



Embedding Multicultural Values in Islamic Education: A Portrayal of Contemporary Indonesian Textbooks

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Abstrak

Penelitian ini bertujuan untuk mendeskripsikan penanaman nilai-nilai multikultural dalam buku ajar Pendidikan Agama Islam sebagai sebuah upaya membangun kesadaran beragama yang inklusif bagi seorang Muslim. Fokus penelitian ini membahas orientasi pendidikan multikultural, materi bahan ajar dan nilai-nilai multikultural dalam bahan ajar Pendidikan Agama Islam dan Budi pekerti. Didesain studi deskriptif eksploratif kualitatif, penelitian ini menitikberatkan pada studi teks dengan content analysis yang diperkuat dengan pendekatan fenomenologis. Sumber primer penelitian yang digunakan adalah Buku Ajar Pendidikan Agama Islam Kelas X, XI, XII SMA dan SMK Kota Salatiga. Sumber sekunder diperoleh dari informasi pendidik dan peserta didik melalui proses wawancara mendalam. Temuan penelitian ini memaparkan pertama, buku ajar yang digunakan peserta didik tidak berhenti pada transfer of knowledge (pengetahuan), tetapi juga mengkaji value (nilai) dan culture (kebudayaan) sehingga peserta didik tidak tercerabut dari akar kebudayaan yang dimiliki. Kedua, materi ajar tidak berhenti pada simbolik ritualistik, tetapi juga korelasi antara simbol-simbol agama dengan realitas yang ada dalam masyarakat, sehingga peserta didik berfikir secara inklusif/terbuka dalam fenomena keberagaman. Ketiga, nilai multikultural yang ditanamkan dalam proses pembelajaran meliputi toleransi, kerukunan, budaya saling menghormati, tolong menolong, demokrasi, mempertahankan keimanan dengan mengedepankan moralitas terpuji dalam bermuamalah terhadap siapapun.

Kata Kunci: Nilai Multikultural, Perbedaan Budaya, Buku Ajar, Pendidikan Islam

Abstract

The incorporation of multicultural values in Islamic education textbooks needs to be fostered as the endeavor to raise Muslim's inclusive religious awareness. In response to this growing need, this study describes the highlight of multicultural education and multicultural values-based learning materials of Islamic education as well as well-planned learning processes. Grounded in a qualitative explorative descriptive study, it provides a comprehensive content analysis of Islamic education textbooks reinforced with

a phenomenological approach. The primary sources of research were Islamic education textbooks for tenth, eleventh, and twelfth grades in secondary high schools located in Salatiga, Central Java, Indonesia. Secondary sources were obtained through in-depth interviews with the teachers and students. Findings of this study demonstrate that firstly, not only did the textbooks cover the transfer of knowledge, but they also promoted multicultural values, so that the students upheld their cultural identities. Secondly, the learning materials introduced not only ritualistic symbols, but also the relationship between religious symbols and the existing reality. It encourages the students to think inclusively regarding unity in diversity. Finally, multicultural values embedded in the learning process involved tolerance, harmony, a culture of mutual respect, democracy, and maintenance of faith with good morality in social solidarity and interaction.

Keywords: *Multicultural Values, Cultural Diversity, Meaningful Textbooks, Islamic Education*

INTRODUCTION

Salatiga is one of cities in Central Java, Indonesia demonstrating the cultural diversity of its people. This can be seen from the socio-cultural and geographical conditions that are so diverse and broad, from a variety of cultures, ethnicities, and religions, Salatiga can therefore be said to be a miniature of Indonesia due to the diversity of cultures and the diversity of beliefs that exist and grow within them. This difference and diversity are not things that must be negated, but must be accepted and maintained, although heterogeneity and plurality contribute the most to the emergence of tensions, conflicts and social crises, which then become counterproductive to the creation of a peaceful, harmonious and tolerant national life order. However if managed properly, wisely, responsibly and full of tolerance, diversity tends to be beneficial for the people of Indonesia, especially citizens of the city of Salatiga (Mahfud, 2006: 79).

