



Implementation of Multicultural and Moderate Islamic Education at the Elementary Schools in Shaping the Nationalism

Subandi^{1*}, Ahmad Fauzan¹, Muhammad Muchsin Afriyadi², Mispani Ramli³

¹Faculty of Education and Teacher Training, Universitas Islam Negeri Raden Intan Lampung, Indonesia

²Faculty of Education and Teacher Training, Universitas Negeri Malang, Indonesia

³Faculty of Tarbiyah, Institut Agama Islam Ma'arif NU Metro Lampung, Indonesia

Article History:

Received: October 10th, 2019

Revised: October 25th, 2019

Accepted: November 29th, 2019

Published: December 27th, 2019

Keywords:

Islamic moderation,
Multiculturalism,
Nationalism

*Correspondence Address:

subandi@radenintan.ac.id

Abstract: Islamic multicultural education in formal education can be implemented since elementary school. The purpose of this article is to describe the application of multicultural education with moderate Islamic values through the learning process in elementary schools to shape the character of nationalism in Indonesia. The qualitative method was used in this study to see the phenomena that occur in the field. The data analysis used was the source and technique triangulation method. There were 8 respondents from three elementary schools, namely Sekolah Dasar Negeri 7 Kota Metro, Sekolah Dasar Negeri 4 Kota Metro, and Madrasah Ibtidaiyah Negeri 1 Kota Metro. The research instruments used were interviews, observations, and documentation, which were then analyzed through inductive thinking. The development of multicultural education and moderate Islamic values in shaping the character of nationalism was done through the integration of moderate Islam by instilling *tawassuth*, *tassamuh*, *tawazun*, and *amar ma'ruf nahimunkar* attitudes by introducing the surrounding environment as a cultural plurality (contextual approach) and instilling an attitude of tolerance and able to coexist with other people. These three steps were developed by the teachers in structured lesson planning by formulating goals, setting essential material, carrying out the learning process, and carrying out attitude assessments.

INTRODUCTION

Indonesia is a plural country because it is rich in culture, customs, and languages. It recognizes 6 religions, namely Islam, Catholicism, Christianity, Buddhism, Hinduism, and Confucianism (Kamal, 2013). Indonesia is the largest Muslim country in the world and the third democratic country after India and the United States. According to Azyumardi Azra, Indonesian Islam is an "Islam with a smiling face" that is full of peace and moderate so that there are no problems with modernity, democracy, human rights, and other trends in the modern

world (Suharto, 2014). Maintaining diversity is not easy. As a country with a rich diversity of religions, customs, culture, etc., not a few conflicts that occur due to it. Various large and small scale conflicts that occurred since the old order era until the era of the industrial revolution today form a history that will not be forgotten. An example is the rampant blasphemy case lately. As the one who lives in this era, the solution to the problems is our shared responsibility (Suwandi & Sari, 2017). There have been many solutions implemented such as strengthening faith in God, creating a

sense of nationalism (patriotism), mutual respect for opinions, applying multicultural education, instilling moderate Islamic values, etc. (Amirin, 2012; Tan, 2006).

Of the many solutions that exist, multicultural education and moderate Islam have a big role in resolving diversity conflicts (ethnicity, religion, race and between groups) (Lestari, 2015). Multiculturalism in the era of industrial revolution 4.0 is important to control conflicts that occur through the digital domain (Rahman, 2018). Multicultural education understanding has existed since the end of the Second World War. This is due to the entry of people from foreign countries who acculturated their culture to Indonesia (Ibrahim, 2013). Moderate Islam itself is a form of avoiding religious extremism. This emphasizes that Islam is not an intolerant religion. Moderate Islam is the attitude of taking the middle way in religion. If it is revisited, the presence of diversity-related conflicts that often occur is because there are still many radical understandings without a moderate understanding of Islam (Mubarok & Rustam, 2018).

