

Strategy for Implementing Multicultural Islamic Education at MTSS Ibadurrahman Stabat, Langkat Regency, North Sumatera

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ABSTRACT

The purpose of this scientific study is to examine in more depth the strategy of implementing Islamic education in a multicultural society, especially at MTSS Ibadurrahman Stabat. This scientific study uses a qualitative research method with a descriptive approach. The data used in this study are primary data (interview and observation results) and secondary data (journals and books). The analysis flow of this scientific study uses the theory of Miles & Huberman, with source triangulation techniques as a test of data validity. The results of the study state that the strategy of implementing multicultural Islamic education is key to overcoming multicultural challenges by utilizing opportunities from Islamic education. In its implementation, several approaches can be taken in the strategy of implementing multicultural Islamic education, namely curriculum development, teacher training, interfaith dialogue, and community involvement. Referring to the focus of this study, it is known that MTSS Ibadurrahman Stabat is one of the Islamic educational institutions that also implements a multicultural Islamic education strategy. Inclusively, multicultural Islamic education is not only classroom learning but is also applied in everyday life in the MTSS Ibadurrahman Stabat environment, as well as the surrounding community. So that the strategy can optimize the results of the implementation of multicultural Islamic education, namely forming a complete human being with personality values based on Islamic law and Pancasila (multicultural).

Keywords: Strategy, Islamic Education, Multicultural

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1. INTRODUCTION

Islamic education is one of the fields of study that has a strategic position to instill and develop an understanding of the character values of the Indonesian nation. Islamic education itself is understood as an effort to instill an understanding of Islamic values from educators to students (Mahmudi, 2019). Therefore, Islamic education is an appropriate field of education and can help society understand religious and social values.

In practice, Islamic education is also a curriculum that is applied in multicultural education in Indonesia. This is based on the characteristics of Indonesian society which is famous for its diversity. Starting from the diversity of religion, race,

language, customs, and culture, to social status (Fajri, Maksum, & Marini, 2024). This condition certainly gives rise to various positive and negative values for the potential for diversity (pluralism) in the unity of Indonesia.

Talking about pluralism in Indonesia, we should associate it with equality so that later peace, tolerance, and mutual respect can be created. If this is not done, it allows discrimination between religious groups, ethnicities, and so on (Syathori, 2023). Therefore, the implementation of religious education (especially Islam) is one of the main steps in forming a complete human character by having a pluralistic outlook on life.

In its implementation, Islamic education in a multicultural society needs to consider various aspects, ranging from curriculum, learning methods, and deep understanding related to other religions, to the development of social skills that allow someone to live together in harmony. However, on the other hand, with the various challenges of multicultural education today which lead to differences in values and beliefs, individuality, and coupled with unlimited technological advances, a strategy is needed in implementing Islamic education (Yulianti, 2023). This is done to minimize various multicultural problems in the educational environment and society, by optimizing the opportunities for Islamic education as an agent of positive change.

Based on the background of the problem, the researcher is interested in studying more deeply the strategy for implementing Islamic education in a multicultural society. The subject of this research is MTSS Ibarurrahman Stabat Langkat. The selection of the research subjects was based on the conditions of the Langkat community which is rich in religious, ethnic, cultural, and belief diversity (Farozi et al., 2023). Coupled with the background of MTSS Ibarurrahman Stabat as a formal educational institution in the Ibadurrahman Stabat Islamic Boarding School environment, it is possible to have a strategy for implementing Islamic education that is different from other institutions. This is because every student who lives and receives education at an Islamic boarding school has a cultural background, ethnicity, and character values that are different from each other (Nurhaliza & Siregar, 2020).

2. METHODS

This scientific study uses a qualitative method with a descriptive approach. According to Moleong (Ulfa, 2022), a qualitative study is a study that aims to understand a condition (phenomenon) that occurs in the research subject. Meanwhile, a qualitative descriptive approach is an approach that raises and examines a research

problem, which will later be described in an analysis to obtain conclusions by the research objectives (Roosinda et al., 2021).

Data collection techniques in this scientific study are through observation, interviews, and documentation. The types of data used are divided into 2, namely primary and secondary data. Primary data is obtained from observation and in-depth interviews with informants. Secondary data is obtained from documentation, namely all types of archives, writings, books, journals, or indexed articles related to this research study. The subject or informant in this study is the Deputy Head of Curriculum MTSS Ibarurrahman Stabat.

