



# Effectiveness of Online Multicultural Education During The Covid-19 Pandemic

Dadang Emuh

STISIP Syamsul Ulum Sukabumi

Email : [dadang.stisipulum@gmail.com](mailto:dadang.stisipulum@gmail.com)

## ARTICLE INFO

### Article history:

Received: 01/06/2021

Revised: 07/06/2021

Accepted: 15/06/2021

**Keywords:** Education, Multicultural, learning,.

## ABSTRACT

This study uses descriptive qualitative methods and a multi-site approach, data collection techniques by observation, in-depth interviews and documentation review. The data were analyzed interactively through three parts, data reduction, data presentation and conclusion drawing. Checking the validity of the data using triangulation techniques. The results of the study answered that the participation and role of teachers in other religious rituals did not participate and play a role in other religious rituals but always respected them in a friendly manner, the response of parents to the implementation of multicultural Islamic education was always supportive, very good, and responded very positively, the response of community members to the implementation of multicultural Islamic education was happy and enthusiastic, there were no negative views or conflicts from them. all students, teachers, parents, religious leaders and the community are all involved.

Copyright © 2021 JurnalMantik.  
All rights reserved.

## 1. Introduction

Al Azhar 7 Sukabumi Elementary School is a basic educational institution located in a multi-religious society and has realized the existence of Multicultural Islamic Education. In the religious learning process outside of school hours, religious activities are held 3 times a year for 3 major religions, namely Nyepi Day for Hinduism, Christmas Day for Christianity, and Eid al-Adha for Islam. In the process of implementing these activities, all students, regardless of religion, are required to participate in these three religious activities. However, because the students consist of 3 religions, to avoid fanaticism, the holiday is given a general name and can be accepted by all three religions, so it does not lead to one religion. The implementation of Nyepi and Christmas Days is packaged with the term eating together (Mahfud, 2011; Amin, 2018).

In this study, there are several objectives to be achieved, namely to describe, analyze, and provide interpretations of: components of the multicultural Islamic education learning process at Al Azhar Elementary School Sukabumi, the learning process of Multicultural Islamic Education.

## 2. Research Method

Research can be called testing the truth of a knowledge that is carried out methodologically and systematically. Methodological means using scientific methods, while systematic means in accordance with research guidelines or rules that apply to a scientific work. The science that discusses scientific methods in exploring the truth of knowledge is called research methodology.1 While the research method is the general strategy adopted in collecting and analyzing the necessary data, in order to answer the problems at hand.2 According to Bogdan and Taylor as quoted by Lexi Moleong states that, "qualitative methodology is research that produces descriptive data in the form of written or spoken words from people and observed behavior" (Arifudin, 2007).

This study uses descriptive qualitative methods and a multi-site approach, data collection techniques by observation, in-depth interviews and documentation review. The data were analyzed interactively through three parts, data reduction, data presentation and conclusion drawing. Checking the validity of the data using



triangulation technique.

### **3. Research Results and Discussion**

Components of the Learning Process in Multicultural Islamic Education at State Elementary Schools 1 and 2 Medowo, in the learning process in class Islamic education materials are carried out by teachers who are Muslim, teachers of other religions are supportive, who take part in learning in classes of students who are Muslim, outside the classroom followed by multi-religious students, the learning objectives are to grow and develop faith, to create people who are religiously obedient and have noble character.

Everyone sympathizes/likes the teachings and the Muslims, Creating a harmonious life among religious adherents and to create national security. Learning materials for faith, worship, and morals, especially tolerance and developing religious culture, religious values that are integrated into other lessons by growing religious awareness to all interfaith students, the curriculum used is the 2013 curriculum for grades I and IV, KTSP for II, III, V and VI, and customs (Hidden Curriculum), Learning Media used Al-Qur'an, teacher (people), Pictures, electronics(LCD, audio, and audio visual), PHBI, and social activities, Lecture Learning Methods, question and answer, assignments, memorization, practice, and portfolios, as well as personal approaches, and developing mutual respect and togetherness communication, Evaluation of classroom learning: pre-test, post-test, UH, UTS, UAS, questions and answers, observations, worship practices, memorizing religious material (al-Qur'an readings and prayer readings), outside the classroom: evaluation of the implementation of joint religious activities. The environment, religious leaders play a role in determining the implementation of multicultural Islamic education, especially families.<sup>4</sup> Communication forums between religious communities in Sukabumi City, starting from the preparation of a curriculum that comes from the potential of villages that have 3 religions whose numbers are balanced between Islam, Hinduism, Christianity, and the results in socialize in schools (baharudin&Awwaliyah, 2017).

