MULTICULTURAL-BASED ISLAMIC RELIGIOUS EDUCATION IN AHMADIYYA'S SCHOOL: A STRATEGY TO STRENGTHEN THE MODERATION VISION OF INDONESIAN ISLAM IN SCHOOL

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Abstrak: Indonesia adalah negara dengan masyarakat multikultural dan plural. Hal ini merupakan keuntungan bagi Indonesia, namun di sisi lain, hal tersebut juga menyimpan potensi konflik. Sebagai bukti, konflik dan kekerasan bernuansa SARA (suku, agama, ras, dan antargolongan) seringkali terjadi di Indonesia, sedangkan konflik agama adalah yang paling dominan diantara mereka. Menanggapi tantangan-tersebut, SMA Perguruan Islam Republik Indonesia (PIRI) 1 Yogyakarta, salah satu sekolah yang berdiri di bawah organisasi Ahmadiyah, telah mencoba untuk merekonstruksi pendidikan Islamnya. Dengan metode deskriptif kualitatif, penelitian ini difokuskan untuk membahas tentang *best practices* yang dilakukan oleh SMA PIRI 1 Yogyakarta untuk mengembangkan Pendidikan Agama Islam (PAI) dalam rangka memperkuat visi moderasi Islam Indonesia kepada siswanya. Hasil penelitian menunjukkan bahwa PAI di SMA PIRI 1 Yogyakarta telah dikembangkan dengan pendekatan multikultural mencakup pengembangan kurikulum yang terdiri dari tujuan, materi pelajaran, kegiatan pembelajaran, dan evaluasi; pengembangan media dan sumber belajar, serta diperkuat dengan menciptakan budaya religius-multikulturalis di sekolah.

الملخص: إندونيسيا دولة ذات مجتمع متعدد الثقافات والتعددية. هذه ميزة لإندونيسيا، لكنها من ناحية أخرى تنطوي على احتمالات الصراع. كدليل، مثلا أنّ الصراعات و العنف القبلية و الدينية والعرقية والمذهبية تحدث كثيرا بالنسبة لإندونيسيا، في حين أن الصراع الديني هو أكثر شيوعا بينها. استجابة لهذه التحديات، حاولت *SMA PIRI* ١ يوجياكارتا، إحدى المدارس التي أنشئت في إطار منظمة الأحمدية، بإعادة النظر فى تربيتها الإسلامية. بطريقة المنهج الوصفي النوعي، يركز هذا البحث على مناقشة أفضل الممارسات التي قامت بها *SMA PIRI* ١ يوجياكارتا لتطوير التربية الإسلامية (*PAI*) من أجل تعزيز نظرة اعتدال الإسلام الإندونيسي للطلاب. أظهرت نتيجة هذا البحث أن التربية الإسلامية فى *SMA PIRI* ١ يوجياكارتا تطورت بمنهج متعدد الثقافات تشتمل بما في ذلك تطوير المنهج الدراسي الذى يتكون من الأهداف والمواد التعليمية وأنشطة التعلم والتقييم، تطوير الوسائل التعليمية ومصادر التعلم، وتعزيزها من خلال تكوين ثقافة دينية متعددة الثقافات في المدرسة.

Keywords: Islamic Religious Education (PAI), Multicultural Education, Ahmadiyya's School

INTRODUCTION

Indonesia is known as a multicultural and plural country because its people consist of various ethnic groups, races, ethnicities, cultures, languages, religions, and many different beliefs. The diversity of those indicators is the characteristic and uniqueness of Indonesian society to be proud of and thankful for because it is a valuable social capital for the development and progress of Indonesian civilization. But on the other hand, it holds massive potential for conflict, mainly if the diversity that exists is not appropriately managed.

The real evidence that can be seen is that so many ethnic, racial, religious, and inter-group conflicts and violence have occurred in Indonesia, where conflict and violence in the name of religion have been the most widely increased among those conflicts and acts of violence.[1] Some examples of conflicts and violence in the name of religion to Islamic radicalism that have occurred in Indonesia are the conflict between Christians and Muslims in Poso, Sunni-Shi'a conflict in Sampang Madura in 2013-2014, the attacks on Islamic boarding schools suspected of being Shiite in Pasuruan in 2014, and what cannot be forgotten is the violence, and prolonged attacks (both physical and verbal) against Ahmadiyah groups carried out by the majority Muslim religious groups.[2]

In addition to religious conflicts that have occurred, so many acts of terrorism also have rocked this multicultural country. For examples, the case of the first Bali bombing in 2002, which continued with the second Bali bombing case in 2005, the bombing case at JW. Marriott and Ritz Carlton Hotel Jakarta in 2009,[3] the Sarinah Jakarta bombing in 2016, the suicide bombing by one family in three churches in Surabaya (*Gereja* Santa Maria Tak Bercela, *Gereja Kristen Indonesia* on Diponegoro Street, and *Gereja* Pantekosta on Arjuno Street),[4] and many more. All of those terrorist acts have already caused many casualties, destruction of various infrastructure, and material losses which are certainly not small. Ironically, the perpetrators of terrorism acts and radicalism often use the

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[1] M. Nurul Ikhsan Saleh, *Peace Education: Kajian Sejarah, Konsep Dan Relevansinya Dengan Pendidikan Islam* (Yogyakarta: Ar-Ruzz Media, 2012), 21.