Conflict and social crisis occur because in the process of social interaction is still fragile in the awareness of plurality and multiculturalism and fanaticism of religious teachings, which has shaken the multiculturalism order which is seen as futile wisdom, which is not responsible and does not reflect alignments, as a form of weak solidarity. Normatively, there is no religion that encourages to commit violence against other religions and cultures. However historically-factually, there are many acts of violence perpetrated by humans with religious justification (Nugroho, 2016: 181-184).

Empirically socially, the emergence of violence in the name of religion due to one's belief is evidence that many problems in religious education are still incomplete. This is caused, education becomes an engineering tool that can direct someone to follow

and believe the truth obtained through the scientific thinking framework that it produces, being the most effective means for shaping one's personal character and propaganda of cultural values deemed important to the initiator (Khoiriyah, 2013: x-xi). As the results of Abdul Munif's research (2012: 160-161), which informs his findings that the current Islamic education is the most important contributor in printing hatred in the name of religion among students. The results of a survey conducted by the Jakarta Institute for Islamic Studies and Peace (LaKIP) in 2010 were surprising, as many as 48.9% of students in Greater Jakarta (Jabodetabek) expressed their approval of radical actions.

The explanation above made educators aware, especially Islamic education teachers, that there was a danger that was threatening their students, this is due to the approval or acceptance of a radical value is the initial stage of the five stages of the attitude or affective domain someone likes to do violence as a means taken to achieve the desired goals (Krathwohl, 1964: 55). when students were asked about the implementation of the *amar makruf nahi munkar* in the form of sweeping places that were considered effective sources, answered: 1) 65% (1594 respondents) supported; 2) 18% (446 respondents) support & actively participate; 3) About 11% (268 respondents) did not support; 4) 6% (158 respondents) did not give an answer. Furthermore, those who support sweeping reason: 1) as part of religious orders (88%); 2) support because they are of the opinion that the security forces are unable to uphold the law; 3) (4%), reasons for moral decadence (8%) (Munif, 2012: 160-161). So if the above is not immediately anticipated, it can help in fostering an attitude of intolerance among students that is contrary to the purpose of religious education itself (Rohman & Hairuddin, 2018: 21-25).

Meanwhile, Sapsuha (2012: 25) asserts that religion is a sensitive entity that can trigger social conflict when it fails to be understood and implemented appropriately, therefore schools as educational institutions are expected to be able to provide an understanding of the religious attitudes of students who are not only dwelling on dogmatic and formalism. Therefore, the role of inculcating multicultural values through Islamic education teaching materials is very much needed.

The achievement of a successful learning process, measured from the learning material taught to students, which is the basis of the success of the learning process (Sugiyono, 2014: 84-85). This is caused the learning material in the textbook provided is knowledge, skills, and attitudes that must be mastered by students in order to meet the

competency standards set in a learning process, the output of students is very dependent on the material and teaching materials, as well as the learning process that goes on.

Ideally, the conflict should have ended in religious doctrine, because in the teachings of each religion there are teaching values about peace, compassion, brotherhood, equality, respect for belief, togetherness, human rights, mutual respect and cooperation in solving joint problem (Yaqin, 2005: 34). This reality concludes that religious teachings have not been balanced to lead to an appreciation of the norms of diversity and togetherness. Naturally, if some religious people see religion as a problem, the religion in question is the religion of another person who is considered wrong so it is difficult to establish communication and tend to be destructive of the existence of others thereof. (Kimball, 2013: 51-52).

Sudjana (2009: 67) said that learning material is the content given to students during the learning process, and, through this teaching material, students are delivered to the teaching objectives. According to Majid (2009: 173), Islamic education learning materials are all sources that can be used by learning participants, both individually and in groups to facilitate the learning process, which is used to help teachers or instructors in carrying out teaching and learning activities. The material in question can be either written material or unwritten material to achieve the expected goals, namely achieving competence or sub-competence with all the complexity that is therein (Lestari, 2013: 1).