The flow of data analysis in this scientific study refers to the theory of Miles & Huberman (Sugiyono, 2019), namely data reduction, data presentation, and concluding. Meanwhile, the technique of testing the validity of scientific study data uses source triangulation. Source triangulation is a way to find out (check) the validity or degree of trustworthiness of data by comparing information obtained through various sources.

3. FINDINGS AND DISCUSSION

The following is a description of the results and discussion that researchers obtained from the results of the analysis of various data findings obtained directly.

Brief Overview of MTSS Ibadurrahman Stabat

Madrasah Tsanawiyah Swasta Ibadurrahman Stabat is a formal educational institution at the junior high school level which is part of the Ibadurrahman Stabat Langkat Islamic Boarding School. Established in 1997 with the status of a private school, which currently has A accreditation. This school is located on Jl. UDKP Payamabar Stabat, Langkat Regency, North Sumatra Province.

In its implementation, MTSS Ibadurrahman Stabat uses a formal education curriculum (Merdeka Curriculum) and an Pesantren Curriculum. In addition, to optimize the development of student potential, there are also various excellent and extracurricular programs that students can choose from. Starting from the Qur'an memorization program, Arabic language program, and other self-development programs.

Strategy for Implementing Multicultural Islamic Education at MTSS Ibadurrahman Stabat

Educational strategy is an effort to overcome various challenges that arise and take advantage of the opportunities that exist in Islamic education, especially in multicultural societies. It should be noted that the challenges of Islamic education in

a multicultural society are differences in values, beliefs, practices, and understanding between religious groups. Meanwhile, the opportunities for Islamic education in a multicultural society are that it can be a positive agent of change in minimizing the emergence of negative stereotypes towards other religions.

The following are strategies for implementing multicultural Islamic education at MTSS Ibadurrahman Stabat, where each strategy the researcher refers to (Yulianti, 2023).

1. Curriculum Development

In general, curriculum development in multicultural education is carried out inclusively. The curriculum is carefully designed to reflect the diversity of the character of a multicultural society. This is an effort to introduce and understand other religions and to increase tolerance in students. Therefore, inclusive curriculum development can help students understand and respect other religions, and feel more accepted in a multicultural society.

The inclusive curriculum development strategy is also applied at MTSS Ibadurrahman Stabat. Based on the results of the researcher's interview with the Deputy Head of Curriculum of MTSS Ibadurrahman Stabat, it is known that this educational institution uses 2 curricula at once in implementing multicultural education, namely the Merdeka Curriculum and the Pesantren Curriculum. The Merdeka Curriculum is a curriculum implemented by the Kemendikbud and is also used by formal educational institutions in Indonesia under the auspices of the Kemenag. Where in the curriculum there is an effort to internalize the Pancasila character values that are rich in multicultural values through P5RA (Proyek Penguatan Profil Pelajar Pancasila Rahmatan Lil'Alamin).

In addition to using the Merdeka Curriculum, MTSS Ibadurrahman Stabat also uses the Pesantren Curriculum which is based on the Curriculum of Pesantren Modern Darussalam Gontor. Based on the results of the researcher's interview with the Deputy Head of Curriculum MTSS Ibadurrahman Stabat, it is known that the Pesantren Curriculum used is closely related to the Panca Jiwa concept. Panca Jiwa includes all the character values of Islamic boarding schools, which values form the moral characteristics of a student in behaving and in society (Subiantoro, 2021). Starting from the values of sincerity, simplicity, independence, Islamic brotherhood, and freedom. Where this concept was initiated to be a guideline in driving all matters related

to the formation of the character of students (students) individually and in society.

From the explanation above, it can be seen that in implementing multicultural Islamic education, MTSS Ibadurrahman Stabat uses and develops 2 curricula at once. This policy is a strategy that can be said to be successful because inclusively students are required to follow and understand the values of diversity and practice them directly in everyday life. This is certainly also supported by the ability of educators to organize and develop the curriculum inclusively in classroom learning and the Ibadurrahman Stabat Islamic boarding school environment.

2. *Teacher Training*

In general, every teacher who serves in an Islamic educational institution needs in-depth training on how to teach in a multicultural environment. This is done so that they understand the diversity of religions and cultures in Indonesia. In addition, in-depth teacher training will also generate encouragement to learn to produce interfaith dialogue, thus creating an inclusive environment.

