

Analysis of the Content and Accuracy of Multicultural Values in Islamic Religious Education and Moral Textbook

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ABSTRACT

This study aims to analyze the content of the developed multicultural values and the accuracy of the development of multicultural values with the components of Islamic Religious Education and Morals textbooks for class VIII. This type of research is qualitative with a library approach. Data were collected by reviewing documents, namely Islamic Religious Education and Moral textbooks for class VIII junior high school. Data analysis techniques include content analysis and critical analysis. Checking the validity of the findings is done by means of triangulation techniques. This study concludes that the content of multicultural values developed in the textbook is four values, namely tolerance, democracy, justice, and equality. The accuracy in developing multicultural values in the textbook component is said to be inaccurate because the percentage is 35.8%. Thus, there are multicultural values in Islamic Religious Education and Moral textbook, but the content needs to be developed proportionally.

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1. INTRODUCTION

Indonesia is a pluralistic country (Susilowati, 2016) and is the largest multicultural country in the world (Baidhaw, 2003). This plurality is evidenced by 13,000 islands, 240 million inhabitants, 300 ethnic groups, 200 languages, and six official religions (Yaqin, 2005). In a pluralistic society, there must be differences, which if understood properly, will be a force to build a harmonious life between communities (Tiwery, 2018) and achieve success for the development of the whole human being and all aspects of Indonesia's development (Munadlir, 2016). However, if this diversity is not managed properly, it will become a trigger for conflict and violence that can shake the foundations of the life of the nation and state. Many people or certain groups misinterpret diversity, so it triggers tensions between ethnic groups, religions, races, and groups (SARA) (Rahardjo, 2005). This is the duty of all the

nation's children and stakeholders so that this diversity can be maintained. One of them is by implementing multicultural education in schools. According to Musa Asy'arie in Arifudin (2007), schools can instil the values of togetherness, tolerance, and being able to adapt to various differences.

Schools become educational institutions that develop curriculum and educational processes that build and develop a new culture towards a multicultural society as a commitment and strength in the life of the nation and state (Munadlir, 2016). Schools play an important role in instilling multicultural values in students from an early age. If from the beginning, they already have the values of togetherness, tolerance, love of peace, and respect for differences, then these values will be reflected in their daily behaviour because it is formed in their personality. If this is successfully owned by the younger generation, then future life can be predicted to be relatively peaceful and full of respect between others can be realized (Arifudin, 2007). The application of multicultural education can be made by integrating it into subjects, one of which is Islamic Religious Education and Character Education.

The implementation of the integration of multicultural values in learning religious education is education that provides equal opportunities to all children of the nation without differentiating treatment due to differences in ethnicity, culture, and religion and requires the highest human respect and appreciation for human dignity from anywhere and cultural background (Jihan, 2014). Islamic religious education (PAI) is an integral part of religious education in Indonesia. PAI has no small role in creating multicultural-minded behaviour for students (Mumtahanah, 2020; Mustafida, 2020). Islam explicitly teaches the concept of multiculturalism in the Qur'an.

Several studies that are relevant to this study include the research of Saleh (2021) that the values of multicultural education in the textbook of Islamic Religious Education and Morals for SMP/MTs grade VIII are the values of democratization, humanism, and pluralism. Nasution's research (2021) found that the multicultural values in Islamic Religious Education textbooks for grade IV are tolerance, equality/equality, unity, kinship or brotherhood, and the value of justice. Furthermore, Harun's research (2022) states that in the PAI textbook at the SMK level, there are 4 values: tolerance, democracy, equality/equality, and justice. Other researchers include Pradana (2017), Sudirman (2022), Mawaddati (2022) and Nurhikmah (2019). As for what distinguishes it from previous research is an analysis of the content and accuracy of multicultural values in the Islamic Religious Education and Morals textbook for Grade VIII of junior high school. This research is important to do to what extent the application of multicultural education in schools and become input for book writers.

2. METHODS

This research is a qualitative descriptive study with a literature approach (literature study). The primary source in this study was the book Students of Islamic Religious Education and Character Class VIII compiled by Muhammad Ahsan and Sumiyati and published by the Ministry of Education and Culture in 2017. Data collection is carried out by means of documentation studies or literature studies. The steps taken are 1) Collecting selected library materials as data sources; 2) Selecting library materials to be used as primary data sources and supplemented by secondary data sources; 3) Reading selected library materials, both about the substance of thought and other elements. Examine the contents of one library material and then check it with other library materials, and 4) Record the contents of library materials related to research questions. Classify data from the essence of writing by referring to the formulation of the problem. Data analysis was carried out through content analysis and critical analysis. To analyze the accuracy of multicultural values using the scale of applicability as shown in table 1.

