

Multicultural Education Approach by Religion Teacher at SMP Negeri 2 Ngemplak

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Abstract: Multicultural Education Approach by Religion Teacher at SMP Negeri 2 Ngemplak. The background of the research is that students at State school 2 Ngemplak have diversity in terms of religion. There are religions in SMPN 2 Ngemplak, Islam, Christianity, Catholicism, and Hinduism. Creates a good harmony between students and the school community, making this school an adiwiyata school. This study aims to 1) find out the implementation of the multicultural education approach by James Bank, 2) find out the results of the implementation of the multicultural approach, 3) find out the obstacles in implementing the multicultural education approach. This type of research is qualitative by using data collection techniques, namely through observation, interviews, and documentation. Data analysis techniques are data reduction by collecting data according to the research focus, displaying data in the form of narratives. The study results show that SMP N 2 Ngemplak has implemented four multicultural approaches, and the most dominant approach is social action. Second, the multicultural education approach results are divided into 3, namely results for schools for teachers and students. Third, there are obstacles in the multicultural education approach divided into three: Constraints originating from the school. Facilities for the teaching and learning process are still lacking, such as a particular room for each religion and each student's holy book according to his religion. In addition, the media about multiculturalism is also lacking. Constraints stemming from the teacher's lack of understanding of the culture of each religion and have not implemented a transformation approach so that multicultural education at SMP N 2 Ngemplak is less than optimal.

Keywords: Implementation, Multicultural Education Approach.

Introduction

Indonesia is an archipelagic country that has a variety of cultures and beliefs. The Indonesian archipelago stretches from Sabang to Merauke, which of course, each region has its various cultural customs. However, the entire population of Indonesia agrees that the Indonesian state is a republic. It makes all Indonesian people obliged to carry out the mandate in the Law formed and agreed upon by the nation's founding fathers.

In addition, Indonesia is known as a country with a pluralistic society. Can be seen from the existing social reality. Evidence of its plurality can also be proven through the motto in the symbol of the Republic of Indonesia, "Bhineka Tunggal Ika." The pluralistic Indonesian society is based on differences, both horizontally and vertically.

Horizontal differences include social units based on ethnicity, language, customs, and religion. Meanwhile, the vertical differences relate to the upper and lower layers, which involve the political, social, economic, and cultural fields (Sulalah, 2011).

The diversity and cultural differences above can be a gift and become the wealth of the Indonesian nation, which is of very high value, making people's lives dynamic, colorful, not dull, and making one another complementary and need each other. In other words, plurality enriches life and becomes the essence of people's lives (Musa Asy'arie, 2002).

According to Abdur Rahman Assegaf, if the problem of multiculturalism is not managed positively, this nation may continue to be trapped

in a prolonged horizontal conflict. That is why it is necessary to look for specific strategies to find solutions to the problems of multiculturalism in life's problems, such as education, economics, politics, social, culture, and Law (Abdur Rahman Assegaf, 2011).

As written in the Qur'an QS Al-Hujurat [49]: 13.

ا ا الناس اَخْلَقْنَاهُمْ لِنَاكُمْ ا ا نل لَتَعَارَفُوا
الله اَكْم اِن الله لِيَم

O humanity, indeed, We created you from a male and a female and made you into nations and tribes so that you may know one another. Verily, the most honorable of you in the sight of Allah is the most pious among you. Verily Allah is All-Knowing, All-Knowing.

Islam teaches its people to know and respect each other as the reality of coexistence. However, several things happen in Indonesia that are often colored by conflicts that smell like racial intolerance. The striking difference between the way of life and the reality is that, in the end, it is necessary to have a multicultural understanding that bridges the gap.

To address this societal problem, religious plurality is a fact that cannot be ignored. It can even be a way to straighten out the understanding of a pluralistic society so that this plurality can lead to an attitude of tolerance and avoid social conflicts. If you look closely, multicultural education follows the motto of the Indonesian nation, namely "Bhineka Tunggal Ika," which means that even though they come from different ethnicities, races, cultures, and religions, the community remains within the Unitary State of the Republic of Indonesia (NKRI).

The Sara conflict that occurred became a dark history that must be resolved immediately because if it is not stopped, it will add to the long list of problems that disintegrate the nation. Therefore, it is necessary to implement multicultural education in informal institutions and outside them.

