

Models of Multicultural Education in Efforts to Grow Tolerance in the Guidance Center of SMP An Nahdloh Malaysia

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Received: 18/06/2023

Revised: 04/09/2023

Accepted: 19/10/2023

Abstract

The research aims: 1. To introduce the multicultural education model to students through the hierarchical learning media of the Pancasila pyramid. 2. To find out the activities in the Guidance Studio of An Nahdloh Malaysia which have tolerance values. 3. To increase tolerance between students at the An Nahdloh Malaysia Guidance Studio. This research method uses a qualitative approach, collecting data through observation, interviews, and documentation. From the results of observations in the field through observations at the An Nahdloh Middle School Guidance Studio, the majority of students do not have official or illegal citizenship documents. They do not have official citizenship documents because they follow their parents, who come from Indonesia and work in Malaysia as Indonesian migrant workers. And there are still students who discriminate by making fun of their friends. Apart from that, some student's friends are ostracized. Activities carried out by teachers are by providing material about tawasuh (moderate), tawazun (standing), i'tidal (fair), and tasamuh (tolerant). Then, students' activities to maintain harmony by carrying out daily activities at the cottage, such as eating, playing futsal, praying, and cleaning the cottage. From the activities carried out by the school principal and researchers, it can be concluded that all of them have values that build tolerance attitudes and increase insight into multiculturalism. It is hoped that this can foster an attitude of tolerance and strengthen relationships between students in dealing with cultural differences in the studio. Guidance from An-Nahdloh Malaysia.

Keywords

Education; Multicultural; Tolerance

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1. INTRODUCTION

It is an era of change, namely the era of technology, a main component humans use to complete their work. Nowadays, humans are switching to using computers and machines in everyday life. In the 21st century, numerous changes have occurred in various areas of human life, and changes in information technology have had an extraordinary impact, especially in the education sector (Mahardhani & Utami, 2022). The 21st century is called the century of science, where in this period, the education system and model experienced quite rapid developments. Apart from being required to interact with technology, humans must also be able to respond, utilize, and be creative in technological developments of technology used in learning activities (Hidayat et al., 2020). As a result, everyone can get everything quickly, such as looking for educational news and learning materials and using technology-based media to carry out the learning process.

In implementing education in the 21st century, all educational activities worldwide have made innovations in implementing the desired learning objectives. Educators take advantage of technological sophistication to educate and develop the learning process. Apart from utilizing technology in the educational process, these educational actors must also respect technology and pay attention to human values in its use. This aligns with the nature of education as a humane process (Pawero, 2021). Because within the scope of education, there are bound to be diverse differences in background, culture, race, religion, and culture among students as learning subjects, educators are expected to be able to address and foster an attitude of tolerance and respect for differences through learning the existence of multicultural education (Herianto et al., 2022).

Donna M. Gollnick and Philip C. Chinn (Nadziroh, 2014) define multicultural education as an educational design that aims to support and strengthen the concepts of culture, diversity, equality, and democracy in the school environment. As an individual who lives in the world, you will find diversity in your daily life, and it is not uncommon for this diversity to cause problems. If a human cannot respond to this diversity, the order of life will be destroyed. Therefore, an attitude of tolerance and respect between humans is needed. Multicultural education is also commonly called education for societal and cultural diversity. Sometimes, it is also interpreted as education that offers various models for cultural diversity in society. Occasionally, it is interpreted as education to foster students' attitudes towards societal cultural diversity (Samsudin, 2021). The existing concept shows that the multicultural learning model teaches how to foster a person's attitude to respect cultural diversity to create a social order that understands, respects, and appreciates human dignity wherever he is and wherever he comes from.

Multiculturalism is a concept that will direct people to always live in harmony and peace, avoiding conflicts due to differences (Atmaja, 2020). With very diverse differences, tolerance will arise if addressed and managed properly. Tolerance is respect, acceptance, and appreciation of the rich diversity of our world's culture, our forms of expression, and our procedures as human beings (Abdulatif & Dewi, 2021). Verbal tolerance can be interpreted as an attitude of respect for differences. Society can make it happen by respecting different religions, opinions, attitudes, and actions. Tolerance is a mutual respect attitude and respect between individuals and other individuals, individuals and groups, or groups in a social environment (Wahyuni & Yusuf, 2021).