Table 1. Accuracy Scale

Percentage	Classification
81% - 100%	Very precise
61% - 80%	Appropriate
41% - 60%	Pretty Precise
21% - 40%	Less precise
0% - 20%	Not exactly

3. FINDINGS AND DISCUSSION

3.1 Multicultural Values Content Analysis

This book on Islamic Religious Education and Morals for class VIII is compiled in accordance with the 2013 Curriculum, which was developed so that students have four bits of intelligence, namely spiritual, social, knowledge, and skilful. This book contains 14 chapters for 1 school year. The fourteen chapters are 1) believing in Allah's Books, loving the Qur'an; 2) avoiding liquor, gambling, and fighting; 3) prioritising honesty and upholding justice; 4) being closer to Allah by practising the Sunnah prayers; 5) the soul is calmer by doing a lot of prostration; 6) the growth of science during the Umayyad period; 7) humble, frugal, and simple make life nobler; 8) imitate the noble qualities of Allah's Apostle; 9) respect and obey parents and teachers; 10) decorate the person with good thoughts and good deeds; 11) fasting forms a pious person; 12) consuming halal food and drink and staying away from haram; 13) the growth of science during the Abbasid period; and 14) live a healthy life with halal and nutritious food and drink (Ahsan & Sumiyati, 2017).

Table 2. Multicultural values in themes

No.	Theme	Description of Multicultural Values	Research Findings	Score
1	Believing in Allah's Books, Loving the Qur'an	The attitude of respecting, respecting, allowing, or allowing the stance (views, opinions, beliefs, habits, behavior, and so on)	Have a high tolerance attitude because the books of Allah SWT provide explanations about inculcating an attitude of tolerance, mutual respect, and respect for others and even adherents of other religions	Tolerance
2	Believing in Allah's Books, Loving the Qur'an		Respecting followers of other religions is one of our manifestations of carrying out the commands contained in the holy book al-Qur'an.	Tolerance
3	Prioritizing honesty and upholding justice		Family life will be harmonious if each family member respects the other and behaves honestly	Tolerance
4	Personally decorate with good thoughts and do good deeds		As social beings, humans always need other people. Other people around us should be treated with kindness, courtesy, mutual love, and respect.	Tolerance
5	Prioritizing honesty and upholding justice		At school, respect and appreciate the duties of the chairman and all class administrators	Justice
6	Respect and obey parents and teachers		Both parents have a very big service in our lives. Thanks to both of us we can be born into this world. Therefore we must respect and obey his advice	Justice
7	Respect and obey parents and teachers		Indeed, glorifying and respecting a teacher is a commendable character	Justice

8	Prioritizing honesty and upholding justice	Freedom in choosing a profession, choosing a hobby or interest, choosing an area of life, even in making a choice of religion cannot be forced	Friends are like mirrors to us. A person's personality can be seen from his close friends. If his close friends are good people, then he is most likely a good person. Vice versa. This is the importance of choosing friends who have noble character.	Democracy
9	Get closer to Allah by practicing the "sunnah"		The tarawih prayer can be performed eight, twenty, or thirty-six cycles. We just have to choose which number of rak'ahs we want and can afford to do. The difference in the number of rak'ahs is not a problem. The most important thing is that Muslims can carry out solemnly	Democracy
10	consume halal food and drink and stay away from haram		Get the pleasure of Allah for obeying His commands in choosing the type of food and drink that is halal	Democracy
11	Get closer to Allah by practicing the "sunnah"		I have a desire to continue my education at the school of my choice	Democracy
12	Prioritizing honesty and upholding justice	Balance or harmony between demanding rights, and carrying out obligations	Starting from housemaids who are treated unfairly by employers, to workers who are manipulated by employers. They fight with full hope so that their rights are given	Justice
13	Prioritizing honesty and upholding justice		Even if we testify for the sake of close relatives, then we must also testify by telling the truth, even though the testimony is detrimental to him. Likewise, if we testify for the enemy, then we must also testify by telling the truth, even if it benefits him	Justice
14	Prioritizing honesty and upholding justice		At home, for example, at the beginning of every month, the father gives pocket money to his three children, including you as the first child. Father left pocket money for your two younger brothers. Each one gets Rp. 100,000 and Rp. 50,000, while you get Rp. 200,000. Fathers give pocket money fairly based on the level of needs of their children. As grandfathers, you have to be fair to your younger siblings, that is, give them the right of pocket money according to your father's orders.	Justice

15	Prioritizing honesty and upholding justice		Treat your neighbors well, don't damage their good name by spreading negative stories. Do not disturb neighbors with the sound of music that is too loud from inside our house.	Justice
16	Respect and obey parents and teachers		Between parents and children, each has rights and obligations that are regulated in Islam	Justice
17	Personally decorate with good thoughts and do good deeds		Good deeds towards humans, namely carrying out rights and obligations towards fellow human beings	
18	Prioritizing honesty and upholding justice	Same level (position, rank), indicating the existence of the same level, the same position, not higher or lower than each other	Moreover, a Muslim who becomes a police officer, prosecutor, judge or other legal apparatus must uphold justice regardless of ethnicity, religion, social status, rank or position.	Equality
19	The growth of science during the Abbasid era		Foster a sense of unity and unity of Muslims and religious harmony throughout the world that does not discriminate against ethnicity, nation, state, skin colour, and so on	Equality

Based on table 2, it can be seen that the material containing multicultural values is 19 materials from 14 chapters with 53 topics. This shows that the subject of Islamic Religious Education in schools plays an important role as a medium for inculcating multicultural values to students. This statement confirms that Islam is a religion that gives mercy to the universe (rahmatan lil alamin). Islam puts forward universal human values and teaches multiculturalism which is explicitly contained in the letter Al-Hujurat verse 13 that Allah created humans in tribes to know each other.