Multiculturalism is in line with the principles of education providers contained in Law Number 20 of 2003 concerning the National Education System article 4 paragraph 1, which states that national education is carried out democratically and fairly and is not discriminatory by upholding human

rights (HAM), religious values, cultural values , and national diversity.

A traditional system that develops in society is one indicator of harmonious life. This tradition will form a socio-cultural system that becomes a guide and will be followed by the local community. This social and cultural system is considered a reference in daily behavior and can also be used as local wisdom for a better society. The relationship between PAI and multiculturalism based on local wisdom refers to the Koran and Hadith as guidelines for human life and references to Islamic religious education materials explaining several verses about tolerance. Some of the naqli arguments about tolerance are QS Al-Kafirun [109:1-6, QS Yunus [10]: 40-41, QS Yunus [10]: 99, QS Al-Kahf [18]: 29, QS Al-Baqarah[2]: 256, Then the hadith about tolerance is as follows:

ابن اس ال ل لرسول الله ل الله ليه ل الاذيان لى الله
ال النيفية السمع

From Ibn Abbas, he said, asked the Messenger of Allah. "Which religion is most loved by Allah?" then he said: "Al-Hanifiyyah As-Samhah (the straight and tolerant)"

Then according to Hasan Langgugung stated that the purpose of Islamic education must be able to accommodate the three main functions of religion:

- The spiritual function is related to faith, and faith
- Psychological function, which is related to individual behavior, including moral values concerning human degrees to a perfect degree
- The social function is related to the rules that connect humans with other humans or society, where each has the right to compose a harmonious and balanced society (Basukidan Miftahul Ulum, 2007).

Omar Muhammad Al-Toumy al-Syaibani, in his book Philosophy of Islamic Education, describes at length the principles in Islamic education. The two principles that form the basis of the Islamic view of society are:

- The belief that humans are a group of individuals and communities bound by the unity of the homeland, culture, and religion.

- b. b. The belief that everything that leads to shared prosperity, justice, and benefit between humans is included among the goals of Islamic Law (Kamrani Buseri, 2014).

In embedding the values contained in the most efficient diversity with education. With the application of multicultural education to achieve the comfort of tolerance in Indonesia. One of the solutions to talk about diversity in Indonesia is through multicultural education.

Yogyakarta is one of the areas with multicultural community life. One of the schools in Sleman Regency has students who are multireligious. There are 568 Muslim students, 13 Catholics, 5 Christians, 1 Hindu. Even though it has multi-religion, this school is still safe and peaceful from SARA issues. The awareness of school residents in responding to differences in religion can be emulated for schools that have religious diversity. The attitude shown at SMP N 2 Ngemplak through the learning process activities and activities held at the school.

Departing from the reality of religious diversity at SMP N 2 Ngemplak, the researchers formulated 3 problem formulations as follows: 1) How does the approach of religious teachers apply to multicultural education at SMP N 2 Ngemplak?, 2) What are the results of implementing multicultural education at SMP N 2 Ngemplak?, 3) What are the obstacles faced by religious teachers in implementing multicultural education at SMP N 2 Ngemplak?.

Materials and Methods

The type of research used in this research is field research. This type of research uses information obtained from the target or object of research called informants or respondents through data collection instruments such as interviews, observation, and documentation. This research includes qualitative research in terms of data. Researchers think inductively. Namely, researchers capture various facts or social phenomena through observations in the field, then analyze them with data not in the form of numbers (Lexy J. Moleong, 2005).

This research is located at SMP N 2 Ngemplak, Sleman Regency, Yogyakarta Special Region, where the research was conducted from February to April 2020. The research subjects here are mainly residents of the SMP N 2 Ngemplak school, which consists of Religion teachers at SMP N 2 Ngemplak, students, and the principal.

Researchers use the data collection method to collect research data and as a tool to analyze data (M. Burhan Bungin, 2007). Meanwhile, the data collection instrument is a tool in the data collection method (Nyoman Kutha Ratna, 2010). The data collection techniques used in the research are: Observation, Interview, Documentation,

The data validity test technique is used to overcome doubts about any qualitative research results. The validity test technique used in this research is checking data triangulation (M. Burhan Bungin, 2007). Data triangulation in question is re-checking data from various sources, methods, and times to obtain valid data.