[2] See the long lists of conflicts and violence which have occurred in Indonesia in Choirul Fuad Yusuf, *Konflik Bernuansa Agama: Peta Konflik Berbagai Daerah Di Indonesia 1997-2015* (Jakarta: Puslitbang Lektur dan Khazanah Keagamaan Badan Litbang dan Diklat Kementrian Agama RI, 2013). Also see in Program Studi Agama dan Lintas Budaya, *Laporan Tahunan Kehidupan Beragama Di Indonesia Tahun 2008* (Yogyakarta: CRCS UGM, 2008). Also see in Program Studi Agama dan Lintas Budaya, *Laporan Tahunan Kehidupan Beragama Di Indonesia Tahun 2009* (Yogyakarta: CRCS UGM, 2010).

[3] Reni Windiani, "Peran Indonesia Dalam Memerangi Terorisme," *Jurnal Ilmu Sosial* 16, no. 2 (2017): 136.

[4] "Inilah Deretan Aksi Bom Bunuh Diri Di Indonesia," www.kompas.com, 2018, https://nasional.kompas.com/read/2018/05/14/13533731/inilah-deretan-aksi-bom-bunuh-diri-di-indonesia. accessed November 20, 2019.

name of religion as an excuse for their actions. As a result, Islam which known as a religion of *rahmah lil 'a>lami>n*, has gradually begun to be seen as a sinister and hostile religion.[5]

Although the cause of Islamic radicalism and terrorism is said to be very complicated, the emergence of such phenomena shows the intense fanaticism (*ta'assub*), truth claims, and prejudice that are still entrenched in the minds of many Muslims to this day. It also suggests the inability of the community to build harmonious-dialogue relations between the majority-minority. On the other hand, it also reflects the quality of religious education in this country. It must be recognized that there are still many weaknesses and shortcomings in the practice of religious education (Islam). So, religious education is considered not able to make a major contribution to moral issues, ethics, attitudes and religious behavior of students in this era.

It is as Amin Abdullah's critique asserts that religious education has long tended to be normative-dogmatic and more concentrated on cognitive religious theoretical issues and practical worships. However, it is less consistent with the issue of how to transform cognitive religious knowledge into "meanings" and "values" that need to be internalized within learners through various ways, media, and forums.[6] Furthermore, Muhaimin also added that Islamic religious education has consistently been less responsive to social changes and lacks illustration of the socio-cultural context or static a-contextual, so students have not made religious values as values of their lives.[7] That condition has become even more severe with the tendency of religious education practice which is more exclusive than inclusive.[8] The practice of Islamic education emphasizes more on truth claims about religion or the religious ideology itself and considers it as the only way of salvation. It also justifies that the religions and religious ideologies of others are wrong, misguided, and the people would never have survived the Lord's torment.[9] Moreover, there is a reality of Islamic educational institutions which tend to be sectarianism wrapped in an ideological framework, understandings, beliefs and the interests of certain groups.[10] Such an educational model will

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[5] Novan Ardy Wiyani, "Pendidikan Agama Islam Berbasis Anti Terorisme Di SMA," *Jurnal Pendidikan Islam* 2, no. 1 (2013): 66.

[6] Ngainun Naim and Achmad Sauqi, *Pendidikan Multikultural: Konsep Dan Aplikasi* (Yogyakarta: Ar-Ruzz Media, 2011), 185.

[7] Muhaimin, *Nuansa Baru Pendidikan Islam: Mengurai Benang Kusut Dunia Pendidikan* (Jakarta: RajaGrafindo Persada, 2006), 124.

[8] Moh. Toriqul Chaer, "Pendidikan Inklusif Dan Multikultur Dalam Perspektif Hadis Nabi Saw.," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 14, no. 2 (2016): 210.

[9] Zakiyuddin Baidhawy, *Pendidikan Agama Berwawasan Multikultural* (Jakarta: Erlangga, 2005), 31.

[10] Imam Tholkhah, *Membuka Jendela Pendidikan Mengurai Akar Tradisi Dan Integrasi Keilmuan Pendidikan Islam* (Jakarta: RajaGrafindo Persada, 2004), 22.

indirectly make students less and even not ready to face all the differences that they will surely find wherever and whenever.

Therefore, to produce a generation of Indonesia who has a pluralist-multicultural and moderate religious awareness, it is necessary to have reconstruction on multicultural Islamic religious education by incorporating values of diversity and elements of Indonesia's local wisdom in its curriculum design that includes subject matters, learning activities, methodologies, and a comprehensive evaluation. It is intended so that students are not only academically intelligent but also religious, open-minded, have a tolerant attitude and respect differences. That way, it will form the nation's generation with an integrated personality, not a split personality.

Responding to those challenges, in the issues of religious-labelled institutions' exclusivity and also the practice of Islamic education, SMA Perguruan Islam Republik Indonesia (PIRI) 1 Yogyakarta, one of the schools established under Ahmadiyya organization, tried to be different becoming the inclusive educational institution by presenting a model of PAI development that is out of the box. This site is unique and interesting to discuss further. The uniqueness of what the researcher means can be seen from the following reasons: *first*, the diversity of backgrounds of students and educators inherent in this school, where students come from various regions (Java, Sumatra, Kalimantan, etc.). It also illustrates the differences in ethnicity, culture, language and habits. From the religious side, there are among educators and students in this school who are non-Muslims (minorities), while the religious ideologies of the Muslim educators and students are also different, some of them are from Ahmadiyya (majority), NU, Muhammadiyah, and so on. Even the headmaster of SMA PIRI 1 Yogyakarta is from Muhammadiyah, and one of the PAI teachers is from *nahd}<iyyi>n* (Nahdatul Ulama');[11] *second*, historically, this school has experienced discrimination and public condemnation, precisely after the issuance of the MUI's fatwa on Ahmadiyya's heresy,[12] so the researcher was keen

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[11] This data is based on a preliminary study and interview with Anis Farikhatin (a PAI teacher of SMA PIRI 1 Yogyakarta) in June 2018.

