



## Public Higher Education Studies: Developing a Multicultural-Based Islamic Religious Education Learning Model

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**Abstract:** The purpose of this study was to develop a multicultural-based Islamic religious education learning model to develop students' religious tolerance in Lampung and Banten Provinces. This study employed the research and development design. The research data was obtained by employing questionnaires and observations. The questionnaires and observations were administered to thirty-six Lampung University students as the experimental class and thirty-six Sultan Ageng Tirtayasa University students as the control class. The data were analyzed using gain analysis and independent sample t-test. This study produced a multicultural-based Islamic religious education learning model to develop students' religious tolerance attitudes in the Provinces of Lampung and Banten. There were differences in the radicalism attitude of students who used and those who did not use the developed multicultural-based Islamic religious education learning model in Lampung and Banten Provinces. It is suggested for further researchers to apply a multicultural learning model in Islamic religious education at the elementary, junior high, and senior high school levels.

## INTRODUCTION

Humans are individual beings and social creatures (Ngafifi, 2014; Sarwi et al., 2020). As social beings, humans are required to interact with others to meet their needs (Miharja et al., 2019). In a social life in society, an individual will face different groups, one of which is the religious difference (Martoni et al., 2019).

Religious differences might induce friction between groups of people. To maintain the integrity and unity in society, mutual respect is required to avoid conflict. Respecting, appreciating, and upholding various cultures and diversity is called multiculturalism (Nurcahyono, 2018). Multiculturalism occurs in various

institutions, one of which is a higher educational institution or university.

Some universities are religion-based and some are general/public-based. Public higher education institutions are composed of various religions that might cause friction between religions. The research was conducted on students they are an important component of society to maintain Indonesia's multiculturalism. They have great potential in creating a certain form of order. The leadership baton will be continued by students. Besides, students play a bigger role as agents of change (Klaus, 2014; Mardhiyana & Nasution, 2019). Therefore, the development of tolerance in religion needs to be introduced and

emphasized, especially Islamic religious education in tertiary institutions. Through Islamic religious education courses, students are expected to develop a religious tolerance attitude.

Many criticisms rise regarding the ongoing implementation of religious education at schools, madrasas, and universities. They consider religious education's natures are verbalized and formalistic (Kusnawati & Surachman, 2019). The religious education learning model has not changed even though society has changed (Anwar et al., 2018). The model tends to be conventional normative without socio-cultural context illustration. Students do not appreciate religious values in everyday life.

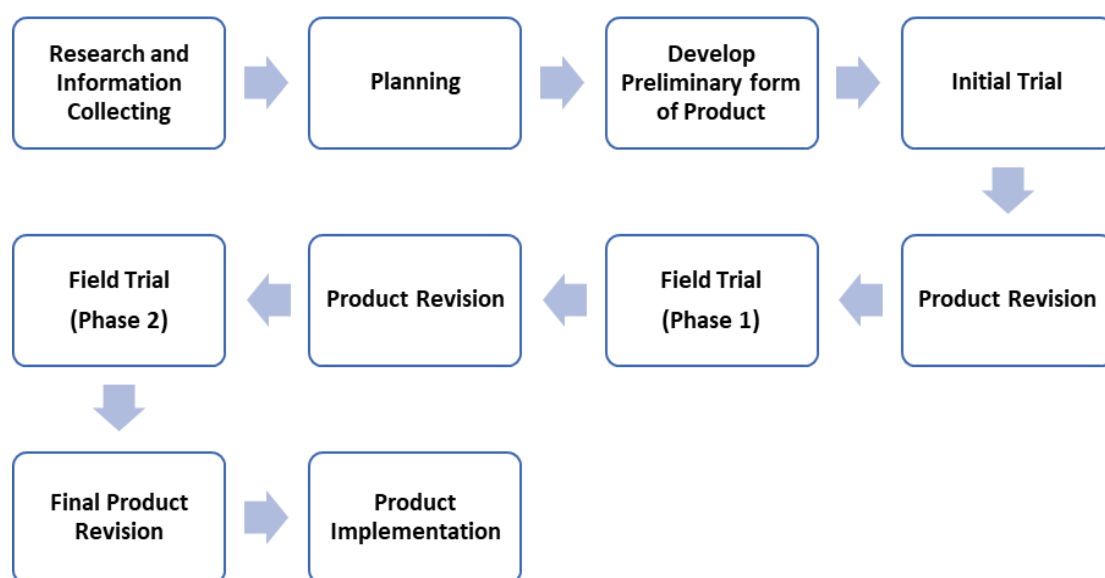
Previous research has discussed multiculturalism including multicultural education at Botswana higher education (Makwinja, 2020), multicultural education for Korean teacher candidates (Kim & Choi, 2020), the formation of tolerance through multicultural education (Grigoryeva & Grigoryeva, 2020), the implementation of a multicultural education curriculum in West Kalimantan (Kristianus, 2020), education and multicultural competence felt by school counselors (Dameron et al., 2020), multicultural to shaping nationalism