Learning based on multicultural education when combined with the values of moderate Islamic education is predicted to be able to uphold religious tolerance and become a counterweight to secular actions and radical understandings that have taken place so far by upholding justice without violence and maintaining cultural diversity in Indonesia (Mania, 2010; Syaifuddin, 2006). Implementing multicultural learning with moderate Islamic values is best done as early as possible, starting with elementary school. Students in elementary school are the right age to instill a sense of nationalism through multiculturalism education and moderate Islamic values. So that when entering secondary education and higher, these students will not be easily influenced by the hoax news that can

divide the unity of Indonesia (Arifin, 2012; Rifa, Wp, & Alimi, 2017).

The study of this article reveals the implementation of moderate Islamic values and multicultural culture in Indonesia which can shape the nationalism of students in elementary schools through curriculum design by implementing tolerance behavior within the multicultural culture (Muniroh, 2019; Sukatman et al., 2019). In this article, the writer combines moderate Islamic values and multicultural education to be able to work together in a diverse life and to ward off radical notions in strengthening the spirit of nationalism and love for the motherland (nationalism) (Wekke, Siddin, & Langputeh, 2019; Wihyanti, Subiyantoro, & Fadhilah, 2018). Multicultural learning in elementary schools is planned and programmed in documents (documented curriculum) and accustomed through behavior (hidden curriculum).

Several previous articles and studies have discussed this research variable as well, among others, multiculturalism education modules based on nationalism for elementary school students (Fatmawati, Pratiwi, & Erviana, 2018), multiculturalism education modules based on nationalism for elementary school students (Kamal, 2013), and studying the multiculturalism of Islamic education from an early age in the digital era (Rahman, 2018). The writer tried to combine multicultural education and moderate Islamic values as an innovation in the learning process in elementary schools to bring up a sense of nationalism (love the motherland).

METHOD

This research employed the qualitative method with a phenomenological approach by looking at the situation in the field. The research instruments were in the form of interviews, observations, and documentation. The interviews were

conducted to 8 respondents from three elementary schools as the research samples. The schools that were used as the research samples were the State Elementary School (SDN) 4 Metro, State Elementary School (SDN) 7 Metro, and Madrasah Ibtidaiyah Negeri (MIN) 1 Metro. After the observation had been done, the data obtained were analyzed using source triangulation and techniques triangulation to be analyzed from various perspectives (Anwari, 2018). The data was analyzed through data display stages, data tabulation, data interpretation, data conclusion.

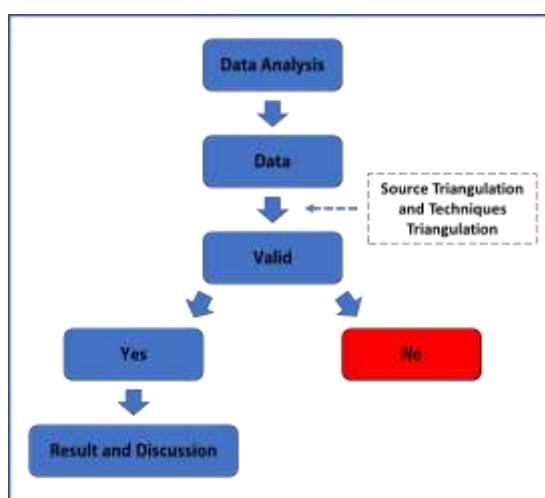


Figure 1. Data Triangulation Procedure

RESULT AND DISCUSSION

A diverse community, if not treated wisely, can trigger economic, political, and social conflicts, as well as security. Colombijn and Lindblad state that Indonesia is a "state of violence" since Indonesia, in their observations, has experienced a terrible level of violence recently (Pribadi, 2015). They cite several cases of armed conflict, genocide, murder, extra-judicial killings, rape, intimidation, and destruction of public and private property, in fact, in 2001 there were 1.3 million refugees registered in Indonesia (Suparmi, 2012).

