

The Strategy of the Islamic Studies Education Teacher in Teaching Multicultural Values to Establish an Attitude of Tolerance in SMA Yayasan Pandaan

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Abstract

This study aims to explain the multicultural values developed at Yayasan Pandaan High School and the strategies used by PAI teachers to teach multicultural values to students. The research method used is qualitative with data collection through observation, interviews and documentation. The findings concluded that the multicultural values developed in Yayasan Pandaan High School are tolerance, cooperation and peace-loving. The strategies of PAI teachers in instilling multicultural values include the integration of multicultural values in PAI learning materials, methods and media. The inhibiting and supporting factors come from the school environment both externally and internally.

Keywords: Strategy, Islamic Studies Education Teachers, Multicultural, Tolerance

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Abstrak

Penelitian ini bertujuan untuk menjelaskan nilai-nilai multikultural yang dikembangkan di SMA Yayasan Pandaan dan strategi yang dilakukan oleh guru PAI dalam menanamkan nilai-nilai multikultural kepada siswa. Metode penelitian yang digunakan adalah kualitatif, dengan pengumpulan data melalui observasi, wawancara, dan dokumentasi. Hasil penelitian menyimpulkan bahwa nilai-nilai multikultural yang dikembangkan di SMA Yayasan Pandaan adalah toleransi, kerjasama, dan cinta damai. Strategi guru PAI dalam menanamkan nilai-nilai multikultural meliputi integrasi nilai-nilai multikultural dalam materi, metode, dan media pembelajaran PAI. Faktor penghambat dan pendukungnya berasal dari lingkungan sekolah baik secara eksternal maupun internal.

Kata Kunci: Strategi, Guru PAI, Multikultural, Toleransi.

A. Introduction

Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character and skills needed by themselves, society, nation and state. In relation to the development of citizenship and cultural development of the Indonesian nation with a plural society, plurality, Indonesian society is characterised by the fact that there are social ties based on differences in ethnicity, religion, customs and regionalism (Lestariningsih, 2018).

The motto *Bhineka Tunggal Ika*, which means different but still one, is a concept of strength to recognise that Indonesia's plurality has two potentials at the same time. The two potentials are unity (integrative) and division (dis-integrative) (Nata, 2017). It is this very complex diversity that makes Indonesia a multicultural country. This is what should be eliminated, the assumption that no tribe or culture is better than its

own. Mutual respect and appreciation must be increased so that disputes between tribes or groups do not arise simply because of various kinds of differences. If there is mutual respect and appreciation between people, it will be easier to create harmony between people in everyday life in a diverse or multicultural society (Lestariningsih, 2018).

Diversity also has an impact on the Indonesian nation. A diverse society certainly has advantages and disadvantages in its management. However, the existing diversity makes Indonesia more prone to conflict than other countries (Nata, 2018). One of the conflicts that occurred in Indonesia was the conflict over ethnic differences that occurred in Aceh, where during the transmigration period, the transmigrant community was able to compete with the indigenous people of Aceh. Until the conflict finally broke out. With this in mind, one of the attitudes and understandings that needs to be developed in this case is multiculturalism. Multiculturalism is an

understanding and perspective that emphasises interaction by paying attention to the state of each cultural entity, which has equal rights.

Therefore, in the understanding of multiculturalism, differences are an unavoidable fact that are then valued and respected to the same extent so as not to consider the cultural elements as more valuable than the cultural elements of others. However, this understanding and attitude cannot necessarily be born, but needs to be instilled, passed on and taught, one of the ways in which is through education.

Multicultural education emphasises a philosophy of cultural pluralism in the education system, based on the principles of equality, mutual respect and acceptance of what is in terms of morality that can create a truth for both the public and the private (Mujahid, 2019) (Keržič et al., 2021). With multiculturalism in education, it will be possible for beginners to develop their ideas or thoughts, namely: multicultural in the already fitting past history before independence (Setiawan, 2018).