Findings in the field show that in State Elementary Schools<sup>1</sup> Sukabumi City and State Elementary School, components of the learning process, in addition to six factors according to Muzaki (2018) which include: (1) educational and teaching objectives, (2) students or students,

(3) education personnel, especially teachers, (4) teaching planning as a curriculum segment, (5) learning strategies, (6) teaching media, and (7) teaching evaluation, there are also other components, namely the environment. According to Poerwadarminto,<sup>5</sup> schools such as the State Elementary School 1 Sukabumi City and the State Elementary School 2 Sukabumi City are buildings or institutions that are used for learning and giving lessons, times or meetings when students are given lessons, and efforts to demand scientific intelligence (Mania, 2010).

It can refer to Article 1 point 1 of Law Number<sup>20</sup> of 2003 concerning the National Education System, that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the necessary skills. himself, society, nation, and state (Poluakan.et.all, 2019).

Based on the findings of researchers in the field that the realization of high tolerance and not only theory but also practice, this is the determining factor from the environment or the Sukabumi City community itself. Multicultural Islamic Education carried out by Al Azhar 7 Sukabumi Elementary School. The embryos come from the environment and students' parents, so that high tolerance is realized not only in theory but also in the practice of religious activities without distinguishing their religion./cannot be refused because they feel very happy about the activity, for example when children are prohibited from participating in Hindu religious rituals, their parents allow them to even give money to buy equipment that ogoogo will make (Munadlir, 2016).

The implementation of multicultural Islamic education in schools is highly dependent on the Sukabumi City community itself, the environment also determines this as explained by Sudarwati, a Hindu religious figure as follows; In Sukabumi City, it has been customary for generations to celebrate religious holidays even though they are of different religions, namely Islam, Hinduism, and Christianity, so that everyone is involved, starting with religious leaders, all community members regardless of religion, including teachers and students in elementary schools, In connection with the use of the environment as a learning resource, Ibrahim (2008) states that the use of the environment as a learning resource can be done in two ways, namely: by bringing resources from the community to or from the environment into the classroom and by how to

bring students into the environment.

The Sukabumi City people always support and respond positively to multicultural Islamic education, because it has been considered a custom since time immemorial, because no one mentions religious issues, until the three religious leaders make an unwritten joint consensus and the realization of an unwritten curriculum (Hidencuruculum) which comes from the potential of villages that have 3 religions whose numbers are balanced between Islam, Hinduism, Christianity, education units originating from inter-religious communication forums in Sukabumi City and the results are socialized in schools, the implementation of which is implemented in the field of study/ subjects (Al Arifin, 2012).

The findings at SDN 1 Sukabumi City above are in accordance with the components of the learning process according to Hamalik (2005) which include: (1) educational and teaching objectives, (2) students or students, (3) education personnel, especially teachers, (4) teaching planning as a curriculum segment, (5) learning strategies, (6) teaching media, and (7) teaching evaluation. The fourth component (teaching planning as a segment curriculum) in Hamalik's opinion is translated into two components in this study, namely the material and learning components. Furthermore, to adjust to research needs, the data above used components of learning methods as argued by Zain et al (1997), not components of learning strategies (the fifth component) in Hamalik's opinion above. The use of the term learning method also refers to the opinion of LiasHasibun (2010) which states that the components of the curriculum in principle consist of four components, namely: objectives, materials, methods, and evaluation.<sup>7</sup>