The conflict continues to this day in the reform era such as the Kalianda

Lampung case, the Poso Sulawesi case. There were also other conflicts such as the attack and hostage situation in Mako Brimob and suicide bombings in three churches in Surabaya in 2018. The latest incident was the bomb explosion in Rusunawa (public housing) in Sidoarjo (Faiqah & Pransiska, 2018). Student brawls in Jakarta and even student brawls between faculties in Makassar are quite alarming for the world of education (Suparmi, 2012). Some of these cases are contradictory to human nature intended by God. The difference can be from gender, hair, skin color, and body size. These differences then lead to different cultural behavior due to human interactions. Humans can not choose or refuse to be born from their families. Indonesia, with its various challenges, has the responsibility to teach moderate Islam that is tolerant, loving peace, and respects fellow human beings, both Muslim and non-Muslim. Moderate Islam is desired by Muslims, namely: Islam that is friendly, tolerant, and not easily provoked by hoaxes (Aini, 2018).

The presence of multicultural education is expected to be able to build students' cultural awareness so that there is a sense of awareness of the existence of people around them. The awareness for cooperation with all differences and backgrounds is an absolute necessity.

Indonesia is a religious state. Several religions serve as a way of life to worship God the Almighty. There are 6 religions and beliefs recognized by the Republic of Indonesia and gained legal power, they are Islam, Protestant, Catholic, Hindu, Buddhist, and Confucianism. In the New Order era, only 5 were recognized by the Indonesian Government, namely Islam, Christianity, Catholicism, Hinduism, and Buddhism. The greatest cultural wealth in the world is the gift of God Almighty that needs to be preserved.

Multicultural education is expected to be able to build cultural awareness within students so there is an awareness of the existence of people around them. Cultural diversity, religious diversity, ethnic diversity, language diversity, and diversity of writings or scripts are the wealth of the Indonesian people, which does not only belong to the people of Indonesia but also belongs to the world. Thus, all countries must preserve them. The historical and socio-social documents found in Indonesia serve as a learning medium for the world that Indonesia can preserve it. Thus, the Indonesian people must preserve and re-instill young people through formal education from an early age, namely at the elementary school level.

At the elementary school level, the students begin to show learning behavior as follows: (1) begin to look at the world objectively, shifts from one aspect of the situation to another aspect reflectively and views the elements simultaneously, (2) begin to think operationally, (3) utilize operational thinking to classify objects, (4) form and use cause-effect relationships, and (5) understand the concept of substance, liquid volume, length, width, area, and weight (Ananda & Fadhilaturrahmi, 2018).

Several elementary schools in Lampung Province, especially the three elementary schools (SDN 4 Metro, SDN 7 Metro, and MIN 1 Metro), have carried out several activities related to the implementation of multicultural education and Islamic moderation as follows:

Integration of Islamic Moderation and Multiculture

The term "moderate Islam" must be understood by Muslims. Bakir & Othman define moderate Islam as a "middle" conceptual sense of balance and a fair and simple approach toward a state of zero balance from extremism and fanaticism in every aspect of human life (Imron, 2018). It is an understanding of moderate Islamic

values that aims to understand Islam without violence so that Islam can give mercy to its people. It is also a multi-part education that aims to provide understanding to students that diversity is a wealth that belongs to Indonesia for a long time (ancestral legacy). This can be understood by students through curriculum development in elementary schools, which is arranged through the concept (planning) of learning. This curriculum planning contains four main elements, namely 1) learning objectives; the specified competencies are developing tolerance, compassion, and respecting the diversity of God's creations, 2) learning materials; a collection of teaching material organized to provide a series of learning experiences (Tapung, 2016), 3) implementation of the learning process in the classroom and outside of the classroom, and 4) evaluation of learning that can reveal the learning outcomes to describe the attitude of tolerance and compassion. The curriculum objectives try to realize students who are *tawassuth* (moderate), *tassamuh* (tolerant) and *tawazun* (balanced). There are several examples of curriculum concepts within the learning materials; they are 1) Nahdatul Ulama and the government struggle to fight the Dutch invaders, seize independence (resolution of *Jihad*), maintain independence (eradicate communism), and other radical ideas. This is a form of nationalism displayed by an organization. 2) In the 19th century, the largest Islamic organization in Indonesia had unanimously accepted the single principle of Pancasila as the principle of politics and state.