[12] Some of the bitter experiences faced by SMA PIRI 1 Yogyakarta's members include an attack done by several students from another school against one of SMA PIRI 1 Yogyakarta's students with the initials OS, precisely on Friday at the end of 2011. The attack caused OS to obtain a severe adequate medical treatment because his scalp was torn and bleeding a lot. When the perpetrators were asked about the motive for the attack, they answered that it was because OS was a student from SMA PIRI, one of the Ahmadiyya's schools that was heretical and declared as a forbidden group by Mejelis Ulama Indonesia (MUI). See in Anis Farikhatin, "Berhadapan Dengan Prasangka: Merespons Isu Sesat Ahmadiyah Terhadap Sekolah PIRI 1 Yogyakarta," in *Mengelola Keragaman Di Sekolah: Gagasan Dan Pengalaman Guru*, ed. Suhadi (Yogyakarta: CRCS (Center for Religious and Cross-cultural Studies) UGM, 2016), 2. In addition, on Friday, January 1, 2012, when PIRI schools' members at Baciro were carrying out an annual *ta'lim*

to dig more in-depth information about the efforts made by the school to survive all challenges and problems from the perspective of the minority group.

From the academic anxiety described above, through this research, the researcher tried to examine the efforts made by the school (especially PAI teacher) in developing and reconstructing the PAI curriculum in order to strengthen the moderation of Indonesian Islam to students at SMA PIRI 1 Yogyakarta. The findings of this study are expected to be a role model in terms of the development and reconstruction of the practice of religious education (especially Islam) in all educational institutions, especially Islamic educational institutions in Indonesia, because although multicultural-based religious education is not a new discourse today, the facts suggest that it was still limited discourse that has not been widely implemented in all educational institutions in this country.

RESEARCH METHOD

This research employed field research with a qualitative method that attempts to describe phenomena that occur naturally. The type of research used in this study is a case study. The subjects in this study were those who were involved in the development process of multicultural-based PAI's curriculum at SMA PIRI 1 Yogyakarta, namely the headmaster and the teachers, especially PAI teachers. Data collection was carried out with three data collection techniques which included interviews, observation, and documentation. The research data obtained were checked for validity using the triangulation technique. Then, it was analyzed using the Miles and Huberman model data analysis technique which includes steps in data collection, data reduction, data display, and data verification (conclusion drawing/verification).

THEORETICAL FRAMEWORK
The Concept of Multicultural-Based Islamic Religious Education

Education in general can be interpreted as a process of developing attitudes and behavioral codes of a person or group of people in an effort to mature humans through teaching, training, processes, deeds, and educating ways. The term Islamic education can be defined as an effort to educate people about Islam

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(pengajian) and an expo of students' work, they were intimidated by a group of people who were the members of Forum Umat Islam Indonesia (FUI). Driving a few pickup trucks, around 100 people surrounded the PIRI schools complex at Baciro while shouting blasphemy and demanding to immediately dismiss the event they held. A few moments later after the incident, the Mayor (Walikota) of Yogyakarta came and asked them to stop the event and empty out the PIRI schools complex for next 3 days with an excuse that the situation was not conducive. See in Titis Thoriquttyas, "Godly Nationalism and Its Impact on the Ahmadiyya's School in Indonesia," in *International Symposium on Religious Literature and Heritage (ISLAGE)*, 2017, 8.

including its teachings and values, so that it becomes one's way of life (outlook and attitude of life), which in this context, Islamic education can take the form of all activities carried out by someone or an institution to help a student or group of students in instilling and developing Islamic teachings and values.[13] In this case, Muhaimin stressed that in the process of Islamic religious education, it is necessary to have a truly maximum effort in educating the teachings and values of the Islamic religion, so that both of them do not become only a lump of knowledge that settles in the brain of students, but they also can really be embedded in students, so it can be their way of life in all aspects of their daily lives.

Etymologically, the word 'multicultural' consists of two words, namely 'culture' which means culture, politeness, or care, and 'multi' which means many, diverse, or various. In this case, multicultural is interpreted as cultural diversity as an example of the diversity of one's background. Culture referred to in this context is certainly not culture in the narrow sense, but culture that includes a broader meaning as stated by Elisabeth B. Taylor, culture that includes knowledge, thoughts, beliefs, arts, morals, religions, customs and many more.[14] James A. Bank also mentioned that multiculturalism and diversity cover eight categories, namely gender diversity, sexual orientation, religion/faith, ability and disability, language, race group, ethnic identity, and social class.[15]

Banks as quoted by Choirul Mahfud defined multicultural education as education for people of color. That is, multicultural education wants to explore differences as a necessity (the gift of God/sunnatullah), then someone is able to respond to these differences with full tolerance and egalitarian spirit.[16]

Furthermore, Ainurrofiq Dawam defined multicultural education as the process of developing all human potentials that respect their plurality and heterogeneity as the consequence of cultural, ethnic, and religious diversity. Multicultural education requires the highest respect for human dignity no matter where he comes from and what culture he has. The greatest hope in social life through multicultural education is the creation of true peace, security without anxiety, prosperity without manipulation, and true happiness that is apart from manipulation of social engineering.[17]

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[13] Muhaimin, *Paradigma Pendidikan Islam: Upaya Mengefektifkan Pendidikan Agama Islam Di Sekolah* (Bandung: Remaja Rosdakarya, 2008), 30.

