

Islamic Religious Education Subject to Strengthen Harmonization in National Life: A Case at a Multicultural School

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Abstract

This study aimed at describing the portrait of the multicultural school in SMAN (State Senior High School) 1 Jombang, Indonesia, and explain the role of Islamic Education teachers in strengthening the character of students through multicultural-based Islamic religious learning at SMAN 1 Jombang, Indonesia. This study employed a qualitative descriptive research design with data collecting instruments used were interviews, observation, and documentation. The research was conducted from August 2017 to January 2018. The result of this study indicates that SMAN 1 Jombang is a multicultural school because of the different religious backgrounds embraced by school members. Judging from the origin of the tribe, the school members of the SMAN 1 Jombang come from different tribes. The conclusion of this study shows the various roles of Islamic religious education teachers in preventive efforts to manage multicultural into positive energy for advancing SMAN 1 Jombang.

Keywords: Islamic religious education, harmonization, multicultural school

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Introduction

Indonesia is a nation whose people are very diverse. This nation also has the motto of the state *Bhinneka Tunggal Ika*. Indonesia has a plurality of ethnic groups and religions (Deiniatur, 2016: 89-103) The plurality of this tribe is one of the characteristics of Indonesian society that should be proud. However, without realizing that plurality also holds the potential for conflicts that can threaten the life of the nation and state (Prasetiawati, 2017: 272-304).

Indonesia is a country that has ethnic diversity but has the same goal, which is towards a just and prosperous society. Therefore, it is important to develop multicultural education, an educational process that provides equal opportunities for all children of the nation without distinguishing treatment because of ethnic, cultural, and religious differences, which rewards diversity and provides equal rights for ethnic minorities, to strengthen unity and unity, national

identity and the image of the nation in the eyes of the international community (Rosyada, 2014: 1-12).

The school is an educational institution that prepares students to become a generation that has knowledge, insights, attitudes, and actions in the life of the nation and state that promotes a multicultural background. Schools must design the learning process, prepare curriculum and evaluation design and prepare teachers who have multicultural perceptions, attitudes, and behaviors. In developing multicultural education in schools can use several strategies both in teaching and learning activities, other school activities, and the implementation of multi-central-based school management (Munadlir, 2016: 114-131).

One alternative to bridge the problem of diversity is through multicultural-based learning. In Indonesia, multicultural education is integrated into subjects, especially Pancasila Education and Citizenship. Implementation of multicultural education in schools there are two ways, namely implementation in the classroom and outside the classroom (Wardhani, 2018: 1-13).

Multicultural education is the process of developing all human potential that values its plurality and heterogeneity as a consequence of cultural, ethnic, tribal, and cultural (religious) diversity. He pushed culture into an education system based on the principles of *equality*, mutual respect and acceptance and understanding, and a moral commitment to social justice. Multicultural education is a progressive approach to transforming education that holistically criticizes and shows weaknesses, failures, and disengagement in the world of education (Ibrahim, 2013: 129-154).

Multicultural education is defined as a cross-border discourse because it is related to issues of *social justice*, democratic and human rights, and sincere and tolerant of the cultural diversity that lives amid a plural society. Multicultural education thus aims to reason the idea that the education system fails to reduce conflicts between groups and communities. Multicultural education in Indonesia should be able to explore the value of SARA and student culture as their beliefs teach that difference is God's destiny (Wahid, 2016: 287-295).

Jombang, as one of the regions in Indonesia, is a district that is famous for the term *santri* city, where many students learn in this city. However, the religion embraced by Jombang residents is also diverse. Starting from Islam, Catholicism, Christianity, Hinduism, Buddhism, Confucianism, and faith schools. Jombang is also a city of harmony and tolerance. Jombang has a long history as an area that upholds and respects diversity.