As far as the findings above, this study finds that the learning process of multicultural Islamic education is carried out in accordance with the components of the learning process in general, especially Hamalik's opinion above. Furthermore, this study finds important points that are unique in the learning process of multicultural Islamic education at SDN 1 Sukabumi City as follows: 1) Learning materials use a combination of KTSP and 2013 curriculum. This material has a major contribution to hidden curriculum (environmental customs) in the form of tradition. multiculturalism that is fertile and has been going on for generations. 2) Religious teachers are not only teachers of Islam but also teachers of Christianity and Hinduism. The relationship between these religious teachers is harmonious, mutually appreciative, and mutually supportive. This is very important in the learning process, because the teacher's role is very strategic and determines the optimization of the learning process, especially for elementary school students. 3) The students are also multi-religious. They are taught religious subjects according to their religion and educated with multicultural education in real practice. 4) The purpose of multicultural Islamic education is to develop faith, to create human beings who are religiously obedient and have noble character, and so that everyone sympathizes/likes the teachings and Muslims. This goal is oriented towards social harmony and a positive image of Islamic teachings (religious). 5) PIM learning materials include faith, worship, and morals, especially tolerance and developing religious culture. 6) PIM learning media are the Qur'an, teachers (people), pictures, maps, and PHBI. 7) PIM learning methods include lectures, question and answer, assignments, memorization, practice, and portfolios, as well as a personal approach, and develop mutual respect and togetherness communication. 8) Evaluation of PIM learning is carried out through Daily Exams, UTS, UAS, assessment of LKS assignments, memorizing short letters, observing worship practices. 9) Participating environment determines the implementation of Multicultural Islamic Education, communication forums between religious communities in Sukabumi City, starting from the preparation of a curriculum that comes from the potential of villages that have 3 religions whose numbers are balanced between Islam, Hinduism, Christianity, and the results are socialized in schools, whose implementation is implemented in the field of study/subject, such as Religion, PKN and others including religious practices praktik and develop mutual respect and mutual communication.

Evaluation of PIM learning is carried out through Daily Exams, UTS, UAS, assessment of LKS assignments, memorizing short letters, observing worship practices. 9) Participating environment determines the implementation of Multicultural Islamic Education, communication forums between religious communities in Sukabumi City, starting from the preparation of curriculum originating from the potential of villages that have 3 religions whose numbers are balanced between Islam, Hinduism, Christianity, and the results are socialized in schools, whose implementation is implemented in the field of study/subject, such as Religion, PKN and others including religious practices praktik and develop mutual respect and mutual communication.

Evaluation of PIM learning is carried out through Daily Exams, UTS, UAS, assessment of LKS assignments, memorizing short letters, observing worship practices. 9) Participating environment determines

the implementation of Multicultural Islamic Education, communication forums between religious communities in Sukabumi City, starting from the preparation of a curriculum that comes from the potential of villages that have 3 religions whose numbers are balanced between Islam, Hinduism, Christianity, and the results are socialized in schools, whose implementation is implemented in the field of study/subject, such as Religion, PKN and others including religious practices praktik observe worship practices.

Participating environment determines the implementation of Multicultural Islamic Education, communication forums between religious communities in Sukabumi City, starting from the preparation of a curriculum that comes from the potential of villages that have 3 religions whose numbers are balanced between Islam, Hinduism, Christianity, and the results are socialized in schools, whose implementation is implemented in the field of study/subject, such as Religion, PKN and others including religious practices praktik observe worship practices. 9) Participating environment determines the implementation of Multicultural Islamic Education, communication forums between religious communities in Sukabumi City, starting from the preparation of a curriculum that comes from the potential of villages that have 3 religions whose numbers are balanced between Islam, Hinduism, Christianity, and the results are socialized in schools, whose implementation is implemented in the field of study/subject, such as Religion, PKN and others including religious practices.

Among the findings of the learning process at SDN 1 and SDN 2 Medowo, there is one finding that is unique to each of these schools, namely the learning objectives of multicultural Islamic education. SDN 1 Sukabumi City aims to develop faith, (2) to create human beings who are religiously obedient and have noble character, and (3) so that everyone sympathizes/likes the teachings and Muslims with an orientation of social harmony and a positive image of Islamic teachings (religious). Meanwhile, SDN 2 Sukabumi City aims to create a harmonious life among religious adherents and to create national resilience with the orientation of social harmony and national resilience (nationalism). Despite the characteristic findings,

The findings of this study, when compared with the findings of previous similar studies, clearly show three points of findings, namely the contribution of the hidden curriculum, the teaching of multi-religious subject matter according to the student's religion, and the uniqueness of the learning objectives of multicultural Islamic education and its orientation. In this case there are findings of four similar studies (multicultural Islamic education) that can be compared with the findings of this study (Wihardit, 2010)

Thus, it can be clearly explained that the important and new contributions of the findings of this study are (1) the existence of a large contribution of hidden curriculum (multicultural multi-religious traditions) that has been going on for generations, (2) teaching of multi-religious subject matter according to students' religion, and (3) the uniqueness of the learning objectives of multicultural Islamic education with religious and nationalist orientations.