[14] Cited by Naim and Sauqi, *Pendidikan Multikultural: Konsep Dan Aplikasi*, 121.

[15] Irham, "Islamic Education at Multicultural Schools," *Jurnal Pendidikan Islam* 3, no. 2 (2017): 143.

[16] Choirul Mahfud, *Pendidikan Multikultural* (Yogyakarta: Pustaka Pelajar, 2014), 175–176.

[17] Ainurrofiq Dawam, *Emoh Sekolah: Menolak "Komersialisasi Pendidikan" dan "Kanibalisme Intelektual" Menuju Pendidikan Multikultural* (Yogyakarta: INSPEAL

Thus, if the term Islamic religious education is juxtaposed with the term multicultural, then it can be understood that multicultural-based Islamic religious education is an effort to educate students about knowledge, teachings, and universal values of Islamic religion through a variety of educational efforts and methods, with the aim that they have perfect Muslim personality, love peace,being inclusive, tolerant, and wise in responding to all differences around them in order to create peaceful community life despite the many differences in it.

Furthermore, Zakiyuddin Baidhawy stated that Islamic religious education with a multicultural perspective carries a dialogic approach to instill an awareness of living together in diversity and plurality. This education is built on the spirit of equality relation, mutual trust, mutual understanding, and respect for equality, difference, uniqueness, and interdependence. This is an integral and comprehensive innovation and reform in the content of religious education; provide new knowledge constructs about religions that are free of prejudice, racism, bias, and stereotypes. Multicultural-based Islamic religious education provides recognition of plurality, learning tools for cross-border encounters, and transforming indoctrination into dialogue.[18] In this regard, Baidhawy also mentioned the seven characteristics of multicultural religious education. The seven characteristics referred here are as follows:

1. Learning to live in difference. During this time, religious education only relies on three main pillars that support the processes and products of education, namely learning *how to know, how to do,* and *how to be*, but has not fundamentally taught and instilled "to live together skill" in plural communities either in religion, culture or ethnic. Here is the significance of the fourth pillar of *how to live and work together with others*, which includes the process of developing tolerance, empathy, and sympathy; clarification of shared values from the perspective of religions; emotional maturity; equality in participation; and new social contracts and rules in interfaith together life.

2. Building mutual trust which is one of the most important social capital in the cultural strengthening of civil society. This social capital is the foundation for the establishment of a rational attitude, not easily suspect, free from prejudice and stereotypes constructed both socially-culturally and politically. Multicultural education underlines the need for enlightenment through inculcation of mutual trust among religions, cultures and ethnic groups.

3. Maintaining mutual understanding, it is the awareness that others' values and ours can be different, may complement each other and contribute to dynamic and lively relationships, so that others are complementary partners

Ahimsakarya Press, 2003), 101–102.

[18] Baidhawy, *Pendidikan Agama Berwawasan Multikultural*, 74.

and partnerships unite partial truths in a relation. Religious education has the responsibility to build an ethical foundation of mutual understanding between plural religious and cultural entities as shared attitudes and concerns.

4. Upholding mutual respect. Religious education with a multicultural perspective fosters awareness that peace presupposes mutual respect between adherents of religions, with which we are ready to listen to voices and perspectives of other different religions, respect the significance and dignity of all diverse individuals and religious groups. Mutual respect leads to mutual sharing between all individuals and groups.

5. Open-minded. Religious education with a multicultural perspective should be able to provide new knowledge about thinking, behaving, acting, and even adopting and adapting to different new cultures, then be able to respond to them with an open and inclusive mind.

6. Appreciation and interdependence. A decent and human life can only be created in a caring social order, where all members of the community can show mutual appreciation and maintain close relations, cohesion, and social interconnectedness. Religious education needs to share concerns about the appreciation and interdependence of humanity and various religious traditions.

7. Conflict resolution and non-violent reconciliation. In conflict situations with any background, religious education must be present to 'inject' spirit and spiritual power as a means of integration and social cohesion. It also offers a breath of fresh air for peace and harmony.[19]

Regarding the implementation of multicultural education, Banks explains five dimensions that must be in multicultural education. *First*, cultural integration in curriculum of education (content integration) which can be done by incorporating various elements of diversity into curriculum and culture of education. *Second*, knowledge construction process that can lead students to understand the implications of cultural diversity on the concepts of knowledge they learn. *Third*, prejudice reduction that is born from the interaction between diversity in educational cultures. *Fourth*, pedagody of human equity and equality which provides the same space and opportunity for each of the same elements. *Fifth*, empowering school culture.[20]

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[19] Baidhawy, 78.
[20] Mahfud, *Pendidikan Multikultural*, 177.

FINDINGS AND DISCUSSION

Multicultural-Based Islamic Religious Education in SMA PIRI 1 Yogyakarta

SMA PIRI 1 Yogyakarta is one of ten Ahmadiyya schools located in the complex of PIRI schools at Baciro Yogyakarta. Specifically, it is at Kemuning Street Number 14 Baciro, Gondokusuman District, Yogyakarta. This school was established on October 1, 1947[21] under the Islamic foundation known as Perguruan Islam Republik Indonesia (PIRI), one of the venture charity (Amal Usaha) owned by the Indonesian Ahmadiyya Movement (Gerakan Ahmadiyyah Indonesia or GAI) which engaged in education. The PIRI Foundation was established in 1942 and officially became a foundation in 1959 with the issuance of Notary Deed Number 3 dated on February 3, 1959.[22]

Since its inception, the purpose and objective of establishing PIRI schools as stipulated in article 4 of PIRI's AD/ART was "to uphold God's sovereignty so that all mankind in Indonesia can reach a state of mind or inner life called *sala>m/*peace."[23] Thus, the word "peace" became either spirit and basis for all educational activities in PIRI schools by positioning Islamic Religious Education as its educational base.