For Islamic religious education, the idea of multiculturalism is not something new and feared, and there are at least three reasons for this (Setiawan, 2017). Firstly, that Islam is the one that gives better teaching and that gives respect in recognition of where the other person is, so that Islam does not make what is not wanted by the religious Sharia (Akrim, & Setiawan, 2022). Secondly, we must not let people other than Muslims feel hurt because we must live in harmony and peace with mutual respect (Masitah & Setiawan, 2018). Thirdly, it is Islam that has the view that a person's devotion is in the way of devotion to Allah swt and lies in how to get closer to Allah swt. And that's why teachers who have Islamic religious education must be able to convey the best in problems related to the many religious differences. Because the main task of teachers is: to create and shape a good manners to lead to a sense of tolerance, peace, humanity that can create a fair and equally shared with other different religions.

So that students develop an attitude of tolerance towards their friends whose religion is different. With

so many students of different religions, teachers who always fight for their students and students still achieve their goals and can live together and get along, peacefully, respectfully. After seeing the above problems, the authors are very interested in researching these problems, namely how the strategy of Islamic Religious Education teacher at Pandaan Foundation High School and how the teacher to form a positive attitude of tolerance in multicultural education.

The author takes this Pandaan Foundation High School as his research site, in this case the students who come from different ethnicities that exist and have a high tolerance even though there is a lot of diversity, how teachers teach in a class that has this diversity. With this diversity, multicultural values need to be developed, especially in Pai learning in the classroom. The reason why the author chose Pandaan Foundation High School as a research site is because Pandaan Foundation High School has diversity and still upholds the values of tolerance among people. Based on the findings in the field, I finally chose the research title

"Strategy for instilling multicultural values in realising an attitude of religious tolerance at Pandaan Foundation High School".

B. Research Methodology

This type of research is qualitative research, which is research that produces descriptive data in the form of written words or is an of people and observed behavior (Setiawan, 2019). In other words, this research does not analyse the data using systematic formulae, but using descriptive analysis techniques, i.e. data analysis that is not in the form of numbers, but in the form of descriptive narratives using inductive thinking patterns (Miles & Huberman, 2022). Inductive thinking is a way of drawing conclusions that starts from specific facts and events and then concludes with general properties. The research approach used in this study is a phenomenological approach in education, which involves qualitative descriptive research. In this research, the researchers try to observe the symptoms or behaviour of the students in relation to the focus of the research, namely the religious tolerance values of the students.

The research site is Pandaan High School Foundation. Pandaan High School Foundation is an educational institution located in Pandaan Sub-district, Pasuruan Regency. As an educational institution, Pandaan High School has become a place of trust for the local community to entrust their sons and daughters to study science. At Pandaan High School, some students and teachers come from different backgrounds. For example, economic, social and religious backgrounds. There are some students and teachers who are non-Muslim, although most of the teachers and students are Muslim. Therefore, the Islamic religious education at Pandaan High School is required to always inculcate the values of inter-religious tolerance among the students. The cultivation of interfaith tolerance values at Pandaan High School attracted the attention of researchers to conduct research there.

The source of data in research is the subject from which data can be obtained. In the Big Indonesian Dictionary, data is defined as an existing fact that serves as a source material for compiling an opinion,

correct information, and information or material used for reasoning and investigation. So, what is meant by data source is the subject of research where the data sticks. Data sources can be objects, movements, people, places and so on. If the research uses questionnaires or interviews to collect data, the data source is called the respondent, that is, the person who answers the researcher's questions, both written and oral. If the researcher uses observation techniques, the data source may be objects, movements or certain processes.