Source triangulation, which is a data credibility test that is done by checking the data that has been obtained through several sources. Triangulation techniques or methods are carried out by checking data from the same source but using different techniques. Time triangulation is done by checking through interviews, observations, or other techniques in different times or situations.

In a study, analysis and data collection are two critical issues. These two activities are processes that determine each other and complement each other. Data analysis was carried out after data collection. This means that if the researcher has collected relatively large amounts of data, the analysis can be carried out (Nyoman Kutha Ratna, 2010). The analysis carried out in this study uses the analysis of the Miles and Huberman model. Namely, the data analysis is carried out continuously and interactively until it is complete so that the data is saturated. The data analysis process begins by examining all data collected from various sources, then proceeds with: data reduction, data display, and data verification.

Results and Discussion

The approach of religious teachers in implementing multicultural education

Based on James Banks' theory of the multicultural approach, there are four approaches: the contribution approach, the addition approach, the transformation approach, and the social action approach.

1. Contribution Approach

The contribution approach increases knowledge about certain micro-cultural aspects (merited figures, rituals, holidays) (Muhammad Sholehuddin, 2017). This contribution approach is often used when schools integrate cultural and religious material into the curriculum. The contribution approach incorporates ethnic heroes and distinctive cultural objects into the curriculum, which are selected using cultural criteria.

An essential characteristic of the contribution approach is that the curriculum remains unchanged in its basic structure, objectives, and characteristics. The requirements for implementing this approach are minimal, including basic knowledge of society and knowledge of ethnic heroes and their roles and contributions to society and culture.

The contribution approach provides an opportunity for teachers to integrate ethnic material into the curriculum quickly by introducing the contribution of ethnicity to society and culture. Religious teachers who integrate ethnic material into the curriculum have little knowledge of ethnic groups and slightly revised the curriculum. As a result, Religion teachers are less creative in making a contribution approach. Religion teachers should encourage, support, and provide opportunities to learn the knowledge and skills students need to change their curriculum using one or more effective approaches slightly.

The contribution approach is also the earliest approach for teachers to integrate cultural materials into the curriculum. However, this approach has several drawbacks. If curriculum integration is complemented primarily by including ethnic heroes and contributions, students do not gain a global view of the role of ethnic and

cultural groups in society. More than that, they see ethnic issues and events primarily as an addition to the curriculum. Consequently, the culture only serves as an attachment to the main history of national development and the core curriculum of language arts, social studies, arts, and other subject areas.

Teaching ethnic issues and contributions also tends to ignore essential concepts and issues related to the victims and oppression of ethnic groups and the struggle against racism and power. Issues such as race, poverty, and oppression tend to be avoided in the contribution approach to curriculum integration.

The contributing approach often results in the belittling of ethnic cultures, studying their peculiar and exotic characteristics, and reinforcing stereotypes and misconceptions. If the focus is on the unique contributions and aspects of ethnic culture, students are not helped to view it as a complete and dynamic whole.

The contribution approach also tends to focus on the styles of ethnic groups rather than institutional structures such as racism and discrimination, which strongly affect their life opportunities and still make them weak and marginalized. The contributing approach to material integration can provide students with memorable fleeting experiences with ethnic heroes but often fails to help them understand the role and influence of the hero in the overall context of American history and society.

This contribution approach is applied by inviting students to understand and appreciate other cultures that are different from their own. In a more practical implementation, this method is applied, among others, by including students choosing reading books together and doing joint activities.

In addition, students are also invited to appreciate religious and cultural events found in people's lives. Educational supervisors (principals, teachers) can involve students in lessons or experiences related to these events. In some instances, students can also explore a small part of each cultural and religious tradition. The contribution approach is how the teacher becomes

an example in applying multiculturalism to students of different ethnic groups or religions.

Based on the results of the interview with Mrs. Siti Hermuda:

"We as teachers have never discriminated against students based on religion or background. Apart from that, fellow teachers also mingle with other teachers." The teacher, in this case, can act as an example. Teachers teach about how to live in harmony and provide direct examples of how to behave towards fellow human beings of different religions.

In addition, based on an interview with Mrs. Siti Hermuda:

"I also invite students to find out about other religious cultures by watching films because they are easy and children like them."

The teacher also advises students to get to know other figures/cultures by being able to watch movies/read books/watch the news. Examples of films that provide an overview of culture include *Upin and Ipin* films about Islam, *Little Krishna* about Hinduism, and *Home Alone* for Christianity and Catholicism. These films are easy to digest because they follow the psychology of junior high school age.