This is the fundamental reason for researchers to examine Islamic education with a multicultural perspective through the teaching materials used, in order to find out the potential deviations of learning as the seeds of conflict through the teaching materials used. This study was designed with qualitative research, which is a research procedure that produces descriptive data in the form of written or oral words and the behavior of the people observed (Poerwandari, 2001). The focus of this study discusses the incorporation of multicultural values in Islamic education for Indonesian textbooks to foster Muslims' inclusive religious awareness. This study used content analysis combined with a phenomenological approach to describe the meaning of the subject's experience of the phenomenon being studied, by trying to understand humans in terms of the frame of mind and act of the people themselves (Abidin, 2002: 69). The object of this research is learning material in Islamic education textbooks and manners for high school and vocational

students, combined with seconder sources, namely: facts obtained in the field (outside textbooks) through educators, students and the learning environment.

MULTICULTURAL ISLAMIC EDUCATION

Definitions, Purpose and Directions

Islamic education refers to as an effort to actualize the qualities of perfection which Allah Almighty has bestowed upon humans, these efforts are carried out without any strings attached except to merely worship Allah. Tafsir's (2005: 45) defines that Islamic education is guidance given by a person so that he develops optimally in accordance with the teachings. It explains that Islamic education is an education system that gives a person the ability to lead their lives in accordance with the ideals and values of Islam which has animate and color their personality. In other words Islamic education is an educational system that covers all aspects of life needed by the servants of God as Islam has become a guide for all aspects of human life, both the world and the hereafter.

Islamic education with a multicultural perspective was raised according to Rosyada (2005: 55) as a solution to be able to live side by side, with those who have beliefs, behaviors, habits, and outward appearance that are completely different from theirs. Barizi (2016: 152-153) defines Islamic education with a multicultural perspective is education that leads to humanism and anti-discrimination, which is not only referred to rituals and beliefs, but also towards social and human morality, so that the inevitability of plurality and multiculturalism can be understood in a healthy manner by students in a professional and proportional manner. This is due to the function of religious education to form Indonesian people who have faith and are devoted to God Almighty and have good character and are able to maintain peaceful harmony in inter and interfaith relations (Nugroho, 2016: 47).

Mahfud (2006: 104-106) defines Multicultural Islamic Education that there is diversity, change and conflict as something positive to enrich spirituality and strengthen faith, beyond the boundaries of destructive alignments, crossing the boundaries of conflict to provide alternative solutions which educate and enlightens. Alo Liliweri (2005: 68) means that multicultural values in Islamic education can be interpreted as a form of mutual respect from one ethnicity to another ethnicity, by providing flexibility so that it can express its culture, as one of the contributions to the development of a nation's culture.

The purpose of multicultural Islamic education is a form of elaboration of the UUD 1945, pasal 29 ayat 2 of the State guarantees freedom for each individual to carry out their teachings and beliefs, namely: (a) to believe in and believe in God Almighty according to their respective religions and beliefs - each; (b) fostering mutual respect and respect between followers of religion; (c) not insulting each other, harassing, mocking the adherents of other religions let alone hurt or torture in cruel and inhumane ways (Azra, 2007). Therefore, Islamic education with a multicultural perspective teaches how to live amidst the pluralism of the people, so that they are able to live, both internally and externally, can live peacefully with their environment, interpret the differences framed in a single diversity if wisely and appropriately for people we are in the perspective of Islamic education.

Religion and Religious Conflict

Religion is a collection of Divine values that are passed on to humans to be understood, used as a guideline and principles to govern the lives of their adherents. When it has been practiced in real life, sociologically it has become an expression of religious understanding. Islam is a holy religion, full of peace, giving glory, respecting humanity and always directing its adherents to always be far better and dignified before God and humans. However, one of the basic religious problems in general when becoming an attitude of diversity is the relationship between adherents. This is due to the demand to take sides (religious vocation) in multi-dimensional social conflicts when religious symbols begin to be dragged into the conflict, and those who are impartial will be cornered as people who are weak in faith (Mahfud, 2006: 105).