The data collection techniques in this study consist of (1) Interview which is a process of interaction and verbal communication with the aim of obtaining important information that is desired (Burhan, 2001). This interview method requires direct communication between researchers and subjects or respondents to obtain information about the strategy of cultivating interfaith tolerance values among students of Pandaan High School. In this study, interviews were conducted with sources related to the problem under study, namely teachers, Muslim and non-

Muslim students in Pandaan High School. (2) Observation Method. In research, observation is a data collection method in which the researcher records information as observed during the research (Lexy, 2008). In this study, observation aims to collect data on the process of cultivating interfaith tolerance values among Pandaan High School students. This observation method is used by researchers to directly observe, monitor and record things related to the research in Pandaan High School. Such as observing the learning process of religious education in the classroom, the school environment, as well as the symptoms that exist and are owned by the object of research related to the data needed by researchers, namely about the values of tolerance among religious communities. (3) Documentation method is a method of searching for data by looking for data about things in the form of notes, books, newspapers, transcripts, documents and so on (Tanzeh, 2004). This documentation method is used to obtain data that cannot be obtained from interview or observation data and is used to complement the first and second

data collection methods. This documentation method is in the form of photographs, recordings, books, etc. The documents obtained in this study are in the form of photographs of religious activities in the Cultivation of Interfaith Tolerance Values at Pandaan Many High School and other supporting data.

Data analysis is the process of systematically searching for and organising information. It is the process of systematically searching for and arranging information gathered from interviews, observations, questionnaires and documentation to increase understanding of all the things collected and to enable the presentation of what has been found in such a way that it becomes a conclusion that is easily understood by oneself and others. In order to process qualitative data so that valid conclusions or meanings can be drawn, there are steps in qualitative research that must be used. (1) Data reduction, data generated from in-depth interviews and documentation is raw data that is still random and complex. Therefore, researchers select relevant and meaningful data to be presented by

selecting data that lead to problem solving and selecting data that can answer the problems of subsequent researchers, the data is simplified. (2) Unitisation and categorisation The data that have been selected and simplified are then systematically arranged into units according to the nature of each data by highlighting the main and important things. From the collected data units, they are again sorted and grouped according to the existing categories to give a clear picture of the research results. (3) Display data. At this stage the researcher presents the data that has been reduced to a systematic report. The data is presented in the form of narratives in the form of information about matters related to the cultivation of inter-religious tolerance values among the students of Pandaan High School. (4) Conclusion, Drawing and Verification. The data processed through the above steps are then critically concluded using the inductive method, which starts from specific things to arrive at objective general conclusions. The conclusion is then verified by looking back at the results of data reduction and display, so that the

conclusions drawn do not deviate from the research problem.

C. Results and Discussion

1. Multicultural Values Developed in Instilling Multicultural Values at Pandaan High School.

In this study, researchers presented the results of interviews and observations on the development of multicultural values at Yayasan Pandaan High School. When we talk about value, we can define it as the price, valuation or judgement of something. Value is defined as the "price" attached to something, sometimes value can reflect good things and sometimes it can reflect bad things, depending on the beliefs and views of individuals or communities based on the norms and ethics that apply in society. Value is also an important reference in human life, so that one's life and actions become meaningful and have value (Kaelan, 2009) (Muthuprasad et al., 2021). Based on the results of interviews and observations, the researchers found that the multicultural values developed at Yayasan Pandaan High School focus on three main values, such as:

a. Tolerance Value

The value of tolerance has developed at Pandaan High School, which is reflected in the experience of developing a multicultural culture. This experience can be seen in the daily activities of the school. In an interview with Mr Ivan Prihatno, ST as principal, it was stated that the development of multicultural culture is part of the school activities:

"At Pandaan High School, the children are seen as one community, one brother. Including non-Muslim students, they are treated equally, like any other human being. In every class there are students who follow Islam, Hinduism, Christianity and others. They feel comfortable in class. During Islamic lessons, they are given the freedom not to follow if they do not want to. They can choose to stay in class, go to the library or be outside the classroom. For daily activities, Muslim students are allowed to wear the jilbab and are taught to perform daily Dhuha prayers as well as Zuhur prayers in congregation. Christian students perform religious rituals in a special room and are led by a Christian

religious teacher. Hindu students also have a special room in which to perform their rituals. In addition, every Saturday a public speaking activity is held in the schoolyard with representatives from each class. They deliver messages on pre-determined themes, so that the students "understand and respect each other as fellow human beings".