This research will examine SMAN 1 Jombang in the context of the role of Islamic religious education teachers (Islamic religious education) in multicultural schools at SMAN 1 Jombang. This is because the religion embraced by the citizens of this school varies, ranging from Islam, Christianity / Protestantism, Catholicism, Hinduism, and Buddhism. In one religion that is embraced by itself, Islam for example, also various schools are embraced, such as *NU*, *Muhammadiyah*, *LDII*, *Shidiqiyah*, *Wahidiyah*, and so on. This article has three problem formulations, namely (1) How is the portrait of a multicultural school found in SMAN 1 Jombang? (2) How is the learning management of teachers in Islamic religious education subjects (Islamic religious education) in multi-cultural schools in SMAN 1 Jombang?

Method

This research was conducted at SMAN 1 Jombang. The study was conducted from August 2017 to January 2018. The research subject used is focused on all students of Class XI MIPA and XI IPS for the 2017/2018 School Year with a total of 304 students from the entire number of students as many as 921 children. While the object used in this study is the role of teachers of Islamic religious education subjects in multicultural schools at SMAN 1 Jombang.

The type of research used is descriptive-analytic. This study uses a qualitative (*naturalistic*) approach. So, this approach leads to the circumstances of the individual as well as an organization as a whole, in this case, the organization in question is SMAN 1 Jombang. This research includes *case studies*. In this case, the role of Islamic religious education teachers in strengthening multicultural character in SMAN 1 Jombang for the 2017/2018 school year (Nasution, 2012: 2).

This research data source, when viewed from the level of validity of the source, uses primary data sources and secondary data sources (Muhajir, 2014: 38) In this study, the primary data source obtained by the researchers was the results of interviews with principals, Islamic religious education teachers, teacher boards, staff/employees and students of SMAN 1 Jombang. While the secondary data source obtained by researchers is data obtained directly from related parties in the form of school data and various literature relevant to the discussion. (Moleong, 2010: 157)

Data collection in this study was carried out using interview techniques, documentation, and observation. Interviews are used to dig up information from principals, Islamic religious education teachers, non- Islamic religious education teachers, TU staff/employees, and SMAN 1 Jombang students. The documentation used in this study is the student's master book, school profile, documentation of school activities, student council work program, and so on. While observation or observation, in this study, was carried out on the activities carried out by students (Hadi, 1987: 138).

This study uses a stage of analysis of data in the form of non-statistics, namely data reduction (*reduction*), presentation of data (*display*), and conclusion (*conclusion*) (Moleong, 2010: 178). The data validity test in this study was carried out utilizing, an extension of observations, increasing perseverance and triangulation, both source triangulation and data triangulation.

Results

Based on data from administration head, Wiwin Andriani, the number of teachers as many as 56 people and 20 employees who served in SMAN 1 Jombang. Based on the religion embraced, in addition to Islam, education workers (employees) who are Christian have as many as two people, namely Willy Krisbianto and Sri Retnani. Mayoritas teacher at SMAN 1 Jombang Muslim. Non-Muslims include Catholics, Christians/Protestants, Hindus, and Buddhists.

In terms of students, the number of SMAN 1 Jombang students is 921 students. The majority of SMAN 1 Jombang students are Muslim. But there are also Christians/Protestants, Catholics, Hindus, and Buddhists. This shows that SMAN 1 Jombang is a multicultural school in terms of religious differences embraced by its citizens (Moleong, 2014: 178).

Portrait of SMAN 1 Jombang Multicultural School

Based on the results of an interview with the principal of SMAN 1 Jombang, namely Drs. Nurhidayat M.M.Pd obtained information that "The students in SMAN 1 Jombang are very diverse, the existing forms of diversity include religious and tribal diversity. As for the existing tribes, including Javanese, Chinese, Padang, Madura, Bugis, and Sundanese tribes," he said. In terms of religion that is embraced, he continued, it is also diverse. Some students are Islamic as the majority, some are Christian / Protestant, Catholic, Hindu, and even Buddhist (Nurhidayat, 2017: 8).

Deputy head for students' affairs, Mr. Saidun M.M.Pd., confirmed the same thing. In addition to the religious differences embraced by students are indeed different, there is a multicultural form in SMAN 1 Jombang related to the origin of different tribes. "It also has not been added to the economic background of parents and families of the students here is indeed diverse, so it is appropriate if it is called a multicultural school," he said. Saidun added that all activities in the student council also accommodated warnings for students of other faiths, not only Islam, of course under the guidance of their respective religious teachers. "The point here, whatever religion students embrace, all must be served, because it's their right," he added. One example is when Muslim students are carrying out prayers together (*istighotsah*) in the field, usually want to conduct the National Exam, then non-Muslims carry out their worship in the classroom, guided by their religious teachers.