Without realizing it, students will know how the culture and worship of other religions are. In addition, they also know the figures/examples of each religious teaching. This is effectively done because it does not reduce learning hours.

2. Addition Approach

The addition approach adds a particular concept, content, and cultural point of view. Enrich the curriculum with literature from or about people of different cultures, ethnicities, or religions. The application of this method, such as inviting students to assess or test and then appreciate the community's perspective, but students do not change their understanding of it, such as ordinances or rituals of worship, knick-knacks in worship rituals, weddings, and others.

Addison's approach is the second stage. Another essential approach to integrating ethnic material into the curriculum is the addition of materials, concepts, themes, and perspectives to the curriculum without changing its structure, objectives, and essential characteristics. The

Addition approach is often complemented by adding a book, unit, or field to the curriculum without changing it substantially.

The Addison approach allows teachers to incorporate cultural material into the curriculum without restructuring, a process that will take time, effort, practice, and a substantial rethinking of the curriculum's aims, nature, and objectives. Addison's approach can be the initial phase in a transformative curriculum reform effort designed to restructure the comprehensive curriculum and integrate it with ethnic materials, perspectives and frameworks. However, this approach has several weaknesses, such as the view of ethnic material from historians, writers, and scientists.

Teachers should help students understand that different cultural, racial, and ethnic groups often have different and conflicting conceptions and viewpoints on the same historical events, concepts, issues, and developments. Winners and losers often have opposing concepts of the same historical event. However, it is usually the victor's point of view that is then taught in schools and society. This is because history and textbooks are usually written by those who won wars and gained control of society not by the losers. The perspectives of both groups are necessary to help us fully understand our history, culture, and society.

The conquered and the conqueror have a history and culture intricately intertwined and interconnected. They have to study each other's history and culture to understand it fully. Addison's approach fails to help students see society from different cultural and ethnic perspectives and understand how the histories and cultures of different ethnic, racial, cultural, and religious groups are interconnected.

Effective use of complex and emotionally charged material usually requires a teacher who helps students learn gradually and develop, has a strong material background, and a mature attitude. Using these two materials in different classrooms and schools has created significant problems for the teachers who use them.

A public controversy arose. Problems develop because the material is used on students who do not have the content background or attitude satisfaction to respond adequately. Adding ethnic

material to the curriculum in a sporadic and disaggregated manner can lead to pedagogical problems, difficulties for teachers, student confusion, and community controversy.

Based on the results of the interview with Mr. Jumpono:

"In the learning process, we insert knowledge about other religions so that students can appreciate every difference, especially the issue of belief."

The teacher explains the worship process of other religions, symbols and customs of other religions, but because it is only an insert and is not included in the lesson plan/syllabus, it is only limited to the knowledge possessed by the teacher.

Even though it was just an insert, the religion teacher at SMP N 2 Ngemplak explained various perspectives about one another's religions so that the teacher could find common ground between one them.

This is in line with the results of an interview with Mrs. CH Budi Supriati:

"In learning, especially in matters of worship, I sometimes motivate students by comparing how other people worship so that students can be more enthusiastic in carrying out their worship."

The role of the teacher here will determine how students will mingle and tolerate other friends. After knowing the differences from one another, the teacher relates each difference to find common ground and teach students that differences are a natural thing.

This is in line with the results of an interview with Mr. Marsaid: "I teach students that God is one, but every religion mentions it differently, as well as their way of praying."

3. *Transformative Approach*

The transformative approach is to change the structure, environment, and natural learning conditions by involving multidisciplinary science. Fundamentally different from the previous two methods. This method allows students to critically see concepts from a number of cultural, ethnic, and religious perspectives. This method requires the inclusion of perspectives, frames of reference, and ideas that will broaden the learner's understanding of an idea (Muhammad Sholehuddin, 2017).

Transformation Approach. The approach is fundamentally different from the contribution and Addition approach. In both approaches, ethnic material is added to the core curriculum without changing the basic assumptions, nature, and structure. In the transformation approach, there is a change in the curriculum's objectives, structure, and fundamental perspectives. The transformation approach changes the basic assumptions of the curriculum and fosters student competence in viewing concepts, issues, themes, and problems from several cultural perspectives and points of view.