3.2 The Accuracy of Development of Multicultural Values

The accuracy of the development of multicultural values in Islamic Religious Education textbooks in detail can be classified in table 3.

Table 3. The Accuracy of Multicultural Values Development

No.	Score	Chapter	Amount of Material	Percentage
1	Tolerance	1, 3, 10	4	7.5%
2	Democracy	3, 4, 12	4	7.5%
3	Justice	3, 9, 10	9	16.9%
4	Equality	3, 13	2	3.7%
	Amount		19	35.8

Based on the percentages of these four values, it is known that 35.8% or 19 topics contain multicultural values. Multicultural values are found in 19 topics spread out in Chapters 1, 3, 4, 9, 10,

12, and 13. The highest percentage of multicultural values is the value of justice, while the lowest is the value of equality. Based on the scale of accuracy, it can be concluded that it is quite appropriate.

The multicultural values developed in the PAI and character textbooks contain 4 values, namely the values of tolerance, democracy, justice, and equality. The following is a discussion of the four multicultural values, namely:

1. Tolerance value

Tolerance is defined as the ability to respect the nature, beliefs, and behaviours of others. In Islamic religious literature, tolerance is called *tasamuh*, which is understood as the nature or attitude of respecting, allowing, or allowing the establishment (views) of others that are contrary to our views (Naim, 2008). The value of tolerance taught in textbooks is 7.5%; this means that the subject of Islamic Religious Education has accommodated multicultural education, although in small quantities. However, this deficiency can be increased through learning outside the classroom. This value is important to be taught to students in the midst of a pluralistic society so that conflicts do not occur and become a force to advance the nation. This value needs to be maintained and instilled in the values of tolerance from an early age, one of the efforts that can be applied is by prioritizing the values of togetherness that are integrated into subjects (Purwati et al., 2022).

2. Value of Democracy

Democracy is one of the most important values applied in life. This is so that humans can carry out the rights and obligations of other humans. Democratic values are based on differences in ways of thinking, acting, and acting between humans and other humans (Kurniawati & Irsyadillah, 2018). The value of democracy taught in textbooks is 7.5%. This means that the subject of Islamic Religious Education has accommodated multicultural education, although in small quantities. However, this deficiency can be increased through learning outside the classroom. How important it is to internalize democratic values in students in accordance with the goals of national education to form democratic citizens (Sartika et al., 2018). Democratic values will help students to understand being good students in the classroom and can respect or appreciate the teacher who is delivering material in the room and can provide the greatest opportunity for students to use their freedom in expressing their opinions to the teacher (Nasrullah et al., 2018).

3. Value of Justice

Justice is defined as dividing equally or giving equal rights to people or groups with the same status (Yunahar, 2007). The value of justice taught in textbooks is 16.9%, which is greater than the value of tolerance and democracy; this means that Islamic Religious Education subjects have accommodated multicultural education, although it is still small. It should be realized that the value of justice will foster democratic and just attitudes and character of students; with the formation of that attitude, they will avoid doing something that is discriminatory, hegemonic or dominating (Wati, 2022).

4. Equivalence value

Equality is a value that adheres to the principle that every individual has equal rights and positions in society. Therefore, every individual, without exception, has equal opportunities to participate in social activities in society (Tabroni et al., 2022). textbooks as much as 3.7%; this means that the subject of Islamic Religious Education has accommodated multicultural education, although in small quantities. However, this deficiency can be increased through learning outside the classroom. The value of equality means that all students have the same rights and opportunities to be actively involved in the learning process. It should be realized that with different backgrounds and individual characteristics, each student has his own preference for involving himself or in social groups. Some tend to be active, aggressive and dominant. There are also those who tend to be passive, give in and follow. This is where the teacher's role becomes very important to ensure that each student is aware of their equality as students (Puspita, 2018).

Thus, in general, Islamic Religious Education and Budi Pekerti have accommodated multicultural education in learning. As the data shows that the percentage of multicultural education is 35.8%, or the category is less precise. As a plural country, Indonesia needs multicultural education, one of which is integration into subjects.

4. CONCLUSION

This study concludes that the content of multicultural values developed in the textbook is four values, namely tolerance, democracy, justice, and equality. The accuracy in developing multicultural values in the textbook component is said to be inaccurate because the percentage is 35.8%. It is recommended that for further research to examine students' understanding of multiculturalism quantitatively.

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