Based on the vision, the bitter experiences faced, and the challenges of the nation's increasingly complex disintegration problems, SMA PIRI 1 Yogyakarta improved itself by reconstructing and developing the Islamic education model in a multicultural frame. It was to open students' minds or perspective. They would not blame or justify other people who were different from them quickly. As for some efforts made were as the researcher described in detail below.

Developing PAI Curriculum

One of the components in the education system is a curriculum. It is often said as a significant role in an education system because it is a grand design and the primary reference that needs to be considered in implementing the educational process in an educational institution so that the education process can deliver students to achieve the educational goals. So, curriculum development also becomes an essential thing.

Etymologically, the word curriculum came from Greek, which initially used in the sports. It was *curir* which means runner, and *currere*, which means distance traveled to run or distance that must be taken in running activities

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[21] This school was established by three proponents, namely Minhadjurrahman Djojosugito, Suwindo, and Achmad Muhammad "www.smapiri1-jogja.sch.id," n.d. accessed November 22, 2019.

[22] "Amal Usaha Perguruan Islam Republik Indonesia," accessed July 4, 2019, www.ahmadiyah.org. Situs online Gerakan Ahmadiyah Lahore Indonesia.

[23] "Sejarah Singkat Berdirinya SMA PIRI 1 Yogyakarta," accessed July 4, 2019, www.smapiri1-jogja.sch.id.

from start to finish.[24] This definition was then applied in the field of education. In Arabic, the term curriculum is interpreted as *al-manhaj*, which is the bright path traveled by humans in their lives. In the context of education, curriculum means a shining way taken by educators or teachers with students to develop knowledge, skills, attitudes, and values.[25]

In terminology, curriculum, according to Hollis L. Caswell and Doak S. Campbell, as cited by Sukiman, it is all the experiences of children have under the guidance of teachers.[26] While J. Galen Saylor and William M. Alexander define curriculum with the statement: "*the curriculum is the total of school's efforts to influence learning, whether in the classroom, on the playground or out of school.*"[27] It includes two main aspects, namely, document curriculum, and functional curriculum.[28] It means that the curriculum does not stop only at the element of the written document, but the process of carrying out its functions in class is also part of the curriculum. The curriculum as a whole includes four main interrelated components, namely objective, subject matter, learning process (including approaches, methods, strategies, and media), and evaluation.

Furthermore, the term Islamic Religious Education (Pendidikan Agama Islam/PAI) has two different meanings. *First*, PAI is seen as a process of educational activities carried out by Islamic educational institutions such as pesantren, madrasa, Islamic schools, and Islamic colleges. S*econd*, PAI as a subject taught in class by a teacher as other subjects such as Mathematics, Biology, History, and so forth. In this research context, what is meant by PAI is the second definition above, which is a subject taught at SMA PIRI 1 Yogyakarta.

Based on the interview with PAI teacher at SMA PIRI 1 Yogyakarta, it was found that the process of developing PAI curriculum always began by creating learning tools consisting of a syllabus, lesson plan (RPP) and everything attached to them as a reference and guide in the teaching-learning process as practiced by many teachers in general. However, there was something different, where the teacher also added orientation or learning objectives, which were directed to build awareness among students systematically about the importance of

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[24] Ramayulis, *Filsafat Pendidikan Islam: Analisis Filosofis Sistem Pendidikan Islam* (Jakarta: Kalam Mulia, 2015), 308. Also see in Sholeh Hidayat, *Pengembangan Kurikulum Baru* (Bandung: Remaja Rosdakarya, 2013), 19.

[25] Muhaimin, *Pengembangan Kurikulum Pendidikan Agama Islam Di Sekolah, Madrasah, Dan Perguruan Tinggi* (Jakarta: Rajawali Pers, 2012), 1.

[26] Sukiman, *Pengembangan Kurikulum: Teori Dan Praktek Pada Perguruan Tinggi* (Yogyakarta: Fakultas Ilmu Tarbiyah dan Keguruan, 2013), 4.

[27] Cited by Zainal Arifin, *Konsep Dan Model Pengembangan Kurikulum* (Bandung: Remaja Rosdakarya, 2013), 4.

[28] R.S. Zais, *Curriculum Principles and Foundation* (New York: Harper and Row Publisher, 1976), 7.

peaceful coexistence in pluralism. It was done by formulating the primary and complementary indicators connected with Indonesian cultures, local wisdom, and its society's reality of life. Anis Farikhatin, a PAI teacher of SMA PIRI 1 Yogyakarta, said that the grand theme of the PAI subject at this school was "*Islam and Local Cultures.*"[29] To find out the description of PAI subject matter as an example, the author displayed the excerpts of PAI Subject's lesson plan (RPP) in the odd semester on Fiqh aspect as follows:[30]