The teacher's role here is vital; the teacher enriches students' knowledge from various sources and disciplines so that students do not feel they are correct. One example of the actions taken by teachers at SMP N 2 Ngemplak is that the religion teacher teaches that every religion has the same goal, but the method is different.

As the results of the following interview with Mrs. CH Budi Supriati:

"I teach students that each religion has the same goal, only the method is different. Like in Islam, it is not permissible to eat pork. The purpose is good, namely for the sake of health." "Sometimes I also listen to lectures from certain clerics, which do not spread hatred and are pleased to hear."

In a lecture, Zainudin MZ said that "we must respect and help each other in life, regardless of our religion, because we are all creatures created by God."

Teachers here are also required to have broad insight to know each difference carefully. Some teachers sometimes listen to lectures from certain clerics so that their knowledge is more comprehensive. This is evidenced from the results of an interview with Mrs. CH Budi Supriati:

4. *Social Action Approach*

The social action approach identifies social problems, collects data, evaluates values, reflects on decisions, and takes action on issues. They are integrating transformation methods with actual activities in society, which can impact social change. Students are required to understand and discuss social issues and do something important related to them. This means that students stop at

mastering theory and engage directly in the community to apply the theories they get from the educational space (Muhammad Sholehudin, 2017).

Social Action Approach. The Social Action Approach includes all the elements of the transformation approach. Still, it adds a component that requires students to make decisions and take actions related to the concepts, issues, or problems studied in the unit. Teaching in this approach aims to educate students to do for social criticism and social change and teach them decision-making skills. To empower students and help them gain political efficacy, schools should help them become reflective social critics and train participants in social change. The traditional aim of existing schools is to socialize students to accept without question the ideologies, institutions, and practices that exist in society and the state.

The main objective of the social action approach is to help students acquire the knowledge, values, and skills they need to participate in social change so that these neglected and victimized groups, races, and ethnicities can become total participants in society. So that the state will be closer to achieving the idea of democracy. To participate effectively in democratic social change, students must be taught social criticism. They must be helped to understand the inconsistencies between ideals and social reality, the activities that must be undertaken to close these gaps, and how students, as individuals and groups, can influence the political system. and society in US society. In this approach,

Four approaches to integrating multicultural materials into the curriculum are often integrated with actual teaching situations. One approach, such as the contribution approach, can be used as a vehicle for moving on to another, which is more intellectually challenging.

Based on the results of the interview with Mrs. Siti Hermuda:

"Every time there is an activity on the day of religious celebration, they will take turns in helping to make the activity a success."

This shows good inter-religious harmony. After they know the theories, they apply them in real action. They also know the limits of tolerance. For

example, when celebrating Eid al-Adha, Hindus students do not help in slaughtering cows, but when celebrating Eid al-Fitr, students who are Hindus participate.

This is known based on the results of interviews with Mr. Marsaid:

"During Eid, my students took part in a halal bihalal event held at school, but during the Eid al-Adha celebration, Hindu students and myself included did not participate in the activity."

In addition to the above activities, they also often carry out joint activities, namely cooperation in cleaning the school environment and also the environment around the school, including cleaning the mosque around their school. Even during Ramadan, Muslim students carry out lightning boarding activities while non-Muslims hold their own activities that coincide with the implementation of lightning boarding schools at school.

The results of the implementation of multicultural education at SMP N 2 Ngemplak

1. Student Results

Based on the results of interviews with a student named Hadelimahalim, who is Muslim, he said:

"That the teacher teaches and exemplifies mutual respect for fellow students of different or the same religion and explains the diversity of the Indonesian nation, from culture, religion, in social interaction we respect each other's differences and tolerate each other because we are brothers and sisters of the same nation, and there are no conflicts that occur when It's about the differences in this school."

While the results of interviews with students named Syahranney Yudith Wirawan, who are Christians, said:"So far, I feel comfortable and calm making friends with anyone, and they don't discriminate in making friends. This I felt when I joined student council and scout activities. The teacher treats me without discrimination so that it makes me comfortable interacting with any teacher. "

Based on the interviews above, students feel calm and comfortable in the school environment, starting from teachers who do not discriminate and all school members treat students regardless of their background. Students are also treated equally

in school activities to develop their potential without feeling worried, and tolerance is established between students.

Students also feel the results of school extracurricular activities and improve student achievement of SMP N 2 Ngemplak in activities outside of learning. This is because students respect each other's cultural and social differences between religions, which makes SMP N 2 Ngemplak get achievements in activities outside of school.