The findings of the implementation of multicultural Islamic education in the State Elementary School 1 and State Elementary School 2 Sukabumi City above are related to aspects of competence in multicultural education. In this case (Kristiawan, 2018) explains that the competence of multicultural education can be divided into three kinds of competencies, namely attitude, cognitive, and instructional. First, with attitude competence, students have cultural awareness and sensitivity, cultural tolerance, respect for cultural identity, responsiveness to culture, avoiding and resolving conflicts. Second, with cognitive competence, students have knowledge of other people's languages and cultures, have the ability to analyze and translate cultural behavior, and knowledge about awareness of cultural perspectives. Third,

As far as research findings above, these three kinds of aspects are interrelated and ultimately provide provisions for students to apply messages (educational materials) into implementation in the form of multicultural behavior and attitudes. The findings above show the teacher's major role in the success of multicultural Islamic education at the State Elementary School 1 and State Elementary School 2. Teachers play a major role in teaching, guiding, directing students in the implementation of multicultural Islamic education. The roles of these teachers can be seen in the provision of multi-religious lessons in a fair, harmonious, and respectful manner, guidance for mutual respect for other religions through multi-religious prayers in the classroom, guidance for religious traditions in schools that respect each other, and mobilizing all students to participate. to ceremonial events of other religions. These findings show that there is an atmosphere of democratic education and even mutual support for the cultural needs of religions other than Islam. This is the result of education with the great role of the teacher.

The success of multicultural education is even in the form of the emergence of the students' own initiative to provide support for other religious ceremonial events at their own expense which comes from the support of

their parents. Among these forms of initiative are.

Setyoko's research contributes to the findings, that PAI teachers in the delivery of multicultural-based PAI material only inserts material related to multicultural values in core activities. PAI teachers always relate the material to existing facts, so that students are more sensitive to the diverse surrounding environment. In evaluating the implementation of learning, it cannot be made specifically and is still adjusting to the existing curriculum from the education office. Minannur's research contributed to the findings that the results of multiculturalism-based PAI learning were good, as seen from the results of teacher assessments and the harmonization of the tolerance life of students from different ethnicities, religions, schools of thought, and Islamic organizations. The solution in dealing with obstacles is taken by carrying out extracurricular activities and enriching teacher insights. Furthermore, Rohmat's research contributed to the findings,

The three studies have not contributed findings about the implementation of multicultural Islamic education in multi-religious students, the involvement of students' guardians, and the involvement of the surrounding community. This is where the important contribution of this research, because this research contributes findings that have not been provided by the three studies, especially in understanding and grounding the nature of multiculturalism education.

Among the five models offered by Parekh, in the author's opinion, in the field, there are three models that have been applied at the State Elementary Schools 1 and 2. These three models are: accommodative multicultural, because in Sukabumi City State Elementary Schools 1 and 2 the society is plural, Muslims are dominant, but certain adjustments and accommodations are made for the needs and customs, the culture of Hindus and Christians. the majority of community groups are Muslims, but do not interfere with the rights and obligations of adherents of other religions, autonomous multiculturalism, the majority of Sukabumi City State Elementary Schools 1 and 2 are plural societies, Muslim groups seek to achieve equality and want to live together in a collective political framework acceptable, critical or interactive multiculturalism, cultural groups in Sukabumi City State Elementary Schools 1 and 2 do not pay much attention to religious life; but rather demands the creation of social togetherness that reflects and emphasizes their harmony, with the aim of creating a climate of harmony and peace regardless of religion.

In accordance with the findings in our study, which is a hidden curriculum-based multicultural Islamic education, the researcher can propose the following considerations (Subadi, 2013).

*First* Islamic education practitioners are expected to pay great attention to the curriculum content that contains multicultural values to further increase the contribution of Islamic education to the creation and maintenance of social harmony, positive imagery of Islamic teachings, and strengthening Indonesia's national resilience. Second, policy makers in the field of education are expected to pay great attention to multicultural values and local wisdom that can improve the personality quality of education graduates in the context of achieving Indonesia's national education goals. Third, religious and community leaders are expected to have real support, role, and contribution to the pioneering and implementation of multicultural Islamic education for the creation and maintenance of social harmony, positive image of Islamic teachings, and strengthening Indonesia's national security. Fourth, the wider community is expected to support and participate in the pioneering and implementation of multicultural Islamic education for the development of a social life that is sustainable.