Indonesia and Malaysia are all heterogeneous and multicultural entities. As a multicultural society, they have diverse characteristics with very high patterns of social interrelationships between individuals. They live side by side and uphold the principle of tolerance (Patras et al., 2022; Yusof et al., 2015; Yusuf et al., 2018). By building tolerance for existing diversity, individuals will respect one another more. This makes the benefits and goals of multiculturalism realized not only as learning in schools but also where the individual lives (Mahardhani, 2022). Tolerance behavior will arise if diversity can be properly addressed, managed, and responded to. Personalities who can respect themselves and others from different cultures or backgrounds in principle, culture, social, and religion are multicultural (Azmi

& Kumala, 2019).

Various studies have been conducted on multicultural education (Mappaenre et al., 2023; Nadziroh, 2014; Ridho & Tumin, 2022; Wahyudi, 2021). From the research conducted, it can be seen that there are problems in applying the value of tolerance to students at school; the role of Parents is very influential in developing children's character. The lack of direct supervision from parents or people who are trusted to care for them is the reason that students have an indifferent nature, so the character of tolerance, mutual respect, mutual respect between people is lacking, even though these characteristics are very important to continue and always be developed in life in a heterogeneous society. There is also research (Barsihanor & Arifin, 2020) that shows that there is a diversity of religions adhered to by students and teachers, so an attitude of tolerance is needed so that the school environment feels comfortable without any disputes and mutual ridicule between friends, and so on. This is reinforced by research (Sumaroh, 2019) that multicultural education to foster an attitude of tolerance is well implemented due to various factors, such as many children mocking differences in religion and skin type. Therefore, the right solution is to foster an attitude of tolerance so that undesirable things do not happen again in discriminating a diversity.

Various difficulties and problems related to multicultural education made researchers try to find out more deeply and describe insights about the model of multicultural education in the Guidance Studio of SMP An-Nahdloh Malaysia. Multicultural education at the An-Nahdloh Malaysia Middle School Guidance Center is an interesting topic of discussion for a solution to the problems of students from various regions of Indonesia. The guidance center students have followed in their parent's footsteps to work as Indonesian migrant workers (PMI) in Malaysia, so they are entrusted to an institution that provides formal schools based on Islamic boarding schools called An Nahdloh. The students at An-Nahdloh Middle School come from Aceh, Banyuwangi, Lumajang, Gresik, Madura, and Tulungagung. The emergence of problems regarding the diversity that exists among students is motivated by frequent problems related to the origin of students who are not from Malaysia, so there are many differences, such as differences in ethnicity, tradition, culture, and language, which make these students become a minority in student An-Nahdloh. By the facts in the field, the researcher found the problem that some students still carried out discriminatory acts such as physically mocking and excluding friends. Therefore, creating close relationships between students is strengthened by multicultural education to increase tolerance at the An-Nahdloh Malaysia Middle School Guidance Studio, with one of the learning subjects being Pancasila Education and Citizenship using media in the form of the Pancasila Hierarchical Pyramid. Through this media, students are taught about the meaning of the Pancasila precepts from precepts one to five, which already include the values of divinity, religion, humanity, unity, deliberation, and justice, all in line with the application of multicultural education and tolerance. The objectives of this study are as follows: 1. To introduce the multicultural education model to students through the hierarchical learning media of the Pancasila pyramid. 2. To find out the activities in the Guidance Studio of An Nahdloh Malaysia which have tolerance values. 3. To increase tolerance among students at the An Nahdloh Malaysia Guidance Center

From the results of the explanation above, the first indicator used in this research is students' attitudes toward knowing cultural differences, dealing with them, and how students apply their daily lives to differences, which is by the multicultural education model. The second is how students accept cultural diversity. Here, we will see how far students can live comfortably and openly in the An-Nahdloh Middle School environment, where most students come from various regions in Indonesia, and then apply the tolerance values between students. SMP Nahdloh like respecting, appreciating, and accepting differences