It is known that in terms of curriculum development, MTSS Ibadurrahman Stabat uses 2 curricula at once (Merdeka Curriculum and Pesantren Curriculum). The use of these 2 curricula certainly encourages the emergence of training activities that must be given to teachers (educators) in the MTSS Ibadurrahman Stabat environment. In general, educators only refer to 1 curriculum, namely the formal education curriculum (Kemendikbud and Kemenag), and are not faced with diversity like that in the MTSS Ibadurrahman Stabat environment.

Based on the results of the researcher's interview with the Deputy Head of Curriculum of MTSS Ibadurrahman Stabat, it is known that teacher training is a mandatory activity that must be given to MTSS Ibadurrahman Stabat teachers. The training is generally given when 1) the teacher is accepted to teach at MTSS Ibadurrahman Stabat, 2) there is a change in the curriculum used (formal education curriculum), and 3) to develop the skills and abilities of teachers in teaching. The training activities are carried out so that teachers have good abilities in organizing classes according to the character of diversity and multicultural values that exist in the MTSS Ibadurrahman Stabat environment and the community.

3. *Interfaith Dialogue*

This activity can be carried out by schools or Islamic educational institutions by promoting interfaith dialogue as part of the curriculum or extracurricular activities. This can include seminars, conferences, or collaborative interfaith projects involving students and communities. So that they are not only equipped with knowledge and understanding of multiculturalism but are actively able to discuss and carry out activities together in a bond of unity of the Indonesian nation.

Based on the results of the researcher's interview with the Deputy Curriculum of MTSS Ibadurrahman Stabat, it is known that interfaith dialogue is an activity that is not only developed from classroom learning but also collaborative project activities carried out by educational institutions with other religious communities. This is done to develop values of tolerance and understanding related to multiculturalism in Indonesia. In addition, to interfaith dialogue, MTSS Ibadurrahman Stabat has planned to equip each student with communication skills (English and Arabic), which are applied in the curriculum and extracurricular activities. So later students have more ability to communicate widely (internationally), which not only has religious diversity, but also social and cultural.

4. *Community Engagement*

Community involvement in multicultural Islamic education is a very crucial aspect. This can certainly create strong support for the values of inclusion and interfaith harmony that have been instilled in formal education. Therefore, a good relationship is needed between educational institutions and the community as an inseparable unit.

Regarding community involvement, a fact was found that the community around the Ibadurrahman Stabat educational institution has a high sense of tolerance towards the various diversities that exist around it. This can be seen from how the community around MTSS Ibadurrahman Stabat openly does not give "negative views" towards female students of MTSS Ibadurrahman Stabat who wear the niqab. Even from the results of direct observation, researchers found that the community around the MTSS Ibadurrahman Stabat environment enthusiastically provided support and various positive views towards the diversity of religions and beliefs that exist around them.

In addition to community involvement, the active participation of parents is also the spearhead in multicultural Islamic education. With the support of parents, of course, it will maximize the success of instilling multicultural values in children.

From the explanation above, it can be concluded that the strategy of implementing multicultural Islamic education is a key to overcoming challenges by utilizing opportunities from Islamic education. By implementing the various strategies above, Islamic education can become an agent of change toward a positive multicultural society. As is the case with the strategy of implementing multicultural Islamic education that has been carried out by MTSS Ibadurrahman Stabat, which the researcher has described previously.

4. CONCLUSION

From the discussion above, the researcher can conclude that the strategy of implementing multicultural Islamic education is a key to overcoming multicultural challenges by utilizing opportunities from Islamic education. In its implementation, several approaches can be taken in the strategy of implementing multicultural Islamic education, namely curriculum development, teacher training, interfaith dialogue, and community involvement. The implementation of these various strategies is certainly able to make Islamic education an agent of change toward a positive direction for a multicultural society.

In addition, referring to the focus of this study, it is known that MTSS Ibadurrahman Stabat is one of the Islamic educational institutions that also implements a multicultural Islamic education strategy. Inclusively, multicultural Islamic education is not only classroom learning but is also applied in everyday life in the MTSS Ibadurrahman Stabat environment, as well as the surrounding community. So that this strategy can optimize the results of the implementation of multicultural Islamic education, namely forming a whole person with personality values based on Islamic law and Pancasila (multicultural).

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