious school climate, foster students’ tolerance, and reduce the potential for conflicts among students.

CONCLUSION

Based on the research findings, it can be concluded that the multicultural-based Islamic education innovation implemented at SMA Negeri 1 Secanggang has made a significant contribution to the development of students’ tolerance. The integration of tolerance values into Islamic Religious Education materials, the application of dialogical learning methods, and the implementation of diversity-based extracurricular activities have proven effective in fostering mutual respect, cooperation, and acceptance of differences among students. Therefore, the multicultural-based Islamic education model can serve as a relevant and practical

strategy for creating a harmonious, inclusive school environment that strengthens students' character and promotes tolerance.

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