This was also corroborated by Islamic religious education teacher, Mr. M. Sholahuddin S.Ag., who said that "The form of keragaman in SMA Negeri 1 Jombang is covering the diversity of religions and tribes, the religion embraced by students includes Islam, Catholicism, Protestantism, Hinduism, and Buddhism. While the Religion of Islam itself consists of various groups, among which some follow Nahdhatul Ulama, Muhammadiyah, and Shiddiqiyah. And for tribal differences, namely Javanese, Madura, and Padang. Islam is the majority religion embraced by students, while Catholicism, Protestantism, Hinduism, and Buddhism are minority religions. "

Meanwhile, Mrs. Sulistyaningsih, one of the staff of TU SMAN 1 Jombang, explained that although she was from Madura, she felt *enjoyed* working at this school. This is due to mutual respect and respect for the cultural differences that exist among fellow school residents. "I feel comfortable and at home working here, because the school residents have grown up in addressing the differences that exist, including differences in religion and the origin of our tribe," he said.

Another SMAN 1 Jombang teacher, Mr. Hary Tjahjono S.Ag. felt the same way. Although he became a Christian/Protestant teacher, he respected the various forms of multicultural differences in SMAN 1 Jombang. "I used to teach his teaching base indeed at SMPN 1 Diwek, then moved here because the number of students who are Christian is much more and the situation is very conducive to passing down the values of tolerance in multicultural differences in fellow school residents," he explained. He admitted that the tolerance and harmony that are established among all residents of SMAN 1 Jombang do not

see differences. "I used *to hang* out together in the school cafeteria with Islamic religious education teachers here," he continued with a laugh.

While Mr. Sumargono M.Pd.H, Hindu teacher at SMAN 1 Jombang also confirmed the same thing. As a multicultural school, SMAN 1 Jombang has been proven in appreciating existing differences, especially in terms of religion embraced by its citizens. "Because all religions actually want there to be peace on earth for their adherents," he said. And no wonder if the citizens in SMAN 1 Jombang are able to live together and side by side with mutual respect.

Although with such conditions of diversity, but in fact students, teachers and all school residents can maintain harmony in the school. This was expressed by one of the transfer students from Samarinda who adhered to Protestantism, namely Yohana Diana Pricillia. He said, "Kondisi here is harmonious and tolerant. The tolerance that exists here does not discriminate between students from one student to another, both in terms of ethnicity, religion and race. For example, when I first entered class, when I moved from Samarinda, I didn't wear a veil, other friends were casual to me, no one booed or asked me about my status as a non-Muslim".

This was also expressed by another Islamic religious education religious teacher, Ahmad Fathoni, S.Ag, who says that "students who are Muslim they are obliged to wear hijab and wear long sleeves for the princess, but for non-Muslim students they do not wear hijab, therefore when we see there are students who do not wear hijab, then it can be ascertained that dshe is a non-Muslim," he explained.

This multicultural condition requires students to be able to tolerate each other, so that harmony remains well established. This was expressed by Maulidatur Rohmah Putri, a student of class XI-IPA-4. She stated, "The harmony here is very maintained, there are often gatherings to teachers, every year there are always open activities together, when there are families of students who died the usual thing, we do is to raise funds, to help families and condolences, even alumni usually also help. No matter who died Muslim or non-Muslim students, including perhaps their deceased guardians, we still mourn *ta'ziyah* there. Tolerance is also well established, the majority of religions embraced by students are Islam, but there are also Christians, Catholics, Hindus and Buddhists. It feels like when there is a religious agenda, the Christian students also have their own religious agenda. So, from school an also facilitates people of different religions in increasing their knowledge in religion," he said.