2. Results for Teachers

Based on the results of observations and interviews conducted by researchers at SMP Negeri 2 Ngemplak, the results of the implementation of multicultural education at SMP N 2 Ngemplak can be described as follows:

In general, the attitude of the teachers at SMP N 2 Ngemplak towards students of different religions at the school is that they have treated students well, namely showing an attitude of tolerance and diversity towards multiculturalism.

The teachers teach that differences are average at SMP N 2 Ngemplak, but they must also be based on solidarity. Based on the results of the interview with Mrs. CH Budi Supriati:

"In learning during class, the teacher teaches Catholic students to establish good relations with Muslim friends, help each other and not discriminate. Students also give an understanding not to criticize the religion of friends who have different beliefs."

SMP N 2 Ngemplak himself, when he saw that students were fighting because of differences in opinion and attitudes at SMP N 2 Ngemplak, the teacher intervened by calling and reuniting the students who had disagreements. In responding to the religious differences of students at SMP N 2 Ngemplak, school residents can respond to this well and respect and respect each other. Also, they do not differentiate the treatment of Muslims and non-Muslim. In addition, the teacher properly understands students about cultural diversity at SMP N 2 Ngemplak, starting from the understanding that the cultural diversity that occurs is a feature of an area, and students must learn it.

So far, at SMP N 2 Ngemplak, there have been no conflicts related to religious differences that have occurred. The teacher also teaches an attitude of compassion to students of different religions at SMP N 2 Ngemplak by understanding that students must show an attitude of serving sincerely, regardless of the background of the friends being served (social/religious status).

Students at SMP N 2 Ngemplak themselves, even though they have different religions, such as Catholics, also participate in helping other religious celebrations, such as the celebration of Eid al-Adha (sacrifice). The teachers at SMP N 2 Ngemplak themselves also feel the impact of students who maintain harmony at SMP N 2 Ngemplak. Students maintain close relationships with friends of other religions, Muslim and non-Muslim. As for the factors that support the father/mother in maintaining student harmony at SMP N 2 Ngemplak, Mrs. CH Budi Supriati, making students aware that all humans belong to God who God loves, we must love each other.

Even the students of SMP N 2 Ngemplak can respond positively and are willing to practice in their daily life the tolerance learning given by the teacher during the religious learning process in class. Friendship relations between students even though different religions are well established, harmonious, and help each other. Students also want to learn always to be tolerant with their friends even though they have different religions. Catholic teachers also cannot be separated from teaching the values of tolerance by providing understanding to their students to maintain good relations with Muslim students.

The teacher teaches compassion to students of different religions at SMP N 2 Ngemplak by serving sincerely regardless of the friends' background (social/religious status) and serving selflessly. An example of the affection religious teachers give to students' religious differences is that teachers provide services according to the needs of students, both Muslim and Christian. As for the school, activities carried out by the teachers to maintain harmony among students at SMP N 2 Ngemplak, namely adjusting activities at school, for example, standards, for those who are Muslim,

while for those who are Catholics hold prayers and read the word.

The teacher's learning in the classroom makes the teacher feel the impact of students who maintain harmony at SMP N 2 Ngemplak. Students who are Muslim still maintain close relationships with friends of other religions. For Mrs. CH Budi Supriati, the thing that is a supporting factor for the father/mother in maintaining student harmony at SMP N 2 Ngemplak is to understand students that all people belong to a merciful God, so we must love one another.

Anything that makes schools able to carry out religious education from various religions, namely because there are religious teachers according to students' religion, there are adequate facilities. At SMP N 2 Ngemplak itself, harmony can be maintained with students of different religions because teachers can set an example and direct students.

Then, suppose a student of a different religion, but the religious teacher is not present. In that case, the student will receive religious lessons simultaneously, namely given assignments, through other religious teachers so that students continue to receive religious learning materials and gain knowledge at school. Then, there will be fundraising if a student's guardian of a different religion dies or is in a disaster to provide material assistance to the bereaved family. Teachers at SMP N 2 Ngemplak do not discriminate between students; teachers already treat each student as their child, regardless of their background, so the atmosphere is warmer and happier in teaching. This will have a positive impact on the delivery of the subject matter.