Religion is like two blades. One side can strengthen solidarity (one community), on the other hand can foster social conflict (different community), both solidarity and conflict are often built on the arguments of religious legitimacy (Yusuf, 2008: 13). Conflict and violence that occur, inspired by attitudes that are based on an exclusive understanding of religious teachings and about the absolute truth from the point of view of a particular religion or group (Baowollo, 2010: 18). Therefore, religion in certain perspectives is accused (participated) responsible for the perpetuation of the conflict and the acts of violence that have occurred (Abdullah, 2005: 128-129).

Normatively, there is no religion that encourages adherents to commit violence against other religions and cultures, but historically-factually, there are many acts of violence perpetrated by humans with religious justification (Yusuf, 2008: 9-10). Ideally, the conflict should have ended in religious doctrine, because in the teachings of each religion there are teaching values about peace, compassion, brotherhood, equality, respect for belief, togetherness, human rights, mutual respect and cooperation in solving joint problems (Yaqin, 2005: 34). This reality concludes that religious teachings have not been balanced to lead to an appreciation of the norms of diversity and togetherness.

In addition, interfaith relations face two threats at once. First, from the hard and extreme groups. Second, the tendency of some leaders and community builders in the internal environment of each religion to be negative towards those with different beliefs (Suseno, 2010: 93). Naturally, if many religious people see religion as a problem, the religion in question is the religion of another person who is considered wrong (Kimball, 2013: 51-52). Claims of the truth of religion are alignments subjectivity of historical actors, and a way out of the trap of religious subjectivity to lead to *kalimatun sawa* or common platform (Abdullah, 2010: 108). It is this truth claim that causes humans to be deprived of their nature as creatures that aspire to peace, not war or violence, and seek harmony with nature and other living things in a moral and reasonable manner so as to minimize conflicts that will occur (Nimer, 2010: 30). Therefore, the need for repositioning of the meaning of religion in the social space in society, so that the actualization of religious messages in public spaces becomes relevant in this diverse life.

With a multiculturalist perspective, it is increasingly recognized that there is a need for educators to pay attention to students' cultural identities and make them aware of the biases that come both from themselves and the outside world. This effort is intended to reject all the claims or claims that all students have the same appearance. Islamic education should be reconstructed if it rejects the diversity of parts of God's scenario when creating the Universe, because it is not in accordance with the purpose of religion itself as a tool to subdue mankind to comply with God's rules for each creature (Hidayati, 2016: 47).

TEXTBOOKS ON ISLAMIC EDUCATION AND ATTITUDE

Textbooks, Teachers, and Develop Learning

The textbook of Islamic education and human ethics is a book prepared by the Government in the framework of implementing the 2013 curriculum. The three levels of the textbook were first printed in 2014, and then reprinted in 2017 and used until now, published by the Center for Curriculum and Research and Development Research and Education Ministry (Ministry of Education and Culture) of Indonesia, as for their forms; 1) grade x (ten) books written by Endi Suhendi Zen and Nelly Khairiyah; 2) in class XI (eleven) textbooks compiled by Mustakim and Mustahdi; 3) As for class XII (twelve) compiled by Feisal Ghazaly and Soleh Dimiyati. This book was compiled and reviewed by various parties under the coordination of the Ministry of Education and Culture, and was used in the initial stages of implementing the 2013 Curriculum. This book is aware of the function and role of teachers, as educators who carry out their roles and duties as a facilitator, guide, director, and evaluator. In fact, related to the objectives of Islamic education and human rights, teachers of Islamic education and human rights must also function as a source of example so that students can truly live and practice the teachings of their religion.

Teachers who have functions and roles like this, are able to develop the behavior of students to behave honestly, discipline, responsibility, caring, polite, environmentally friendly, mutual cooperation, cooperation, peace, responsive and pro-active, and show attitude as part from solutions to various problems of the nation in interacting effectively with the social environment. This book on Islamic education and characteristics contains study material and steps in a standard manner and integrates with the student book, in order to deliver teachers and educators to process and develop learning, so that students can understand, apply, analyze, appreciate and practice the teachings of Islam properly and correctly in accordance with the textbooks studied (Mustahdi & Mustakim, 2017).