At Pandaan High School, the value of tolerance is taught in the form of active tolerance, where students actively engage with others in dealing with the diversity of civilisation. This is in line with Casram's understanding, which distinguishes two models of religious tolerance. First, passive religious tolerance, in which a person accepts differences as factual and unavoidable. Second, active religious tolerance, in which a person not only accepts differences, but also becomes actively involved in the midst of the differences and diversity that exist in society (Casram, 2016). These activities create a relationship of mutual understanding and respect between cultures and religions. The implementation of the value of tolerance at Pandaan High School

focuses on how school members can have an open attitude towards religious issues, such as appreciating different ways of worship in different religions, providing opportunities to worship according to religious beliefs, and receiving direct guidance from religious teachers according to each individual's religion. The results of the interview show that at Yayasan Pandaan Senior High School, differences are recognised and respected not only in the recognition of equality, but also in the appreciation of differences in ways of appreciation and worship in accordance with the principles of just and civilised humanity. In this way, the purity and uniqueness of each religion is maintained and preserved.

b. Colaboration Value

The experience of cooperation at Pandaan High School is evident in the school events that involve all parties, including teachers, students, parents and other related parties. In these activities, the spirit of cooperation, mutual respect, mutual support and mutual help is seen without embarrassment, despite different beliefs. All are united in the success of the school event.

"Every year, at the end of the semester, an archipelago cultural event is held at Yayasan Pandaan High School. The event includes an archipelago culinary bazaar, an archipelago traditional dress fashion show, and a scripture reading competition for each religion led by the respective religious teacher. Through this activity, the children learn to understand other people who are different through direct interaction and seeing the environment around them. The habit of helping each other starts from simple things, for example, at religious events such as the commemoration of the Maulid of the Prophet Muhammad SAW, non-Muslim students help to clean the venue, arrange benches and so on. Similarly, during Christmas events, Muslim students also help in the preparation of the event. This is to inculcate the habit of working with others and caring for the environment."

By cultivating the value of cooperation, students at Pandaan High School are taught and involved in various daily activities. By working

together, they can improve their ability to interact and adapt to the environment.

c. The Value of Peace

The main key to building good social relations between people is peace. With the value of peace, life becomes beautiful and harmonious. At Pandaan High School, instilling a sense of peace is done by teaching the children the importance of positive interaction with friends and others.

"In the cultural life of Yayasan Pandaan High School, there are no differences that separate individuals. There is no special class division for non-Muslim students, they interact as one. The concept of 'blending' means that there is no gap between Muslims and non-Muslims, no exclusion or ostracism.

They learn and play together, form study groups, and even non-Muslim students can become class leaders. On some occasions, non-Muslim students can also be the

president of the school's student organisation (OSIS).

The school does not emphasise that the class or student council president must be Muslim. If a student has expertise or talent in a particular area, such as managing student activities, he or she will automatically become president of the student council.

This approach discourages views that lead to discrimination and violence. Through these activities, students not only interact with their classmates, but also learn about diversity.

As a result, students develop an attitude of respect for differences, which in turn creates a culture of excellence."

Based on the results of these interviews, it can be concluded that the multicultural values instilled in Pandaan Foundation High School to form a superior culture consist of three values. For ease of understanding, the researchers also present the data in tabular form as follows:

Table C.1: Multicultural values developed by Pandaan Foundation High School

No	Multicultural Values	Description
1	Tolerance Value	The application of the value of tolerance is an effort to shape the attitudes of religious people towards diversity in order to interact positively with people of other faiths. It aims to face life together and to build solidarity in the midst of the diversity of life.

2	Colaborative Value	By working together, children can develop their ability to interact and adapt to their environment.
3	The Value of Peace	The existence of peace is a major factor in fostering social relations between individuals. With the values of peace, life becomes full of beauty and harmony.

2. Strategies used by Islamic education teachers to instil multicultural values in Pandaan Foundation high school students.

The establishment of multicultural values is explained in both the Qur'an and the Hadith as a teaching of Islam. The history of Islam's socio-cultural journey also shows the implementation of multicultural values. Therefore, it is important to implement multicultural values in Islamic religious education in order to form multicultural knowledge, attitudes and social skills. One of the efforts to teach multicultural values can be done through the learning process. Education with multicultural values can be an alternative in resolving conflicts that occur in Indonesia and also help prepare the Indonesian people to face the challenges of globalisation that are increasing in the current era (Isnaini, 2010).