3. Results for Schools

The implementation results make the school comfortable and conducive to carrying out the teaching and learning process. In addition, schools are easier to carry out various activities and policies because they do not need to consider SARA issues. Communication between school residents are also well established; all respect and love each other. One of the proofs is the award as an Adiwiyata school; without mutually supportive

conditions, it will be challenging to realize the Adiwiyata school.

This is in line with what was conveyed by Mrs. Widi Hastuti as the principal of SMP N 2 Ngemplak, who said:

"With conducive school conditions, it is easier for me to take various policies and make activities. All school members support each other's activities made by the school."

In addition, the results of an interview with Mrs. Siti Hercepat as an Islamic religion teacher said:

"The peaceful condition of the school means that I can teach more materials, not only dealing with racial issues. Students can be more active with the various religions and cultures that exist in this junior high school. In terms of helping and cooperation, so that the activities carried out by the school can run as much as possible."

Based on the interviews above, the researcher can analyze that multiculturalism at SMP N 2 Ngemplak can be successful for school progress because of the role of the entire school community who is tolerant and does not differentiate between religions and cultures. As well as good communication taught by teachers to students and respect for students with students.

Based on the results of the interview with the principal of the school, he said:

"So far, in achieving the multicultural vision and mission that has occurred in this school, it is very supportive in achieving this, because, by mutual respect for the diversity that occurs, the potential of students can be appropriately developed so that all forms of goals that are wanted at school can be achieved. From teachers and students as well as people who are in school to maintain the harmony and comfort of students, teachers of different religions or cultures, many things have been developed to achieve the vision, mission, and goals of the school. "

Based on the explanation above, the researcher can analyze that the implementation of multicultural education can help and achieve the vision, mission, and goals of the school at SMP N 2 Ngemplak, because there is a lot of potentials that can be developed from the religious and cultural diversity of students owned by this school. This can be done through collaboration between

teachers and students, by being tolerant and not discriminating between fellow school members.

Constraints faced by Religion Teachers in Implementing a Multicultural Education Approach at SMP N 2 Ngemplak

1) *Obstacles that come from schools*

Based on the researcher's observations, the obstacles that come from schools, such as infrastructure for carrying out multicultural education, because there are still religious media from all religions in the school have not been well supported.

Based on the results of an interview with Ms. SitiHercepat as an Islamic Religion teacher, she said:

"Here, because the majority of Muslims support facilities for Islamic students, such as places of worship, religious books, there are some for other religions, but they are not sufficient for the needs of students and houses of worship are also not available for other religions because there are adequate places."

Based on the results of interviews with the Principal at SMP N 2 Ngemplak said:

"For facilities in schools to support the religious diversity of students, sometimes all of them are still able to be facilitated because the situation and constraints from external factors have not been fulfilled. Therefore we try always to add supporting facilities for religious diversity in this school."

This is also known from the results of an interview with Mr. Marsaid:

"Students bring their holy books here, sir, apart from there are no textbooks in grade 8. If it's time for religious lessons, then we use a special room that is designated for religious lessons other than Islam."

Based on the explanation above, the researcher analyzes, Another obstacle is the lack of supporting facilities, such as places of worship, holy books, even books of teaching materials are also incomplete. This makes the implementation of multicultural education less than optimal. Places of worship are only provided for Muslims, while for non-Muslim places of worship, only space is provided for prayer. Likewise with the subject room. As for the holy book, while the other students bring their own. Opening teaching

materials is also incomplete, and reading books in the library supports religious education lessons.

Other inhibiting factors namely individual attitudes, lack of diversity media, posters about diversity and multicultural values, and lack of socialization. In addition, multicultural education in practical activities carried out outside of school is still lacking. Efforts to overcome these obstacles include emphasizing the values of respect, respect, and mutual tolerance. In addition to this, it is supported by school policies to carry out education for noble character, adding diversity posters, massive socialization by schools, and carrying out activities outside of school by involving students in these various activities. Based on the above, the researchers suggested schools equip facilities and infrastructure, multiply posters and joint activities.

The researchers suggest that SMP N 2 Ngemplak immediately meets the needs of students starting from the easy and important first, such as procuring holy books according to the religion that students adhere to and procuring multicultural themed posters.

2) *Obstacles that come from the teacher*

The obstacles religious teachers face in implementing a multicultural education approach at SMP N 2 Ngemplak can be described as follows: from various perspectives and ethnic points of view. In students, cultural values have not been embedded, so students have not been able to argue and have not been able to express different perspectives in seeing things.