Table 1. PAI Subject's Lesson Plan for Twelve Grade on Fiqh Aspect

1. Competency Standard: Understanding Islamic law about family law **2. Basic Competencies**: a. Explaining the provisions of marriage law in Islam b. Explaining the wisdom of marriage c. Explaining the rules of marriage according to legislation in Indonesia		
Indicators		**Affection Values/ Chacarters**

a. Students can identify marriage practices and family life in Indonesian society such as interfaith marriage, divorce, polygamy, sirri marriage, same-sex marriages, family planning (KB), unwanted pregnancy (*kehamilan tidak dikehendaki*/KTD), and welcoming birth.
b. Students are able to explain the various kinds of family life practices in the community regarding marriage (customs, marriage in pregnancy, sirri marriage, interfaith marriage, polygamy) in accordance with the experiences in their respective regions.
c. Students are able to explain the implementation of Law No. 1 of 1974 in answering the phenomenon (marriage in pregnancy, sirri marriage, and interfaith marriage).
d. Students are able to respond wisely to every phenomenon of different marriage practices in Indonesian society:
  • Students accept and support marriage practices in accordance with the law of Indonesia.
  • Students refuse marriage practices which are not in accordance with the law of Indonesia.
		• Religious
		• Honest
		• Social care
		• Curiosity
		• Critical
		• Like to read
		• Responsible

From some of the indicators mentioned above, there were several interesting things, which one of them was that the PAI teacher formulated the learning indicators with a phenomenological approach by directing the learning orientation to identify and observe phenomena that occur in society. For example, interfaith marriage, divorce, polygamy, *sirri* marriage, same-sex marriage, marriage customs, family planning, unwanted pregnancy, and tradition of welcoming birth. It could be seen clearly from the indicator mentioned in point "b" in the indicators column above "Students are able to explain the various kinds of family life practices in the community regarding marriage (customs, marriage in pregnancy,

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[29] Interview with Anis Farikhatin, a PAI teacher of SMA PIRI 1 Yogyakarta.

[30] *Rencana Pelaksanaan Pembelajaran* (RPP) of PAI Subject for Twelve Grade in the odd semester at SMA PIRI 1 Yogyakarta.

sirri marriage, interfaith marriage, polygamy) based on the experiences in their respective regions."

Then, it was evident that the PAI subject matter in this school was not only oriented towards mastering theoretical knowledge such as definition, law, pillars (*rukn*), and sunnah in marriage. It was also directed at the process of introducing and analyzing various traditions from various regions where students come from and even multiple realities of family life practices that occurred in society. It was intended to equip students to be wise in seeing all the differences and did not easily judge others with all kinds of differences they might find in the future. Thus, the teacher did not only direct the students to achieve normative learning goals, but she/he also led them to have the ability to respond and resolve a problem that might occur in the community. The PAI curriculum was developed by making Indonesia's local cultures as the base of its development.

From the aspect of the learning process, in general, it is carried out with an andragogical approach through a critical-dialogic-reflective Experience Learning Cycle (ELC) framework, in which the method is called Experiential Learning.[31]

This method is a student-centered that aims to explore students' potential. Experiential Learning is a learning model introduced by David Kolb. This method emphasizes holistic learning in the learning process. In Experiential Learning, experience has a central role in the learning process. The term learning by experience or learning through experience is also often identified with the term learning by doing or learning while doing. *Experiencing means living throughout an actual situation. The learner achieves all products of learning through his activity.*[32] The stages of the Experiential Learning model is described as below:
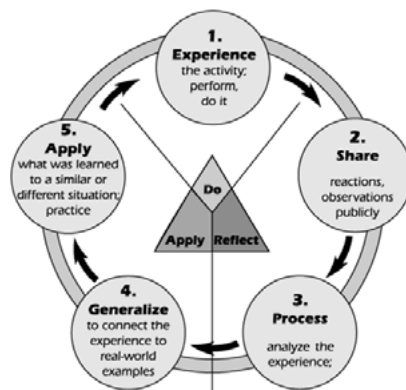

Figure 1. Experience Learning Cycle of David Kolb

[31] Interview with Anis Farikhatin, a PAI teacher of SMA PIRI 1 Yogyakarta.

[32] Nasution, *Dikdaktik Asas-Asas Mengajar* (Jakarta: Bumi Aksara, 1995), 90.

From figure 1, it can be understood that basically, learning with the Experience Learning model is quite simple, starting from the stage of doing, reflecting, and applying. Then, if it is elaborated further, it also consists of five steps, starting from the process of experiencing the activity, performing, and doing it (*experience*), sharing reactions and observations publicly (*share*), analyzing the experience (*process*), drawing conclusions and taking wisdom by connecting the experience to real-world examples (*generalize*). The last is applying what was learned to a similar or different situation practice (*apply*). The cycle is done continuously until returning to the first phase and continuing to the next steps.

From all steps of the cycle, then the other next steps emerge in the learning process, which includes: a) *Concrete Experience (feeling)*, which is the stage where students do not yet have a full awareness of the nature of a phenomenon. Learners can only feel the case as what it is and can not understand and explain; however, how and why the phenomena occurred. It is the first stage of the learning process; b) *Reflective Observation (watching)*, it is the stage where students observe activities from different perspectives and look at them from various aspects to get meaning and make a decision; c) *Abstract Conceptualization (thingking)*,

After students get the chance to make observations, then they formulate a conceptualization of their observation results. It means that students try to make an abstraction, develop a theory, concept or law and procedures of the thing that is the object of their attention; the last is d) *Active Experimentation (doing)*. At this stage, someone or student is able to apply concepts, theories or rules to real situations.[33] Learning must provide space for freedom to practice and test theories and concepts in the field. The learning cycle that covers the four stages of learning above can be seen in the following figure:
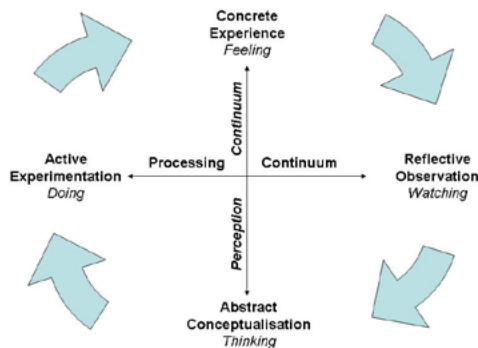

Figure 2. Four Steps Cycle of David Kolb's Experience Learning Model

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[33] M. Saechan Muchith, *Pembelajaran Kontekstual* (Semarang: Rasail Media Group, 2008), 82–83.