Based on the results of the interviews with Mr Ali, a teacher of Islamic Studies Education (PAI), there are strategies that are used to instil

higher cultural multicultural values in the students of Pandaan Foundation High School. Some of these strategies are:

a. Integration of Multicultural Values in Islamic Studies Education (PAI) Learning Materials

In Pandaan Senior High School, the integration of multicultural values in the teaching materials of Islamic Religious Education (PAI) is done by emphasising the values of tolerance, togetherness, living in harmony and compassion to the students. In an interview with Mr Ali, a PAI teacher, this was explained as follows:

"In the Islamic Religious Education (PAI) we also teach materials about *tasamuh* (tolerance), cooperation, helping and caring for the environment. Through these materials, multicultural values can be embedded in the hearts and behaviour of children. This material is delivered through Islamic Religious Education textbooks that include multicultural values. Through this learning, it is expected that children or

students can build an understanding of various universal multicultural values".

The integration of multicultural values in learning materials can be done by living multicultural values through topics that are of direct benefit to students as a theoretical basis.

b. Integration of Multicultural Values in Islamic Religious Education (PAI) Learning Methods

A method is a strategy used to achieve a predetermined goal (Majid., 2012). In the context of integrating multicultural values into the teaching methods of Islamic Religious Education (PAI) at Yayasan Pandaan High School, teachers use various methods such as discussion, projects and cooperation. In an interview, Mr Ali explained:

"During the subject, we do not give non-Muslim students the freedom to take a break outside the classroom, go to the library or stay in the classroom. But the fact is that the students prefer to stay in the classroom. In an effort to integrate multicultural values into learning in Islamic Religious Education (PAI), we use discussion, project and collaboration methods. In the discussion method, we create a balanced relationship between teachers and

students so that they can freely express their opinions and thoughts without fear or pressure. In addition, we also use the role-playing method where students are invited to take on roles to emulate the noble character of the Prophet Muhammad SAW and other praiseworthy behaviours. Through this method, students can work well together. The role-play method can also train multicultural interaction and develop multicultural attitudes. Through cooperation, trust in others can be increased and students' participation in building unity based on humanitarian views can also be increased".

As explained in the previous interview, students can acquire and develop life skills such as respect for others, openness, honesty and the ability to manage conflict by upholding the values of peace and non-violence. In principle, all the methods mentioned can be used to implement learning methods based on multicultural values, as long as each method used refers to the principles of multiculturalism.

c. Integration of Multicultural Values in Islamic Religious Education (PAI) Learning Media

The integration of multicultural values at Yayasan Pandaan High School is based on two principles, namely effective principles and efficient principles. The effective principle refers to the use of appropriate and relevant learning methods to achieve learning objectives. Meanwhile, the efficient principle refers to the use of methods that can help students understand the material presented by the teacher. In an interview with Mr Ali, he stated:

"In using learning media, we give priority to the principles of effectiveness and efficiency. In this way, as subject teachers, we can save time and not spend too much time in the teaching process, but the students can still understand and achieve the expected competences. An important

aspect of integrating multicultural values in the use of learning media is to ensure that the media used are based on multicultural values. This enables the use of learning media to build educational interactions. We use different types of media, such as pictures, posters, teaching aids, multimedia video shows, as well as using the environment as learning media for the students. With these different media we can adapt to the learning styles of different students".

Based on the interview, it was found that PAI teachers at Yayasan Pandaan High School apply three values in their efforts to impart higher cultural multicultural values. For better understanding, the following table is provided by the researcher:

Table C.2: The Teacher's Strategy in Instilling the Multicultural Values

No	Teacher's Strategy	Description
1	Integration of Multicultural Values in Teaching Materials for Islamic Religious Education (PAI)	Multicultural values are applied in PAI learning materials by introducing students to the concepts of tolerance, togetherness, living in harmony and compassion.
2	Integration of Multicultural Values in the Teaching Methods of Islamic Religious Education (PAI)	The integration of multicultural values into PAI learning methods is carried out by PAI teachers using various methods such as discussions, projects and cooperation.
3	Integration of Multicultural Values in Learning Media for Islamic Religious Education (PAI)	The integration of multicultural values is based on two main principles, effectiveness and efficiency, which aim to use appropriate and relevant learning methods to achieve learning objectives in an efficient manner.