School residents in the face of differences are very tolerant once it is expressed by Adam Firdaus, class XI-IPS-2, that "the attitude taken by students for example in the face of their differences isa gift given by God, with the difference they can add new insights, new knowledge, as well as when there is a problem, the problem does not drag on, the problem does not drag on, but quickly resolved, that there are groups outside of us that must be respected, not instead of causing conflict and hostility, because they are also our brothers in this school," he explained.

On the other hand, the researcher had an interview with Fatih Muhammad, a student of class XI-IPA-2. He was a student of a different tribe because he was from Padang. He argued, "The tolerance between school residents has been going well, but between students has not gone well, they lack tolerance with each other, not in matters of religion, for example there are

students who corner friends, but tolerance is quite good. Islam and Christianity and other religious students, although different, but do not distinguish in the face of these differences my attitude as a student, becomes a natural thing, and I am ordinary, nothing is distinguished, all friends are the same, through the difference we can exchange knowledge and respect each other," he said.

In addition to the relationship of students with students that runs well and harmoniously, the relationship of students with teachers is also harmonious. It is as stated by Nabila Hayati, a student of class XI-IPS-1, that "the condition of harmony is going well, between teachers of different religions with students. Teachers do not discriminate between one student and the other student. Teachers who are non-Muslim to Muslim students appreciate, and vice versa, there is no discrimination and arrogance here, all safe because they respect each other as fellow school citizens," he explained.

In the environment of the administrative staff as well as the case. So far there is no problem especially until there is a conflict related to religion that is embraced. "What happened here is even get along well with fellow residents of SMAN 1 Jombang, even though only me and Sri Retnani who are non-Islamic in the administrative staff environment, we can both blend and get along well with all school residents, let alone people here are fine with others," said Willy Krisbianto, an administrative staff who is a follower of Jawi Wetan Christian Church (GKJW) Bongsorejo Diwek Jombang.

Schools give freedom to each individual to actualize according to what they want. In terms of existing religious diversity, schools facilitate the rights to learn lessons by providing their own religious teachers. This can be seen from the following table:

Table 1 Religious Teacher at SMAN 1 Jombang

No	Name of Religious Teacher	Subject
1	M. Sholahuddin, M.Pd.I.	Islam
2	Ahmad Fathoni, S.Ag.	Islam
3	Rusmini, M.Pd.	Buddhist
4	Tjahjono Day, S.Ag.	Christian/Protestant
5	Miseri, S.Ag.	Roman catholic
6	Sumargono, M.Pd.H.	Hindu

Based on the data in the table above, it can be seen that SMAN 1 Jombang has prepared religious teachers for its students, although different religions are embraced, ranging from Islam, Christianity / Protestantism, Catholicism, Hinduism and Buddhism.

Islamic Religious Education Learning

As educators, religious education teachers are required to enforce all students equally and there is no discrimination in the learning process. In SMAN 1 Jombang, this was recognized by the principal Mr. Nurhidayat M.MPd. who said, "The role of Islamic religious education teachers is very important to provide multicultural education in this school because in the hands of Islamic religious education teachers students can be introduced to various different community backgrounds and respect the background of the community, it is in accordance with *al-Hujurat* letter verse 13 that human beings are created in advance. This is nothing but to know

each other. Islamic religious education teachers have a special task about introducing students about diversity in any form, "he said.

He also added that the steps of teachers in implementing multicultural education in SMAN 1 Jombang through intra-curricular activities, in learning through the learning of civics education and religious education, such as those in the management of student councils are not only areligious Islam who becomes an administrator, Instead, it involves non-Muslims in every way. There is a special training that is about nationalism so that children are tolerant between fellow school residents.