(Subandi et al., 2019), and cultivating the basic principles of multicultural curriculum policies (Barton & Ho, 2020). Multicultural research using religious indicators has not been discussed in detail by previous studies, especially those that developed an Islamic religious education learning model to develop students' tolerance.

## METHOD

This study employed the research and development design to develop a multicultural-based Islamic religious education learning model. The research sites were at the University of Lampung and Sultan Agung Tirtayasa University. The sites were chosen because their students come from various religions. The samples consisted of thirty-six Lampung University students (experimental class) and thirty-six Sultan Ageng Tirtayasa University students (control class). The instruments used were questionnaires and observations. The research data were analyzed using gain analysis and independent sample t-test.

The development design adapted the Borg and Gall's model (Borg & Gall, 2003). The development design is shown in Figure 1.



**Figure 1.** Development Design

## **RESULT AND DISCUSSION**

### **Research and Information Collecting**

Initial information was collected by analyzing the needs of students and lecturers. The following is the initial information obtained from the results of the need analysis on lecturers and students; (1) All lecturers stated that they need students to understand the material to develop an attitude of religious tolerance, (2) In general, the lecturers think that the learning model used today cannot help students to develop their religious tolerance attitudes, (3) All lecturers stated the development of a multicultural-based Islamic education learning model is needed to achieve learning objectives and develop students' religious tolerance attitudes, (4) Most of the students' religious tolerance attitudes are categorized as low, (5) The students need to develop their religious tolerance attitude, (6) The students have difficulty developing religious tolerance attitudes through the learning models used so far, (7) The students state that the learning model is unattractive and does not develop their religious tolerance attitudes, (8) All students (100 %) expected the development of a multicultural-based Islamic religious education learning model to foster their religious tolerance.

### **Planning and Develop Preliminary form of Product**

Based on the analysis and preliminary studies, at least eight information was obtained about the lecturers and students' condition. The information was then reviewed and became the basis for formulating plans for making learning models that will be developed. The development of the Islamic religious education learning model was carried out in the form of a course unit based on multiculturalism.

### **Initial Trial and Product Revision**

The developed initial format was validated by the learning material experts and design experts at UIN Raden Intan Lampung. The learning material experts validated the design aspect and the content aspect. Content validation was performed by experts who were competent in the course unit field of Islamic education materials and learning models.

Based on the results of the preliminary trial, several suggestions for improving the learning model were obtained. Based on these suggestions, several revisions were made.

### **Field Trial (Phase 1) and Product Revision**

In the phase I field trial, the multicultural-based learning model obtained a percentage of 76 %. It can be interpreted that the students' religious tolerance attitude was categorized as moderate.

The results of the phase 1 field trial showed that there was a decrease in students' religious tolerance before and after using the multicultural-based Islamic education learning model. Students' religious tolerance attitudes were further improved after using the developed learning model. Based on the results of the phase 1 field trial and consultation with a team of material experts and design experts, there was no need for product revisions. Therefore, the multicultural-based Islamic religious education learning model can be directly tested in the second stage. The trial's subjects consisted of forty University of Lampung students and forty-two Sultan Ageng Tirtayasa University students.

### **Field Trial (Phase 2) and Final Product Revision**

The developed learning model was tested in phase 2 to forty University of Lampung students and forty-two Sultan

Ageng Tirtayasa University students at each university. Based on the questionnaires' data, there was a religious tolerance increase of Lampung University students after the second field trial. Thus, the application of the multicultural learning model can increase the religious tolerance attitude of Lampung University students. The average value obtained after the trial was greater than the average value before the trial. In the significance test, the  $t_{\text{observed}}$  value was greater than the  $t_{\text{critical}}$  (significant). It can be concluded that the developed multicultural-based learning model increased the religious tolerance attitude of Lampung University students.