2. METHOD

This research uses a qualitative approach (Sugiyono, 2014). In the research conducted, the

researcher conducted an in-depth search of a phenomenon that occurred at the An-Nahdloh Malaysia Guidance Studio regarding multicultural education carried out in their learning. The location in this study was the An Nahdloh Middle School Guidance Center, on Jalan Masjid, Tanjung Sepat Darat village, 42800 Selangor Malaysia. The informants in this research were the principal, teachers, and students at the An Nahdloh Middle School Guidance Studio, Malaysia. Data collection was carried out through observation, interviews, and documentation. In observation, researchers observe student behavior by research indicators. To maintain the credibility of the research, in this case, the researcher made direct observations and conducted in-depth interviews at the An-Nadhloh Middle School Guidance Center, which was conducted in January - February 2023. Data analysis used in this study was an interactive model: data collection, data reduction, data display, and conclusion (Pahleviannur et al., 2022).

The first step is data reduction. After collecting the data, the researcher compiles, filters, and sorts the data to be identified according to the research. The second step. The researcher's data display displays more structured data results in descriptions containing research findings/results in the field. The third step is concluding this stage. The researcher analyzes various findings that are relevant to the research and then explains them according to the research objectives

3. FINDINGS AND DISCUSSIONS

Findings

From the results of observations in the field through observations at the An Nahdloh Middle School Guidance Studio, the majority of students do not have official or illegal citizenship documents. They do not have official citizenship documents because they follow their parents, who come from Indonesia and work in Malaysia as Indonesian migrant workers. The student's parents had lived in Malaysia long and married Malaysians, then did not renew their citizenship documents. With the An Nahdloh Middle School Guidance Center, students can continue their education non-formally because they do not have documents. The students come from various regions in Indonesia. The diversity at the An Nahdloh Middle School Guidance Studio makes it challenging for teachers because all students must be accommodated and not discriminated against. However, the facts in the field are that researchers still find that several students carry out acts of physical teasing and ostracize friends, which is considered an act of discrimination, not by the values of tolerance.

In an interview with the Head of the An Nahdloh Middle School Guidance Center, namely Ustadz Muhammad Khairul Umam, he said that An Nahdloh, apart from carrying out non-formal education, is also an Islamic boarding school managed by the Kuala Lumpur and Selangor Nahdlatul Ulama Association (PNUKS) and the Executive Board of the Nahdlatul Ulama Special Branch (PCINU)) Malaysia, *amaliyah* is *nahdiyyin*. It is integrated into activities for students such as *tahlilan*, the birthday of the Prophet Muhammad, *Manaqiban*, and other *nahdiyyin*-related activities. Because the internal scope of the students themselves is the same, namely one ideology, there is no difference in understanding among students. All students comply with the rules issued by the An Nahdloh Guidance Studio. The teacher's strategy for educating and creating harmony among students in the Guidance Studio is using *Tawasuh* (moderate), *Tawazun* (balanced), *I'tidal* (fair), and *Tasamuh* (tolerant).

Apart from conducting interviews with the school principal, the researcher interviewed several students. Here, the researcher took four students to conduct interviews related to tolerance. DA argues that "tolerance is mutual respect, respect for differences in religion, place of origin and skin color, then for application in daily life while at the AN Nahdloh Islamic boarding school by playing futsal together every Sunday, eating together at Islamic boarding schools, reciting the Koran together and pray together. This is the same as FA saying, "Tolerance is an attitude of respecting friends from different regions, religions, and ethnicities, then what I do is hang out with friends from various origins, pray

together, and recite the Quran at the Islamic boarding school mosque." In line with DA and FA, FN and RN also stated, "Tolerance is a form of mutual respect for differences in ethnicity, religion, regional origin, friends, or enemies." And I accept these differences by making friends, apart from playing football and doing activities at the cottage together."