In the learning process with this method, the teacher acts as a facilitator, which means that the teacher only gives instructions or guides and does not provide any information unilaterally to be the main source of knowledge that is anti-critical and undoubtedly true. After the students have finished doing activities in the community, they then abstract their own experiences. For example, when they learn about marriage from the perspective of Islamic law, students will get the task to find as much information about the traditions, customs, and practices of marriage there have been in the society or their respective regions at first.[34] Then, when the learning takes place, the experiences they obtained are explored, elaborated, analyzed, and studied in the perspectives of Islamic law together. So that students understand how rich Indonesian culture is. Thus, they will not easily consider or claim anyone who does a particular form of traditions, ceremonies, or cultures as heresy or a heretical person under the pretext of the absence of an argument (*dalil*) that teaches the implementation of such traditions or customs.

So, in this case, the teacher's role is to dig deeper into the experiences of students with the aim that they can find and feel the meaning behind the phenomenon themselves. For this reason, skills in observing students, activating an active-participative learning atmosphere, being neutral, and believing in students' ability to do problem-solving are needed to be the best facilitator for them.

By using experiential learning method in learning, the teacher is able to create a pleasant learning atmosphere so that students can master the knowledge they learn better. Also, because the experiential learning method is a learning method that prioritizes experience as a source of learning, it is also seen to be able to improve the critical thinking skills of students.[35] In this regard, Anis Farikhatin views that the experiential learning model is very suitable to be applied because learning with the experiential learning model involves the experiences of students so that they can explore all of their experiences when the learning process takes place. To achieve the goals, all experiences related to the subject matter are needed before the learning activities begin. They can help the students in constructing knowledge about concepts, so this model is suitable to be applied to subject matters related to everyday life in order to help them find

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[34] SMA PIRI 1 Yogyakarta's students are not only from Yogyakarta, but there are also students who come from outside Yogyakarta, and even from outside Java. Interview with Anis Farikhatin, a PAI teacher of SMA PIRI 1 Yogyakarta.

[35] Irvan Budhi Handaka and Nindiya Eka Safitri, "Pemanfaatan Metode Experiential Learning Untuk Meningkatkan Keterampilan Berpikir Kritis Siswa Dalam Belajar," in *Prosiding Seminar Nasional "Optimalisasi Active Learning Dan Character Building Dalam Meningkatkan Daya Saing Bangsa Di Era Masyarakat Ekonomi Asean (MEA),"* ed. Sutarno (Yogyakarta, 2016), 160.

the senses of security, comfort, mutual understanding, and not easily justify any different activities of other people with what they believe and do.[36]

Besides, as SMA PIRI 1 Yogyakarta's students were heterogeneous in several aspects such as hometown, language, religion, and especially religious understanding, the teacher always tried to accommodate all differences of the students. For example, when the teacher and students discussed fiqh subject matter, and there was a question from a student about worship procedures.The teacher then answered and explained the various opinions of ulama' (*khilafiyah*) regarding the case, instead of answering the question with an answer showing only one point of view and doctrine that his/her idea was the most correct and must be followed by all students. It made the students open-minded, wise and tolerant in dealing with all differences.

As for the evaluation, the PAI teacher did not only use written tests and performance assessments, but she also used portfolio assessments and self-reflection.[37] The written test was done by giving students both essay and multiple-choice questions to evaluate their understanding of the subject matters they had learned. However, the interesting thing was that the questions used to assess students' ability were not only directed to answer the normative things. They also relate to issues about radicalism, fundamentalism, and other current issues that need to be studied, analyzed in-depth, criticized, and to find out students' views and attitudes responding to the issues. Whereas the portfolio assessment was done by dividing students into several groups based on the subject matters of PAI, then students were asked to observe or trace information about reality in the society that is related to the learning theme. For example, to measure the achievement of the competency standard "*Understanding Islamic law about family law,*" in their observations, students were asked to observe the practices of marriage in the community. Then, they wrote the results in a research report in the form of a portfolio. Furthermore, students were asked to write a reflection on their learnings by filling in the reflection sheet. Besides the three assessment techniques, Anis Farikhatin also used the MSC (Most Significant Change) assessment model, which emphasized the aspect of understanding, attitudes, and behavior.

Developing Media and Learning Resources

The media and learning resources used were not limited to textbooks. They were expanded and developed to make students have broad insights. In this case, the

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[36] Interview with Anis Farikhatin, a PAI teacher of SMA PIRI 1 Yogyakarta.

[37] Interview with Anis Farikhatin, a PAI teacher of SMA PIRI 1 Yogyakarta. It was also written in *Rencana Pelaksanaan Pembelajaran* (RPP) of PAI Subject for ten, eleven, and twelve grades of SMA PIRI 1 Yogyakarta.