It is intended to develop the potential of students to become human beings who have faith and are devoted to God Almighty, have good character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens, this also forms part of the 2013 Curriculum development policy, which is planned, designed and implemented with full supervision and evaluation. It means to see

how far the students give birth to values, as well as morals in their various behaviors so as to create conducive and meaningful learning (Khairiyah & Zen, 2014).

The function and role of the teacher as an educator is not merely as a resource, but must be more understanding as a facilitator, guide, director, and evaluator. In fact, related to the quality of Islamic religious education and characteristics, Islamic education teachers should also function as a source of example so that students can truly live and practice the teachings of their religion, and are also able to develop student behavior to behave honestly, discipline, responsibility, caring, polite, environmentally friendly, mutual cooperation, cooperation, peace-loving, responsive and proactive (Mustahdi & Mustakim, 2017). Besides, according to Shaleh (2015: 38) teachers are also required to show their attitude as part of the solution to various national problems in interacting effectively with the social and natural environment and in placing themselves as a reflection of the nation in world relations. The purpose of writing Islamic religious education books and character to deliver teachers and students can process and develop learning, so students can understand, apply and analyze factual, conceptual, procedural knowledge in science, technology, art, culture, and humanities with humanitarian insight, nationality, state and civilization related to phenomena and events.

This point may speak to teachers are better prepared to process learning through models that are oriented towards students (student centered instruction), students are actively involved in learning (active learning) and learning achievement also leads to the fulfillment and balance between knowledge (cognitive), attitudes (affective), and skills (soft skills and hard skills), by containing learning strategies, learning methods that are varied with current technology, and specific, individual, and unique learning techniques.

Standard Competence of the learning process

Standard competence is like steps that students must walk to arrive at the graduate level education unit competencies. Standard competence increase with increasing age as expressed by increasing class. Through basic competence, which are steps leading to graduate competencies, vertical integration between basic competencies can be guaranteed, and improvement in the ability of participants from class to class can be planned. As a rung to multidimensional graduate competencies, Standard competencies also have multidimensional competencies. For operational convenience, the competence

of graduates in the realm of attitude is broken down into two, namely spiritual attitudes related to the purpose of forming students who believe and have faith, and social attitude competencies related to the goal of forming students who are noble, independent, democratic, and responsible (Ghozaly & Dimiyati, 2015).

Standard competence is formed through the learning of relevant subjects. Each subject must submit to the core competencies that have been formulated. In other words, all subjects taught and studied in the class must contribute to the formation of core competencies. Standard competencies are a binder of the competencies that must be generated by studying each subject. Acting as a horizontal integrator between subjects. With this understanding, core competencies are free of subjects because they do not represent certain subjects (Ghozaly & Dimiyati, 2015).

Standard competencies are the competency needs of students, while subjects are the supply of Standard competencies that students will absorb through the right learning process, becoming core competencies. Subjects learning outcomes are broken down into basic competencies which are grouped into four. This is in accordance with the formulation of the core competencies it supports, namely in the group of spiritual attitude competencies, social attitude competencies, knowledge competencies, and skills competencies (Chabib, 1996: 58). This detailed description of standard competencies is to ensure that learning outcomes do not stop at knowledge, but must continue on to skills, and lead to attitude. This competency is developed by paying attention to the characteristics of students, initial abilities, and characteristics of a subject. Through contextual learning, students are trained to present various basic competencies logically and systematically (Ghozaly & Dimiyati, 2015).