There was a religious tolerance increase among the Sultan Ageng Tirtayasa University students after the second field trial. Thus, the developed multicultural-based learning model increased the religious tolerance attitude of Sultan Ageng Tirtayasa University students. The average value obtained after the trial was greater than the average value before the trial. In the significance

test, the  $t_{\text{observed}}$  value was greater than the  $t_{\text{critical}}$  (significant). It can be concluded that the developed multicultural-based learning model increased the religious tolerance attitude of Sultan Ageng Tirtayasa University students.

The final product revision was carried out based on the findings in the field when the product is tested. Based on the results of the first and the second field trials, it was found that students' religious tolerance attitudes improved before and after the implementation of the learning model. Furthermore, based on the results of expert validation by looking at the results of the first and the second field trials, it can be concluded that the multicultural-based learning model did not need to be revised and it was also feasible to be implemented.

### Product Implementation

The developed learning model was implemented using a quasi-experimental design. The purpose of implementing the product was to determine the effectiveness of the product.

**Table 1.** Data Distribution of Students' Religious Tolerance Attitudes

Data Respondents	Experimental Group	Control Group
	36	36
Mean	126.11	103.14
Median	126.00	103.00
Mode	130	96a
Std. Deviation	3,853	9,816
Minimum	120	84
Maximum	133	122
Sum	4540	3713

In Table 1, there are differences in the religious tolerance attitudes of Lampung University students who used the multicultural-based Islamic religious education learning model. The results were greater than the religious tolerance attitude of Sultan Ageng Tirtayasa University students who did not use the multicultural-based Islamic religious education learning model. The conclusion is derived from the difference of the average values between the University of

Lampung students who applied the developed learning model and the Sultan Ageng Tirtayasa University students who did not apply the developed learning model. The results prove that the multicultural-based Islamic religious education learning model can develop religious tolerance attitudes.

The following is the religious tolerance attitudes percentage differences between the experimental group and the control group.

**Table 2.** The Comparison between the Experiment and Control Groups

Level of Students' Religious Tolerance Attitude	Percentage	Criteria
Experimental Group	78.8%	High
Control Group	64.5%	Moderate

Based on Table 2, there were differences in religious tolerance attitudes between the experimental and the control groups. Thus, the multicultural-based Islamic religious education learning

model developed the University of Lampung students' religious tolerance attitudes. The effectiveness testing was performed by a t-test with the following results.

**Table 3.** Data Validation Results of the Multicultural-Based Learning Model

Activities	Mean	SD	N	$t_{\text{observed}}$	$t_{\text{critical}}$
Experimental group	126.11	3,853	36	14.490	2.00
Control Group	103.14	9,816	36		

Based on the calculation results, the experimental group's average value (126.11) was higher than the control group's average value (103.14). The  $t_{\text{observed}}$  value (14.490) was also much greater than the  $t_{\text{critical}}$  value (2.00). It can be concluded that the multicultural-based Islamic education learning model can significantly increase students' religious tolerance attitudes. Thus, the multicultural-based Islamic religious education learning model can be effectively used to form students' religious tolerance attitudes.

Based on the results of the hypothesis testing, it can be concluded that the alternative hypothesis ( $H_a$ ) was accepted (there are differences in the religious tolerance attitudes of students who use and do not use the multicultural-based Islamic religious education learning model at the University of Lampung and the University of Sultan Ageng Tirtayasa Banten). The multicultural-based Islamic religious education learning model can develop the religious tolerance attitude of students at the University of Lampung and the University of Sultan Ageng Tirtayasa, Banten. This study is in line with previous researchers. Multicultural education is an important part of education that can improve the students' competence (Dameron et al., 2020; Hanafi, 2016; Kristianus, 2020). In this study, the improved competencies were

the affective competencies in the form of students' tolerance. The research subjects in this study were students. The high students' tolerance will change education for the better.

## CONCLUSION

Based on the results of data processing and analysis, the multicultural-based Islamic religious education learning model can increase students' religious tolerance attitudes at the University of Lampung and the University of Sultan Ageng Tirtayasa, Banten. The results of this study can be a reference for further development research at different levels of education, such as elementary school, junior high school, and senior high school.

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