Depending on the data presented above, the researcher concludes that the teacher's strategy in educating and creating harmony between students in the boarding school with what students feel about tolerance and a harmonious atmosphere can be implemented properly. With the creation of such harmony, students will live safely, comfortably, and peacefully without worrying. Regarding the diversity in An Nahdloh Middle School Guidance Studio Malaysia, even regional differences are not an obstacle for students to coexist well. The proof is the results of interviews with students. They can explain tolerance and examples of the attitude of tolerance they have experienced while in the boarding school. Even the students can carry out activities well by applying an attitude of tolerance. So, the goals of the Head of the Islamic Boarding School are aligned with the students. Indeed, with tolerance, life will be harmonious and prosperous. The unity and unity that one wants to achieve can also occur because of an attitude of tolerance among people (Kamlasi & Kusdarini, 2022). This attitude of tolerance must also be based in the heart and be sincere in doing so, but if not from oneself, then there are only rules that are never obeyed. Then, all the existing arrangements and all the people in that place will be divorced.

Researchers certainly do not want the consequences of intolerance to have a bad impact; tolerance will bring benefits to society, such as creating a sense of kinship, causing affection for one another, creating peace, and a sense of calm and security in the social environment by instilling attitudes tolerance towards others (Yani & Darmayanti, 2020). These benefits are strengthened by a multicultural education model that is applied in student classes in discussion. This multicultural education model is reinforced by James Bank (in Pransiska, 2020), that multicultural education has five interconnected dimensions, including the following: 1) Content integration in instruction is the incorporation of various cultures and groups to illustrate basic concepts, generalizations, and theories in subjects and disciplines, 2) The Knowledge Construction Process in instruction involves helping students understand the cultural implications of a subject (discipline), 3) An Equity Pedagogy in instruction is to adapt teaching methods to students' learning methods to facilitate diverse student academic achievements, both in terms of race, culture, and social, 4) Training and participation in instructional is to train groups to participate in sports activities and to interact with all staff and students of different ethnicities and races to foster an academic culture. 5) Prejudice: the goal of instructional reduction is to identify the racial characteristics of students and determine their teaching methods.

Strengthening the concept of multicultural education will add to the strength of harmony in the An Nahdloh Islamic boarding school environment because the teachers have entered the criteria for the five basic concepts according to what was coined by James Bank above, as well as making activities that bring students directly involved in examining the cultural implications of a subject, and make students participate to determine the various characteristics of students and the appropriate teaching to be used in teaching and learning activities without discriminating between students. These activities are like Tahlilan. This activity is a religious activity and a form of religious culture which, until now, continues to be carried out by nahdiyyin residents and contains not only cultural values but also Islamic da'wah values (Librianti & Mukarom, 2019). This tahlilan is held every Friday night and is followed by Yasinan activities. According to Susanti (2020), the essence of tahlilan and yasinan includes efforts to increase educational value through the routine activities of yasinan and tahlilan. Apart from cultivating spiritual values in a person, it is also one of the efforts to implement the value of social knowledge to increase the value of social interaction and solidarity between communities. With these activities, the santri will focus on the process of these activities because tahlilan and yasinan are traditions that have been recommended and even passed down by the Prophet and his companions. Because in it, there are readings of verses of the Koran, sentences of tawhid, takbīr, tahmīd, and blessings, which begin by

reading the letter al-Fatihah with the intention of the reward for the spirits, the expected goal and a desired intention and then close with prayer (Purwaningsih & Ahrori, 2019).

According to Ustadz Muhammad Khairul Umam, the Principal of the An-Nadloh Middle School Guidance Studio, another activity at the An Nahdloh Middle School Guidance Studio is the Maulid Nabi Muhammad SAW or what is usually called muludan is an activity to commemorate the birthday of the Prophet Muhammad SAW, in Indonesia, the celebration is held every date 12 Rabiul Awal in the Hijriyah calendar. (Fatmawati, 2020). Moch's opinion reinforces this. Yunus (2019), this commemoration for Muslims is a tribute and commemoration of the greatness and exemplary of the Prophet Muhammad with various forms of cultural, ritual, and religious activities. The celebration of the birthday of the Prophet Muhammad SAW at Middle School Guidance An Nadhloh itself was filled with preaching by the administrators of the NU An Nahdloh Middle School Guidance Studio, who gave lectures on exemplary matters regarding the life of the Prophet Muhammad SAW, regarding kindness towards his people, which it is hoped that through the example of the Prophet Muhammad SAW can create The students imitate the good morals and attitudes of the Prophet Muhammad. From each of his journeys, hopefully, the students can also follow the spirit of preaching from the beloved Messenger of the Muslim Ummah.