Fulfillment of elements of the education process well; teachers, students, facilities and facilities as well as a positive supportive environment, for the implementation of a series of learning process activities that are intentionally created with the aim of facilitating the learning process through the learning process of attitudes, knowledge, and skills developed in each education unit in accordance with the implementation strategy 2013 curriculum using a scientific approach and authentic assessment. Applying a learning process that is systematic, logical, and integrated includes preliminary activities, core activities, consisting of: observing, asking, exploring/experimenting, associating and communicating, followed by closing activities (Khairiyah & Zen, 2014). The results of

theoretical understanding that have been obtained by students, must be supervised properly and correctly. The teacher must understand that, the teacher's role in this learning process, is not only as a guide, director, resource person and facilitator, but really functions as an educator and role model for giving birth to noble behaviors of students, both in schools, homes and community (Ghozaly & Dimiyati, 2015).

Orientation of Islamic Education Teaching Materials

The main mission of sending the Prophet Muhammad is to perfect moral nobility. Accordingly, it is explained in the Qur'an that he was sent only to spread compassion to the universe. In the structure of Islamic teachings, moral education is the most important. Strengthening the creed is basic. Meanwhile, worship is a means, while the ultimate goal is the development of noble morals. Prophet Muhammad SAW. said, "The most perfect believer in faith is the best morals". Prophet Muhammad SAW. also said, "The person who is the best in Islam is the best in character". In other words, only noble morals that are filled with compassion can be evidence of the strength of the creed and the goodness of worship (Achmadi, 2005).

Therefore, the lessons of Islamic Religion are oriented to noble morals and are oriented towards the formation of loving learners. It is not only loving to fellow Muslims, but to all people, even to all elements of the universe (Badri, 2004). The above descriptions are part of the 2013 Curriculum designed to develop strong competencies between knowledge, skills, and attitudes. Students are not only expected to increase their knowledge and insights, but also to improve their skills and skills as well as improve their character and personality (Oemar, 2005).

Multicultural Values in Islamic Education Learning Process

The process of learning Islamic and moral education textbooks in high schools and colleges in Salatiga, does not stop at just the intellectual domain or knowledge of the nature, but the knowledge must be balanced with the expected output of the learning process which is affective as a visible attitude the post-knowledge gained, in addition to the psychomotor, is built to maximize learning access between inputs and outputs made in the learning process. It can be learned from the systems and methods of learning that have been implemented. As for the form of findings from this study as follows.

First, class X textbook consists of ten chapters namely; 1) I am always close to God; 2) Muslim clothes and Muslim women are a mirror of personality and self-beauty; 3) maintain honesty as a mirror of personality; 4) al-Qur'an and Hadith are the guidelines of my life; 5) emulate the struggle of the Prophet Muhammad in Mecca; 6) pursue life with glory; 7) the wisdom of the pilgrimage, zakat and endowments in life; 8) emulate the struggle of the prophet Muhammad in Medina; 9) the pleasure of seeking knowledge and the beauty of sharing knowledge; 10) maintain human dignity by avoiding promiscuity and fornication (Zen & Khairiyah, 2014).

In the class X book above, Islamic education with a multicultural perspective can be found with the concept of monotheism through the command to do good (just) with all of God's creations, and provide comfort to any group and anything in other words a believer is a person motivated to create peace wherever he is, always motivated to do good to anyone in the perspective of humanity by negating any prejudice to others by being able to control themselves in any situation and condition in the dynamics of life. With strong friendship and brotherhood, the output will make the person moderate and inclusive of his way of thinking.

Based on multicultural Islamic education theory, the explanation of the teaching material above systematically illustrates the achievements to be achieved in the learning process through Islamic religious education textbooks and manners, including 1) reflecting the concept of monotheism not only stop at belief alone but also believe in all creations which Allah created by behaving well towards all of God's creations; 2) integrate religion for the common good and not monopolize for oneself; 3) motivated to always do good (spread goodness) wherever located; 4) strengthen the roots of identity culture; 5) growing culture of mutual respect and cooperation.

Second, textbook class XI (eleven) consists of ten chapters, including: 1) having faith in the books of Allah; 2) dare to live honestly; 3) carrying out the management of the body; 4) advising one another in Islam; 5) the heyday of Islam; 6) obedient behavior, competition in goodness and work ethic; 7) Apostles are lovers of Allah; 8) respect and love parents and teachers; 9) Islamic economic principles and practices; 10) Islamic Reform (Mustahdi & Mustakim, 2017).