The role of Islamic religious education teachers in implementing multicultural education in SMAN 1 Jombang is carried out by Islamic religious education teachers about religious tolerance and the growth of ethics. Interview with Mr. Ahmad Fathoni, S.Ag. as guru Islamic religious education. He stated, "Before learning begins, it is cultivated ethics to students, such as before learning students sing Indonesia Raya songs, reading short letters and saying Pancasila. By singing the Indonesian song Raya and saying Pancasila they will indirectly be buried if their patriotism, love for Indonesia. Especially for Islamic religious education lessons themselves before learning students read Asmaul Husna if, the hour is only one hour. But if there are two hours of lessons then students read the Qur'an. For non-Muslims, they usually read the holy book. "

The same thing was expressed by another Islamic religious education teacher, namely Mr. M. Sholahuddin M.Pd.I. That "the application of multicultural education that has been carried out at SMAN 1 Jombang is through the commemoration of the Islamic holiday, students who are non-Muslims they have their own events at that time, so events are carried out simultaneously, non-academically through youth mosques, about religious activities, such as religious activities, such as *istighosah*. The school also provides facilities to non-Muslim students, they also have their own religious teachers. In the case of teaching and learning activities before starting Islamic religious education learning activities, students read *asmaul husna* and if the lesson hours are two hours, then it begins by reading Qur'an. When there is Islamic religious education learning, then non-Muslims are given the freedom to remain in the classroom or to learn their religion, in the library usually. For non-Muslim students they are facilitated to bring their religious teachers," he explained.

He added that the steps taken in strengthening multicultural character through Islamic religious education subjects are covered. He recounted, "The step I have taken so far is to develop KI, KD in the 2nd semester 1 aspect of the Qur'an, the purpose of which is how to foster tolerance between students. It is in Jonah verses 40-41 and surah *Al-Maidah* verse 142. When learning students are taught to tolerate and appreciate multiculturalism, for example when learning Islamic religious education, since long ago non-Muslim students were given freedom, if there is a teacher then students are given the freedom to study in the library room or BP room. There is the beginning of the lesson there is a learning contract, which is non-Muslims in the class it is okay if the religious teacher is not present, outside the classroom is also okay, there is still a presence from the Islamic religious education teacher, who Islam is obliged to wear a veil but which men wear a cap, unless it is non-Islamic then do not use veils," he added.

While the step that has been taken by Ahmad Fatoni as an Islamic religious education teacher is that "the step that has been done is to implement a multicultural-based Islamic religious education learning through student activities, lessons are activities to explore creativity of students, with that, students are not ashamed to show the identity they have," he explained. He added that all religious activities in this school involving students, certainly also contain not only Muslim students, but students who are non-Islamic are also given proportional activities, because it is their right according to their religion.

The steps that have been taken by Islamic religious education teachers each other vary in an effort to strengthen the multicultural character of students in SMAN 1 Jombang. Every teacher does have their own way of applying multicultural education to the students whose job it is. But the estuary of the steps taken still refers to the same goal, which is to strengthen the character of tolerance in addressing the multiculturalism in SMAN 1 Jombang, especially in terms of religious differences embraced and tribal origins.

The role of Islamic religious education teachers in strengthening multicultural character in SMAN 1 Jombang is also appreciated by students who are non-Islamic. Michael Kent Wahyudi, a Buddhist student of class XI IPA-3, explained that when Islamic religious education subjects took place, he allowed himself to leave the class because he participated in Buddhist studies in the library room with Mrs. Rusmini. "But if the Buddhist teacher is absent, I stay in the classroom by doing other subject tasks and my class Islamic religious education teacher, namely Mukani, please, so during Islamic religious education lessons, I do not have to leave the classroom," he said.

Discussions

Portrait of Multicultural Schools in SMAN 1 Jombang

Based on the exposure of research data and the description of the interview results above, it shows that multiculturalism contained in SMAN 1 Jombang residents occurs in two aspects, namely religion and tribal origin. In terms of religion embraced by its citizens, especially from teachers, employees and students, the majority are Muslims, although there are also those who embrace Christianity/Protestantism, Catholicism, Hinduism and Buddhism.

In terms of tribal origin, the majority of SMAN 1 Jombang residents are from Javanese tribes, although some are from Madura, China, Sundanese, Padang and Bugis. This condition has not been coupled with the economic background of its students, some are from rich, middle and poor families. The diversity that exists does not make them divided so as to cause conflict. But with the differences they understand each other, respect and tolerance with each other.