In addition to yasinan, tahlilan, and the commemoration of the Prophet Muhammad SAW's birthday, several other activities are held by the Leaders of the An-Nahdloh Islamic Boarding School, namely manaqiban. Activities here are like reading the book Manakib, which contains stories about the saints of Allah containing wisdom and lessons, then also taught about tawasuth, which means a person's attitude is moderate or in the middle, not free, and not hard in principle. The activities above are routine activities carried out by students at An-Nahdloh Middle School in Malaysia. So that the whole community easily accepts this attitude. The attitude of tawasuth is easy to accept because it is moderate, wise, and polite. This means that when there is a diversity of ethnicities, races, religions, and cultures, they can comfortably follow each other's beliefs without disturbing each other. There is also tasamuh, according to Ashoumi & AH (2019). Tasamuh means allowing anyone, regardless of background differences. The attitude of tasamuh is to uphold differences and accept the truth from others. The next one is I'tidal, which is perpendicular. And don't lean to the right or left. Itidal acts fairly and does not take sides unless it is right. The last one is tawazun, which is balanced/balanced in various things. Being impartial means balancing with Allah SWT and relationships with fellow humans. By adding these activities, it is hoped that santriwan/santriwati can uphold an attitude of tolerance in the Islamic boarding school environment and can be implemented in the surrounding community.

Discussion

Applying the multicultural education model in the classroom is very important to teach students; apart from being taught multicultural education, it must also be applied through attitudes that demonstrate the essence of multicultural education. According to Sifa & Muhammad Nurhadi (2019), Multicultural education is a process related to developing human potential and skills by respecting heterogeneity and pluralism due to the diversity and differences in ethnicity, race, religion, and belief. That means that students, after multicultural learning, are expected to be able to reflect attitudes through the explanation of multicultural education because the goal of implementing multicultural education is to have mutual respect for the differences that exist in the life of the An Nahdloh Guidance Studio, which has a variety of characters and differences in each student's origin/place.

The strategy teachers and researchers use to implement multicultural education is learning PPKn (Pancasila and citizenship education) with learning media in the form of banner posters called the hierarchical pyramid of Pancasila. The media explains the meaning from the first to the fifth. The contents of each principle explain diversity, differences of opinion, beliefs, unity, humanity, and justice in living life. Apart from implementing multicultural education, the aim of using the Pancasila pyramid hierarchy media is to introduce Pancasila to the students of An Nahdloh because they are also part of

the Indonesian state, whose basis is Pancasila. The use of learning media used by researchers adapts to the development of 21st-century education, which uses technology.

4. CONCLUSION

Tolerance is an attitude of mutual respect, appreciation, understanding, and acceptance of the differences in other individuals, both in society and school or the educational realm. Multicultural education teaches about various diversities, ethnicities, races, and cultures within the curricular and sociocultural scope. The role of the school principal in implementing harmony and togetherness between students is through Tawasuh (moderate), tawazun (balanced), I' tidal (fair), and tasamuh (tolerant) activities. Besides that, there are tahlilan, manaqiban, and also the birthday of the Prophet Muhammad SAW. Furthermore, the role of researchers, apart from conducting research here, is to introduce multicultural education models through Pancasila and Citizenship Education. With the media in the form of a Hierarchical Pyramid of Pancasila. Which contains the principles of Pancasila starting from divinity, humanity, unity, deliberation, and fifthly, social justice, all of which are through the implementation of the multicultural education model and tolerance, then student activities in maintaining harmony, namely by carrying out daily activities at the boarding school such as eating together, playing futsal, praying in congregation, cleaning the hut. From the activities carried out by the school principal and researchers, it can be concluded that all of them have values that build tolerance attitudes and increase insight into multiculturalism. It is hoped that this can foster an attitude of tolerance and strengthen relationships between students in dealing with cultural differences in the studio. Guidance from An Nahdloh Malaysia.

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