Multicultural Islamic education in class XI (eleven) can be seen from the term *Muslim Kamil*, a Muslim who has morals in accordance with the Koran, which is

behaving and doing good deeds as teachings in the Koran both towards oneself, class himself, or to others or who are different from himself, understand that humans are social creatures, who in fulfilling their daily lives, will not be realized if they do not get help from others. This process requires students to always be honest and open in conveying any ideas for the common good in a pluralistic society. Thus human life becomes more organized, better and mutually beneficial between the two parties.

Based on multicultural Islamic education theory, it is found that; material content used in the learning process supports the formation of students with character, including; 1) instill tolerance to other groups; 2) foster an attitude of empathy and sympathy towards fellow human beings; 3) interact with fellow humans with the path of mutual help to help; 4) strive for the history of humanity that contains negative or unfavorable values because there are elements of sara and racism will not be repeated; 5) foster an attitude of filial piety to parents and teachers; 6) behave in accordance with the guidance of the Prophet peace-loving and have morality.

Last, textbook class XII (twelve) consists of ten chapters, including: 1) the spirit of worship by believing in the end of the day; 2) believing in qadha 'and qadar breeds enthusiasm for work; 3) living the conscience with critical thinking; 4) unite with diversity and democracy; 5) enlighten conscience by advising each other; 6) attain the love of Allah with ihsan; 7) the beauty of building household; 8) achieve blessings with mawaris; 9) the mercy of Islam for the archipelago; 10) the grace of Islam for the universe (Ghozaly & Dimiyati, 2015).

This textbook on Islamic education and manners provides a systematic picture of how to appreciate the culture that exists in society, while at the same time maintaining students' growth and development so as not to be trapped into an anti-democratic understanding that can be seen in the chapter that examines "unity with diversity and democracy "sits together, one *ummah* is the same in one level and a bond as well as motivating to do good (know each other/*lita'arafu*) through an enlightened conscience through ihsan actions with mutual efforts to advise, hoping to be able to create more regional conditions better than before. This has become the focus of educators to build moral knowing students of the environment in which he lives.

Multicultural Islamic education in class XII textbooks, invites students to: 1) be gentle if they want to express their opinions (not to say rude or stubborn); 2) respect the

opinions of others; 3) tolerant to forgive each other; 4) asking forgiveness for the guilty brothers; 5) accept a joint decision with sincerity; 6) implement deliberation decisions with tawakal; 7) always deliberating on matters relating to the benefit of the community / together; 8) refuse all forms of discrimination in any name; 9) plays an active role in politics as a form of participation in building the nation.

CONCLUSION

In creating social harmony and preventing radicalism in a pluralistic life, multicultural paradigm is necessary to be positioned as the main foundation for the implementation of Islamic education so that it is able to use religion as a solution of exclusive symptom through tolerance to maintain harmony and peace. Learning materials for Islamic Education and Attitude are teaching materials that provide knowledge and shape the attitudes, personalities, and skills of students in practicing their religious teachings. Islamic education with a multicultural perspective plays an important role in shaping the lives of humanity, which is to be a guide in the effort to create a meaningful, peaceful and dignified life. One of its functions is to deepen, broaden students' knowledge and insight into religion, and to make religion a foundation of attitude in personal, family, community, national and state life (inclusive and pluralist).

Islamic education with a multicultural view is constructive; 1) education of reason and religion to the social reality of human life so as not to be uprooted from its culture; 2) Establish the perfection of morality (praiseworthy morality), as part of the transfer of knowledge, value, and culture; 3) Preparing students to have the motivation to compete in the goodness of others in ideology, religion, race, culture, culture, and education. from here the mental attitude of students will be; a) accept the opinions and understandings of other religions; b) accept the diversity of cultural expressions that contain human values and beauty; c) recognize the importance of human values; d) strive to build peace for all humanity; e) love and care for one another; f) care for others of different ethnicities and religions in frame of Bhineka Tunggal Ika (unity in diversity).

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