In addition, not all teachers understand the slightly different differences from usual. For example, some male Hindu students wear bracelets and are reprimanded by other teachers. This made Mr. Marsaid intervene to explain to teachers who did not understand it personally.

This is known from the results of an interview with Mr. Marsaid:

"Once, my students complained to me that a teacher asked me to remove the bracelet, then I went to the teacher and explained well". The solution that the researcher suggests is for every teacher to study other religions and cultures. In addition, religious teachers communicate with each other regarding significant differences between religious habits. Principals can also

assign religious teachers to increase literacy related to culture and religion and the subjects they teach.

3) *Constraints that come from students*

Based on the interview with the Catholic religion teacher, the teacher said that there were still jokes related to Sara, such as about worshipping between different religions. This caused the students to be a little offended, and then the student reported it to the religion teacher.

This is based on the results of interviews with Catholic religious teachers

"There was a student who came to me and then told me that his friend said that worship is worshipping a statue. They were joking, but it became something sensitive for my students."

The results of the interview from Mr. Marsaid, he said.

"What I have taught at school is that some students do not practice in their neighborhood, so it is as if they only practice at school getting religious values. I have surveyed students' places of worship but did not see them."

Based on the interview above, the researcher sees that teachers and parents should supervise. The community takes an active role in supervising and inviting children to obey worship and practice what has been taught at school.

The solution that researchers suggest in dealing with the diversity in SMPN 2 Ngemplak is that the teacher invites students not to joke about SARA issues. Students are not easily provoked and keep talking with friends of different religions.

Conclusions

The Approach of Religion Teachers in Implementing Multicultural Education

Religion teachers at SMP N 2 Ngemplak have implemented four approaches to multicultural education: the Contribution Approach, Addition Approach, Transformative Approach, and Social Action Approach. The more dominant approach religion teachers take at SMP N 2 Ngemplak is the Social Action Approach. This is because it teaches about multiculturalism in direct practice so that it

is easier for students to carry out multicultural education.

While the approach that teachers rarely use is the Transformative Approach because it requires multidisciplinary knowledge to understand it, in addition, the reason this approach is rarely used is because of the lack of insight into inter-religious knowledge.

The results of the implementation of multicultural education at SMP N 2 Ngemplak

1) *Results for Students*

Students at SMP N 2 Ngemplak can wisely understand their friends' backgrounds. In addition, students do not discriminate in making friends and are not easily provoked by racial issues.

2) *b. Results for Teachers*

SMP N 2 Ngemplak, by providing an understanding that students. Teachers who can teach compassion to students of different religions must show an attitude of serving sincerely, regardless of the background of the friends being served (social/religious status). Teachers are more comfortable learning because their students' relationship is close and warm.

3) *Results for School*

Creating a conducive and peaceful environment. The atmosphere at SMP N 2 Ngemplak is also comfortable, there is not much conflict, and the school community is tolerant. This makes the atmosphere in teaching and learning and other activities effective and helps the school achieve its vision, mission, and goals.

Obstacles faced by Religious Teachers in Implementing Multicultural Education at SMP N 2 Ngemplak

Researchers divide the obstacles that occur into three parts, namely:

a) *Obstacles originating from schools*

Facilities for the teaching and learning process are still lacking, such as a particular room for each religion and each student's holy book according to his religion. In addition, the media about multiculturalism is also lacking. The

researchers suggest that SMP N 2 Ngemplak immediately meets the needs of students starting from the easy and important first, such as procuring holy books according to the religion that students adhere to and procuring multicultural themed posters.

b) Obstacles originating from the teacher

Lack of understanding of the culture of each religion and not implementing a transformation approach so that multicultural education at SMPN 2 Ngemplak is less than optimal. The solution that the researcher suggests is for every teacher to study other religions and cultures. In addition, religious teachers communicate with each other regarding significant differences between one religious habit and another

c) Constraints originating from students

Students are still joking about SARA issues. Besides that, there are still students who only carry out their teaching orders oriented to report cards, not purely because of the awareness that has been formed. The solution that researchers suggest in dealing with the diversity in SMPN 2 Ngemplak is that the teacher invites students not to joke about SARA issues. Students are not easily provoked and keep talking with friends of different religions.

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