PAI teachers used to utilize the plurality of society of Yogyakarta and hometowns of students either as media, learning resources, or real learning laboratory for students. Anis Farikhatin as a PAI teacher at SMA PIRI 1 Yogyakarta also collaborated with various institutions and communities in Yogyakarta such as the Dian Institute/Interfidei, *Lembaga Studi Islam dan Politik* (LSIP), *Perkumpulan Keluarga Berencana Indonesia* (PKBI), *Forum Persaudaraan Umat Beragama* (FPUB), *Yayasan Sayap Ibu* Kalasan, *Lembaga Pemasyarakatan* (Lapas) Wirogunan, *Yayasan Kesehatan Kristen untuk Umum* (YAKKUM), and so on.[38] Through this collaboration, both students and teachers got many useful experiences and learning resources.

In addition, to internalize the values of peace, tolerance, and also to minimize prejudice to students, the PAI teachers also conducted several routine activities every year. For example, *first*, opening up and giving dialogue space to other parties to be present and join in the dialogue and discussion. Some of the noted figures who had been present in the dialogue are Thoha Abdurrahman (the Chairman of MUI Yogyakarta), Djohan Efendi; had a dialogue with religion teachers of PIRI, Hindu, Christian and Catholic such as *Kiai* Bambang and *Kiai* Muhaimin from *Forum Persaudaraan Umat Beragama* (FPUB), and Surya from Ashram Krisna. From that, students could hear themselves about the teachings of other religions from the sources directly.[39] *Second*, accompanying students to have a sharing and discussion with others through friendship (*silaturrahim*) and dialogue so that students could learn to understand and appreciate all kinds of differences. Besides, it was also to reduce prejudice and truth claimed that might be on their minds. Some other activities done were visiting and having dialogues with several places such as *Yayasan Rehabilitasi Cacat Ganda Sayap Ibu* Kalasan, *Pondok Pesantren Waria Al Fatah*, JAI's office at Atmosukarto Street, Community of *Penghayat Saptodarmo* and *Lapas Perempuan* Wirogunan.

Creating a Religious-Multiculturalist Culture at School

To make students had an integrated personality with both individual and social loyalty, it was not enough to rely solely on the PAI learning process, which was given only 3 hours a week. However, the teachers needed to provide students continuous coaching and guidance either inside and outside the classroom, or outside the school. The cooperation among all school members in this matter was needed. It is in line with Thomas Lickona's statement. To internalize a value of goodness so that it is truly embedded and become a character in a person needs to do three components of character building, namely *moral knowing*, *moral feeling*, and *moral acting/doing* which need to be strengthened by the

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[38] Interview with Anis Farikhatin, a PAI teacher of SMA PIRI 1 Yogyakarta.
[39] Interview with Anis Farikhatin, a PAI teacher of SMA PIRI 1 Yogyakarta.

process of repetition and habituation.[40] This habituation stage was the process of enhancing value inculcation in someone. So, herein lied the importance of creating a conducive school culture for students.

Therefore, to create students who had a moderate religious understanding and tolerant attitude, all members of SMA PIRI 1 Yogyakarta, especially the headmaster, all teachers, and education staff, also tried to create a religious-multiculturalist environment and culture for students. It was done with the habituation approach, both in the vertical aspects (*h}abl min Allah*) such as habituation in congregation *shalat*, recitation of the Qur'an, prayers; and in the horizontal aspects (*h}abl min al-na>s*) like habituation to communicate politely to anyone, mutual respect among fellow school members despite the different ethnicities, languages, religions and religious understanding, habituation to avoid bullying against anyone for any reason, habituation of working with a team, increasing social awareness which one of its ways was to raise funds for those who need it without looking at any background, and so forth.[41]

In addition, the headmaster, all teachers, and education staff always tried to be the excellent role model for students in all respects, especially in discipline and commitment to practice worship, establishing good communication with anyone, being wise in dealing with differences, being fair to all students, not doing discrimination, demean and ex-communication either against students, fellow teachers or anyone.[42] With all of these, students are expected to be moderate Muslims, flexible, wise in dealing with differences, love peace, and be able to be problem-solvers for even complicated problems that occur in society.

CONCLUSION

Responding to the life challenges in this increasingly complex multicultural society and learning from the bitter experiences faced by the school, PAI teachers in SMA PIRI 1 Yogyakarta have tried to reconstruct and develop Islamic Religious Education with multicultural insights. The reconstruction efforts were carried out by incorporating the values of diversity and elements of Indonesia's local wisdom into the PAI curriculum, which included objectives, subject matters, processes, or learning activities, to a comprehensive evaluation.

Besides, PAI teachers also have developed media and learning resources for students by utilizing the diversity of Yogyakarta society and the different cultures among students, either as media, learning resources, or PAI learning

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[40] Thomas Lickona, *Mendidik Untuk Membentuk Karakter: Bagaimana Sekolah Dapat Memberikan Pendidikan Tentang Sikap Hormat Dan Bertanggungjawab* (Jakarta: Bumi Aksara, 2013), 85.

[41] Interview with Anis Farikhatin, a PAI teacher of SMA PIRI 1 Yogyakarta.

[42] Interview with Anis Farikhatin, a PAI teacher of SMA PIRI 1 Yogyakarta.

laboratory for them. PAI teachers and students also regularly hold dialogues and visit several places. For example, *Yayasan Rehabilitasi Cacat Ganda Sayap Ibu* Kalasan, *Pondok Pesantren Waria Al-Fatah*, JAI's office at Atmosukarto Street, Community of *Penghayat Saptodarmo* and *Lapas Perempuan* Wirogunan. All school members also support the maximum efforts made by trying to create a religious-multiculturalist culture and atmosphere in the school environment together. All these efforts are intended to prepare students not only academically intelligent but also religious, open-minded, moderate, have a tolerant attitude, and respect for differences. That way, Indonesia's generation with an integrated personality is created continuously.

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