Multicultural understanding by developing the nation's character in this activity can be implemented in learning by integrating the contents of the curriculum and the process of carrying out daily activities. In community life, moderate attitude, tolerance, and respecting the opinions of others should , as has already long done by the people in

Indonesia. There are forms of Gaudiya worship in society such as a) at the time of the birth of infants (*Marhaba*) there is a series of worship that can gather people to recite the Al Barzanji or *Marhaba*, b) in the event of the death of one of the families, there is a religious activity to recite the Surah Yasin and *tahlil* (*yasinan* and *tahlilan*), c) when receiving worldly favors, there are also activities of worshipping. The competence of tolerance, upholding justice without violence, and respecting the diversity of humanity (Subandi, 2018), should be implemented in education. Students will foster togetherness behavior between them so that community mixing could be fostered.

In the context of such worship practices, it will be able to transform anti-radical moderate Islamic ideology and maintain cultural diversity in Indonesia. James Bank (Ibrahim, 2013) states that multicultural education can be done by acting through character education. Thomas Lickona's understanding of the meaning of transformability can be realized through intuition and action, then, characters can be formed (Astrid, 2012), Understanding the transformation of moderate Islam can be done in the learning process, both at schools and outside of schools. This explanation is being illustrated in Figure 1 about the values of moderate Islam.

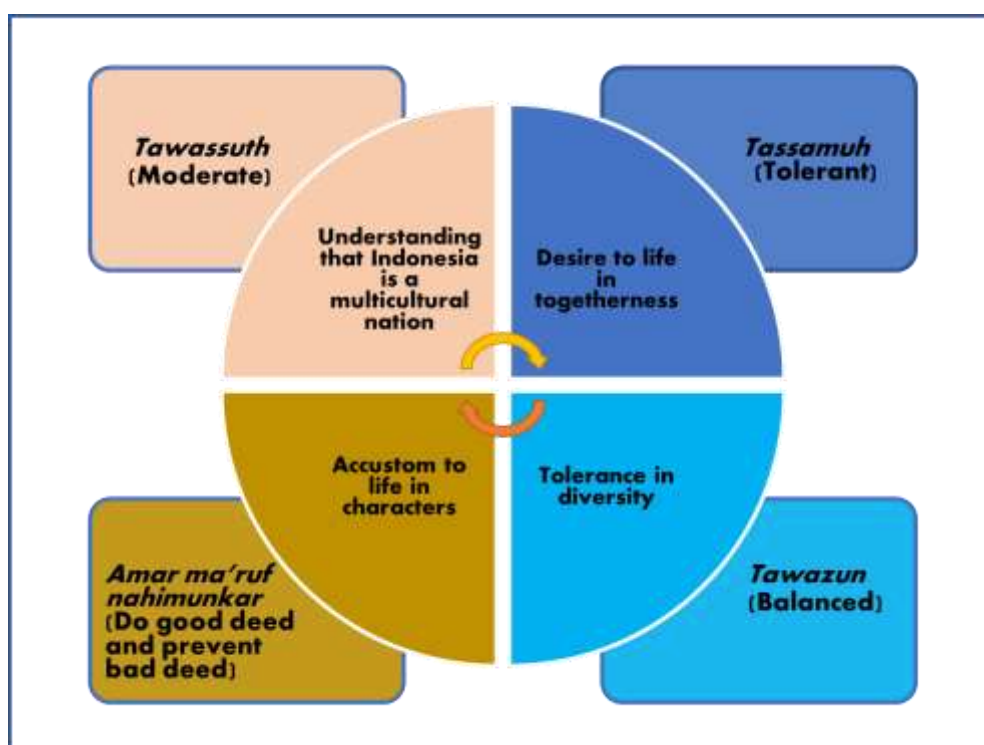


Figure 2. The Values of Moderate Islam

Based on the picture, it can be explained that multicultural education is carried out within stages of understanding, arouse the desire of students to live in diversity, and carry out all activities in developing an attitude of tolerance to coexist peacefully and able to

get used to doing good for fellow human beings.