#### 4. Conclusions

The learning component of multicultural Islamic education is carried out by the following processes: (1) being taught by Islamic Religion teachers, while teachers of other religions support it, (2) in the classroom followed by Muslim students and outside the classroom by all multi-religious students, (3) aiming to develop creed, realizing people who are religiously obedient and have noble character, (4) the material includes faith, worship, morals, by growing religious awareness to all students across religions and environmental customs, (5) the media includes the Qur'an, teachers (people), pictures, maps, and PHBI, and social activities, (6) the method is lecture, question and answer, assignment, memorization, practice, lecture, demonstration, modeling, practice (7) evaluation is carried out through Daily Examination, UTS, UAS, assignment assessment LKS, deposit memorization of short letters, observing worship practices (8) environmental customs (hidden curriculum)

Implementation of multicultural Islamic education: (1) Islamic teachings on multiculturalism have been practiced since childhood, (2) carried out at PHBI moments with multi-religious participants and respectful

multi-religious worship traditions such as Eid al-Fitr, Eid al-Adha, (3) all teachers and all multi-religious students responded enthusiastically, and appreciatively, and they participated in supporting other religious activities that were ceremonial in nature, (4) mutual participation in religious events of other religions but not ritual events, according to class conditions, interfaith class prayer, and participation in religious events outside the classroom, (5) all teachers and students participate in ceremonial activities of other religions and stay in touch with each other at the moment of holidays, in a friendly manner, (6) all parents respond, the community members are happy and enthusiastic, and there is no conflict from them

The implementation model of multicultural Islamic education is characterized by: (1) multicultural traditions have been instilled in children since kindergarten, this multicultural tradition is related to two factors, namely family tree factors and customs factors (2) how to apply multicultural such as mutual respect between religious adherents in implementation of holidays of all religions and based on patience, participate in the success of religious activities in the school environment and outside it, (3) all students, teachers, parents, leaders

Religion and society are all involved. These three characteristics show an accommodative model in the implementation of multicultural education.

## 5. Reference

- [1] Al Arifin, A. H. (2012). Implementasi Pendidikan Multikultural dalam Praksis Pendidikan di Indonesia. *Jurnal Pembangunan Pendidikan: Fondasi dan Aplikasi*, 1(1).
- [2] Amin, M. (2018). Pendidikan Multikultural. *PILAR*, 9(1).
- [3] Arifudin, I. (2007). Urgensi implementasi pendidikan multikultural di sekolah. *INSANIA: Jurnal Pemikiran Alternatif Kependidikan*, 12(2), 220-233.
- [4] Baharun, H., & Awwaliyah, R. (2017). Pendidikan Multikultural dalam Menanggulangi Narasi Islamisme di Indonesia. *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 5(2), 224-243.
- [5] Ibrahim, R. (2008). Pendidikan Multikultural: Upaya Meminimalisir Konflik dalam Era Pluralitas Agama. *El Tarbawi*, 1(1), 115-127.
- [6] Kristiawan, M., Suryanti, I., Muntazir, M., Ribuwati, A., & AJ, A. (2018). *Inovasi Pendidikan*. Jawa Timur: Wade Group National Publishing.
- [7] Mahfud, C. (2011). Pendidikan multikultural.
- [8] Mania, S. (2010). Implementasi Pendidikan Multikultural dalam Pembelajaran. *Lentera Pendidikan: Jurnal Ilmu Tarbiyah dan Keguruan*, 13(1), 78-91.
- [9] Munadlir, A. (2016). Strategi Sekolah Dalam Pendidikan Multikultural. *Jurnal Pendidikan Sekolah Dasar Ahmad Dahlan*, 2(2), 114-130.
- [10] Muzaki, I. A., & Tafsir, A. (2018). Pendidikan Multikultural Dalam Perspektif Islamic Worldview. *Jurnal Penelitian Pendidikan Islam*, [SL], 6(1), 57-76.
- [11] Poluakan, M. V., Dikayuana, D., Wibowo, H., & Raharjo, S. T. (2019). Potret Generasi Milenial pada Era Revolusi Industri 4.0. *Focus: Jurnal Pekerjaan Sosial*, 2(2), 187-197.
- [12] Subadi, T., & Hidayati, E. F. (2013). Lesson Study sebagai Inovasi Pendidikan.
- [13] Wihardit, K. (2010). Pendidikan multikultural: suatu konsep, pendekatan dan solusi. *Jurnal Pendidikan*, 11(2), 96-105.