3. Inhibiting and Supporting Factors in Instilling the Multicultural Values

The factors that influence the process of instilling superior cultural multicultural values at Yayasan Pandaan High School can be divided into two categories, namely inhibiting factors and supporting factors. These factors are discussed below:

a. Inhibiting Factors

School environment: The presence of pupils of different religions in the school presents a challenge in terms of interaction and the careful delivery of learning materials so that no-one feels offended or excluded. The implementation of multicultural values allows students to recognise the differences that exist in the school environment and in society and to live harmoniously side by side. This will be a valuable experience for pupils when they are confronted with religious conflicts in their environment. In an interview with Mr Ali as a PAI teacher, he explained as follows:

"The inhibiting factor we experience in teaching is when we present material related to other religions. We have to be careful that no one feels ignored or

isolated, especially minorities in majority groups. We face difficulties in delivering material that is fully related to other religions. We were forced to leave out elements that might be prejudicial to other religions, so we could only cover about 75% of the material. This was a problem because we could not convey the full concept of divinity for fear of hurting the feelings of the non-Islamic students who were also in the class. This is an obstacle we face in the teaching process. But we don't face similar obstacles in other areas.

In an environment that has always valued multiculturalism as a valuable whole, it is important that we maintain it and pass it on to future generations as a legacy of harmonious and peaceful living in religious diversity.

b. Supporting Factors

The following are the supporting factors in instilling superior cultural multicultural values formed in the students of Pandaan High School:

1) Environment

One of the factors that determines the development of multicultural values in pupils is the

environment. The environment is an external factor that plays an important role in the formation of a child's character, because children grow and develop through the influence and real examples that exist around them.

2) Staff, Teachers and Students

The successful inculcation of multicultural values, both inside and outside the classroom, relies

heavily on the active role of the teachers, students and support staff directly involved.

Based on the above interviews, there are factors that become obstacles and support in instilling superior cultural multicultural values at Yayasan Pandaan High School. For easier understanding, the researchers also present the information in the form of the following table:

Table C.3: Inhibiting and Supporting Factors in Instilling the Multicultural Values

No	Inhibiting Factors	Description
1	The presentation of religious education material is less than optimal	When explaining the concept of divinity, we could not get it across completely and had to leave out 25% of the material. This was done for fear of hurting the feelings of the non-Islamic children who were also in the class.
No	Supporting Factors	Description
1	Environment	Over the years, the people of Kecamatan Pandaan have consistently and successfully upheld multicultural values and passed them on to the next generation.
2	Staff, Teachers and Students	The implementation of multicultural values, both inside and outside the classroom, is highly dependent on the active role of teachers, students and support staff who are directly involved in the process.

D. Conclusion

Based on the research findings, it can be seen that Firstly, from the results of the interviews with the respondents, it was found that most of them had a positive attitude towards the implementation of multicultural

values in Islamic religious education learning. They recognised the importance of understanding and appreciating religious diversity in forming an attitude of tolerance and mutual respect among individuals. Secondly, through classroom

observation, the researcher saw that the teacher successfully implemented learning methods that facilitate interaction between pupils from different religious backgrounds. Group discussions and collaborative projects are effective means of developing multicultural understanding and strengthening the sense of unity among the pupils. Thirdly, based on the documentation data, it can be seen that the learning materials for Islamic RE have successfully integrated multicultural values. The textbooks used contain content that supports the understanding of religious diversity and the importance of living together in harmony. Thus, the findings of this study provide evidence that the implementation of multicultural values in the teaching of Islamic RE can make a positive contribution to building inclusive and tolerant understandings, attitudes and behaviours in society.

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