Thus, students can develop these four elements by referring to the values of Islamic moderation, namely *tawassuth*, *tassamuh*, *tawazun*, and *amar ma'ruf nahimunkar*, these four components of Islamic understanding can integrate

culture and Islam in Indonesia so that it will arouse the spirit of nationalism.

Adapting to the Global Issues of Gender and Democracy in the Environment (Contextual Learning)

In the context of the global world, social changes follow the pattern of human relations with culture. Islam will be able to guide the attitude of tolerance. In life, humanitarian attitudes in the global world can accept the development of knowledge and maintain cultural traditions. Aceng Abdul Aziz et al. states that in terms of relations with God (*Hablumminallah*) and with humans (*Hambluminannas*), the position of human rights becomes important. In the context of humanity, a harmonious relationship in the global era is necessary to maintain a common awareness to be able to humanize people concerning human rights. The *basyariah ukhuwah* (humanitarian relations), *ukhuwah Islamiah* (religious community relations), and *ukuwah wathoniah* (nation and state) should be prioritized. This is in line with Mahatma Gandhi's opinion "my nationality is my humanity." It is the Magna Charta of human equality.

The problem-based learning (PBL) by observing the cultural wealth of the Indonesian nation through observing cultural diversity, race, ethnicity, and religious diversity will solve problems related to culture and see the ultimate truth of life through religious beliefs, thus, students are trained to be able to live side by side, compassionate, tolerant, and loving the motherland (Fitriyani, Jalmo, & Yolida, 2019).

Forms of Learning Activities

The learning activities at the three elementary schools are generally: 1) the learning process is carried out about gender, 2) arranging seats by not discriminating the ethnicity and races, 3) upholding tolerance and democracy, 4) learning by giving concrete examples of

the figures of heroes and national heroes could maintain the spirit nationalism, and 5) delivering wise words that can foster the love for nation (*hubbul wathon minal iman*). Loving the country is a part of faith. The NU figure in 1959, K.H Sahal Mahfudz, states that the natural context of national and state life is preserved through the old culture (tradition) that is still relevant. Learning puts forward equality in the life of the nation and state and each ethnic group can maintain the diversity of culture, religion, and race as a countryman and fellow countryman by fostering the love for fellow human beings.

The implementation of multicultural learning is expected to provide stimulus to students as an effort to shape the spirit of nationalism through learning, namely by introducing contextual learning that links events that occur in the surrounding environment and the learning process. The environment is a learning resource that can inspire students to know in the historical context, social context, culture, and diversity.

Habit Formation at School

Habitual behavior, attitude, and deeds that uphold the diversity, tolerance, compassion among fellow human beings are the form of moderate Islam behavior that will bring positive influence on learners in accepting diversity as the core of multicultural education. The habit formation at the three schools include: 1) strengthening the implementation of democracy in group learning, 2) respecting fellow ethnic groups in issuing opinions (Suharto, 2014), and 3) fostering nationalism through the introduction of ethnicity, culture, and language. Habitual behavior outside of learning in the three elementary schools has similarities in habituation through ceremonial activities including 1) flag ceremony every Monday, 2) national holiday and religious holiday ceremonies, 3) scout camp

activities, 4) Greetings and shaking hands, and 5) social service activities.

Thus, planting the multicultural education with the values of Islamic moderation in learning at the three elementary schools is done through habituation. So, the knowledge gained is more meaningful. Through these habits, gradually the students will be embedded with the spirit of nationalism in line with moderate Islamic values (Islamic moderation) and multiculturalism to become a tolerant student by the meaning as *Islam rahmatan lil alamin* (Islam blessing for all) (Nurdin, Anwar, Qodim, & Rostandi, 2019).