The harmony of all residents of SMAN 1 Jombang is the main capital in being an example of tolerance as a multicultural school. The multicultural portrait at SMAN 1 Jombang discussed in this study is an interesting thing. The noble tradition of the ancestors to always live in harmony with others must continue to be passed on to the next generation in order to be a valuable capital in looking at the future of the nation's generation who are studying at SMAN 1 Jombang.

As a great nation, Indonesia's ancestors have passed down the tradition of harmony with fellow generations of the nation. The term harmony, for the Indonesian people, is not a new thing. This word has become a daily vocabulary for the people of Indonesia. With six official

religions, more than 245 million inhabitants, more than 350 tribes and hundreds of regional languages, Indonesia is included as a nation whose plurality level is quite extreme. (Hilmy, 2014: 22)

The Indonesian government itself has launched a policy to maintain religious harmony through the unity of religious people. In this trilogy, the first element that is encouraged is the harmony of religious people. This is understandable because in a particular religion, there are various different schools. In the Islamic community in Indonesia, as a case study, there are dozens of community organizations that are affiliated with a Muslim, such as *Nahdlatul Ulama (NU)*, *Muhammadiyah*, *Wahidiyah*, *Islamic Association (Persis)*, *Indonesian Islamic Da'wah Institute (LDII)*, *Al-Irsyad* and so on. This condition was also found in the societies of Christians, Protestants, Hindus, Buddhists and Confucians.

The second trilogy encouraged by the government is harmony between religious people. This encourages all Indonesians to establish harmony based on mutual respect for followers of other religions. It must be realized first to all citizens that there are *others*, in addition to themselves with a religion that is believed. There is no force in embracing and carrying out the teachings of a particular religion, let alone imposing the will on the followers of other religions. This harmonization must be maintained so that the integrity and unity of the Indonesian nation remain intact.

The third trilogy is harmony between religious people and the government. Religious harmony and harmony between religious people will not be valuable if the conductivity is not built properly with the government as the ruler. The implementation of the teachings of a religion requires the existence of peaceful conditions. This fact encourages good cooperation between followers of a religion and the government.

Islam itself actually also encourages community, peace and harmony among Indonesian citizens. Even as the largest organization in Indonesia, NU encourages the existence of an essential brotherhood (*ukhuwah*). Both brotherhood of fellow Muslims (*ukhuwah Islamiyah*), brotherhood and national unity of fellow Indonesian citizens (*ukhuwah wathaniyah*) and humanitarian solidarity or brotherhood with fellow human beings as fellow creations of Allah Swt (*ukhuwah basyariyah*). This *ukhuwah* will be realized if it has been fulfilled basic attitudes, such as knowing each other (*ta'aruf*), mutual respect (*tasamuh*), helping each other (*ta'awun*), supporting each other (*tadlamun*) and loving each other (*tarahum*). This *ukhuwah* will be disturbed by its sustainability if there are destructive attitudes (*muhlikat*) that are contrary to good social ethics, such as insulting each other (*sakhriyat*), reproaching each other (*allamzu*), hunting each other (*su'udzan*), happy to defame (*ghibah*), excessive suspicion (*tajassus*) and arrogant attitude (*takabbur*).

The multicultural portrait that occurs in SMAN 1 Jombang is a real condition that cannot be avoided. But this situation needs to continue to be treated, nurtured and strengthened in terms of multicultural character so as to give rise to a tolerant and mutual respect attitude. This condition is expected to continue to be well maintained in supporting SMAN 1 Jombang's efforts as a more advanced school in the future.

Islamic religious education Learning

Teachers as educators have educated students well, namely *akhlaqul karimah*. As a teacher, it has taught well and developed learning to be more interesting and fun for students.

As a model and example, it has tried to set a good example through habituation or examples of behavior to students. The teacher as a guide, has guided students in learning and spiritual activities and religious activities.

The steps that have been taken by teachers, including Islamic religious education teachers, between each other vary in an effort to strengthen the multicultural character of students at SMAN 1 Jombang. Every Islamic religious education teacher does have their own way of applying multicultural education to students whose main task. But the estuary of the steps carried out still refers to the same goal, which is to strengthen the character of tolerance in addressing the multiculturalism in SMAN 1 Jombang, especially in terms of religious differences embraced and tribal origins. The problems encountered in this study, although with a somewhat different theme, were the same in Nidhaul Khusna's research at SMKN 1 Salatiga.