CONCLUSION

The application of multicultural education and moderate Islam can foster a spirit of nationalism. It is carried out through stages: 1) integrating attitudes of *tawassuth*, *tassamuh*, *tawazun*, *amar ma'ruf nahimunkar*, 2) introducing the surrounding environment as cultural pluralism (contextual learning), 3) having tolerance attitudes. These three steps are managed by the teacher in the lesson planning by 1) transforming knowledge through understanding of moderate Islam, 2) adopting a good culture (*hasanah*), 3) conducting concrete actions in the educational environment through *tawassuth*, *tassamuh*, *tawazun*, and *amar ma'ruf nahimunkar*, and d) having a tolerance daily behavior by embodying the *khoirunas anfauhum linnas* (useful human being). It can foster a sense of patriotism (nationalism) as a form of practicing the values of *Islam rahmatan lil alamin* (Islam blessing for all) and able to coexist among diversity in Indonesia.

REFERENCES

- Aini, A. Q. (2018). Islam Moderat di Pesantren: Sistem Pendidikan, Tantangan, dan Prospeknya. *Edukasia Islamika Jurnal Pendidikan Islam*, 3(2), 218–233.
- Amirin, T. M. (2012). Implementasi Pendekatan Pendidikan Multikultural Kontekstual Berbasis Kearifan Lokal Di Indonesia. *Jurnal Pembangunan Pendidikan: Fondasi Dan Aplikasi*, 1(1).
- Ananda, R., & Fadhilaturrahmi. (2018). Analisis Kemampuan Guru Sekolah Dasar dalam Implementasi Pembelajaran Tematik di SD. *Jurnal Bascedu*, 2(23), 11–21.
- Anwari, R. A. N. (2018). Persistence of Ulama in Progress of Islam in East Kotawaringin. *International Conference on Media and Communication Studies*, 260. <https://doi.org/10.2991/icomacs-18.2018.33>
- Arifin, A. H. Al. (2012). Implementasi Pendidikan Multikultural dalam Praksis Pendidikan Di Indonesia. *Jurnal Pembangunan Pendidikan: Fondasi Dan Aplikasi*, 1(1), 72–82.
- Astrid, A. (2012). Pengintegrasian Pendidikan Karakter dalam Aktivitas Pembelajaran Bahasa Inggris. *Ta'dib*, 17(02), 271–283.
- Faiqah, N., & Pransiska, T. (2018). Radikalisme Islam VS Moderasi Islam: Upaya Membangun Wajah Islam Indonesia yang Damai. *Al-Fikra: Jurnal Ilmiah Keislaman*, 17(1), 33–60.
- Fatmawati, L., Pratiwi, R. D., & Erviana, V. Y. (2018). Pengembangan Modul Pendidikan Multikultural Berbasis Karakter Cinta Tanah Air dan Nasionalis pada Pembelajaran Tematik. *Scholaria: Jurnal Pendidikan Dan Kebudayaan*, 8(1), 80–92.
- Fitriyani, D., Jalmo, T., & Yolida, B. (2019). Penggunaan Problem Based Learning untuk Meningkatkan Keterampilan Kolaborasi Dan Berpikir Tingkat Tinggi. *Jurnal Bioterdidik*, 7(3).
- Ibrahim, R. (2013). Pendidikan

- Multikultural: Pengertian, Prinsip, dan Relevansinya dengan Tujuan Pendidikan Islam. *ADDIN*, 7(1), 129–154.
- Imron, A. (2018). Penguatan Islam Moderat melalui Metode Pembelajaran Demokrasi di Madrasah Ibtidaiyah. *Edukasia Islamika: Jurnal Pendidikan Islam*, 3(1), 1–17.
- Kamal, M. (2013). Pendidikan Multikultural Bagi Masyarakat Indonesia yang Majemuk. *Jurnal Al-Ta'lim*, 1(6), 451–458.
- Lestari, G. (2015). Bhinneka Tunggal Ika: Khasanah Multikultural Indonesia Di Tengah Kehidupan SARA. *Jurnal Pendidikan Pancasila Dan Kewarganegaraan*, 28(1).
- Mania, S. (2010). Implementasi Pendidikan Multikultural dalam Pembelajaran. *Lentera Pendidikan*, 13(1), 78–91.
- Mubarok, A. A., & Rustam, D. G. (2018). Islam Nusantara: Moderasi Islam Di Indonesia. *Journal of Islamic Studies and Humanities*, 3(2), 153–168.
- Muniroh, N. (2019). Implementasi Nilai Nasionalisme dan Gotong Royong Dalam Mata Pelajaran PKN Di Madrasah Ibtidaiyah. *Didaktika Islamika*, 10(1), 154–168.
- Nurdin, A. A., Anwar, R., Qodim, H., & Rostandi, U. D. (2019). The Role of Centre for Islamic Thought and Education (Cite): Correcting Negative Image of Islam, Spreading Moderate Islam in Australia. *Ulul Albab*, 20(1), 147–177.
- Pribadi, Y. (2015). Jawara Banten dan Blater Madura: Studi Komparasi Hubungan Sosial-Keagamaan Mereka dengan Kiai. *TAZKIYA Jurnal Keislaman, Kemasyarakatan Dan Kebudayaan*, 16(2), 245–281.
- Rahman, M. (2018). Multikulturalisasi Pendidikan Islam Sejak Dini di Era Digital. *FIKROTUNA: Jurnal Pendidikan Dan Manajemen Islam*, 7(1).
- Rifa, A., Wp, S. D., & Alimi, M. Y. (2017). Pembentukan Karakter Nasionalisme melalui Pembelajaran Pendidikan Aswaja pada Siswa Madrasah Aliyah Al Asror Semarang. *Journal of Educational Social Studies*, 6(1), 7–19.
- Subandi. (2018). Manajemen Pendidikan Multikultu dan Aktualisasi Islam Moderat dalam Memperkokoh Nasionalisme di Indonesia. *Fikri: Jurnal Kajian Agama, Sosial Dan Budaya*, 3(2).
- Suharto, T. (2014). Gagasan Pendidikan Muhammadiyah dan NU Sebagai Potret Pendidikan Islam Moderat di Indonesia. *ISLAMICA: Jurnal Studi Keislaman*, 9(1), 81–109.
- Sukatman, Husniah, F., Taufiq, A., Widayati, E. S., Widjajanti, A., Siswanto, & Murti, F. N. (2019). Pendidikan Karakter Nasionalis-Religius bagi Mahasiswa Pendidikan Bahasa Indonesia di Universitas Jember Studi Kasus. *Jurnal Belajar Bahasa*, 4(1), 136–148.
- Suparmi. (2012). Pembelajaran Kooperatif dalam Pendidikan Multikultural. *Jurnal Pembangunan Pendidikan*, 1, 113.
- Suwandi, I. K., & Sari, I. P. (2017). Analisis Karakter Nasionalisme pada Buku Teks Kurikulum 2013 Edisi Revisi 2016 Kelas I SD. *Elementary School*, 4(2), 151–161.
- Syaifuddin, A. F. (2006). Membumikan Multikulturalisme Di Indonesia. *Jurnal Antropologi Sosial Budaya Etnovisi*, 2(1).
- Tan, S. (2006). Pendidikan Multikulturalisme: Solusi Ancaman Disintegrasi Bangsa Sofyan. *Jurnal Antropologi Sosial Budaya Etnovisi*, 2(1).
- Tapung, M. M. (2016). Pendidikan Multikultural dan Relevansinya bagi Penguatan Nasionalisme Bangsa Indonesia. *Jurnal Wawasan Kesehatan*, 1(1), 60–87.
- Wekke, I. S., Siddin, S., & Langputeh, S.

(2019). Islamic Education in Thailand Pattani Muslim Minority : What are the Institutional Continuity and Change ? *Tadris: Jurnal Keguruan Dan Ilmu Tarbiyah*, 4(1), 127–134.

<https://doi.org/10.24042/tadris.v4i1.3753>

Wihyanti, R., Subiyantoro, S., & Fadhilah, S. S. (2018). Internalisasi Karakter Nasionalisme dalam Kediversitasan Etnis di Sekolah Dasar Islam. *Edukasia: Jurnal Penelitian Pendidikan Islam*, 13(1), 79–104.