But the challenges and obstacles to realizing harmony (*ukhuwah*) are not small. The forms of various groups in society that are excessive, a priori, radical and fanatical are also obstacles. Another form is the narrow horizon or thinking insight and the weak function of the leadership of the people in developing *ukhuwah* culture. Islamic religious education teachers should have a new way of thinking in dealing with students in the digital era, because teachers are an important component in carrying out learning in schools. By using the right learning media, students are better prepared and confident to face the various challenges and changes that exist in the era of the industrial revolution 4.0.

As an educational institution, SMAN 1 Jombang has shown a portrait of harmony. The role of Islamic religious education teachers is very strategic in realizing and setting a real example in the midst of school residents, has received appreciation from all parties. The role of Islamic religious education teachers who continue to encourage and become a central figure in strengthening multicultural character in SMAN 1 Jombang deserves a thumbs up. Of course, the stretagis role is still supported by all parties in SMAN 1 Jombang (*stake holders*).

Teachers, especially Islamic religious education teachers, have shown good transparency (*uswah hasanah*), both in personal life and in their functional lives. Islamic religious education teachers must also be able to play a role in instilling faith into the souls of students, educating them to obey in practicing religious teachings and educating them to be virtuous. The development of thinking insight must also continue to be carried out by the nation's children, especially in terms of religious science and social dynamics, especially in respecting and mutual understanding of the existence of other groups (Sanusi, 2013: 143-153).

Learning is an effort made by educators or teachers deliberately with the aim of conveying knowledge, by organizing and creating a system of learning environments with various methods so that students can do learning activities more optimally. Islamic religious education teachers, as an educator, are required to educate all students equally and there is no discrimination in the learning process. Not only through intra-curricular learning, but also in the world of extracurricular activities. Islamic religious education teachers play a role in realizing the strengthening of multicultural character for their students, either directly or indirectly.

Islamic religious education teachers at SMAN 1 Jombang have shown themselves in playing a role in providing multicultural education in this school because in the hands of Islamic religious education teachers students can be introduced to a variety of different

community backgrounds and appreciate community backgrounds. This is because Islamic religious education teachers have a special task about introducing students about diversity in any form, including through learning at SMAN 1 Jombang.

Islamic religious education teachers at SMAN 1 Jombang apply the multicultural education that exists in this school through religious tolerance and the growth of noble ethics to the reality of differences. The steps that have been taken by Islamic religious education teachers from each other vary in an effort to strengthen the multicultural character of students in SMAN 1 Jombang. Every teacher does have their own way of applying multicultural education to the students whose job it is. But the estuary of the steps taken still refers to the same goal, which is to strengthen the character of tolerance in addressing the multiculturalism in SMAN 1 Jombang, especially in terms of religious differences embraced and tribal origins.

Conclusion

Based on the exposure of the results of the study and the discussion above, the conclusion of this study is three things. *The* first is that the portrait of a multicultural school found in SMAN 1 Jombang is shown by the many religions embraced by school residents, especially students, teachers and employees. There are Muslims as the majority, Christians / Protestants, Catholics, Hindus and Buddhists. While the difference in the origin of the tribe there comes from the Javanese tribe as the majority, Madura, China, Padang, Bugis and Sundanese. But the differences between religions and tribes never lead to conflict, because it is supported by an attitude of tolerance in addressing existing differences.

The second is the role of religious teachers in multicultural schools in SMAN 1 Jombang not only in the learning process. But also, in the activities in the school there is synergy and good coordination between Islamic religious education teachers and all school residents to continue to strengthen multicultural character. Islamic religious education teachers also supervise the work program at Sekbid 1 student council which handles the religious field, to be carried out according to the religion embraced by students. The steps taken by Islamic religious education teachers between each other are different in an effort to strengthen the multicultural character of students in SMAN 1 Jombang, but the estuary is the same.

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