Research Article/Article Review

Curriculum Model of Multicultural Islamic Religious Education

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KEYWORDS	ABSTRACT
Curriculum Approach Curriculum Model Multicultural Islamic Education	Indonesia is a pluralistic country consisting of various religions and ethnicities that need a multicultural education for tolerance and reducing differences. Multicultural education requires a curriculum model that can be used as a reference and guidance for teachers in managing teaching and learning activities in schools, parents in teaching and learning activities at school and at home. This study analyzes instructions on approaching and modelling the multicultural Islamic education curriculum implemented at SD YPPSB 3 and SD Muhammadiyah 2 Sangatta. The research used the qualitative approach by using the multi-site. Respondents were principals, vice-principals, and teachers of Islamic education. The collecting data using observation, interview, and documentation techniques. The results show that: (1) The multicultural-based Islamic religious education curriculum approach used in SD YPPSB 3 and SD Muhammadiyah 2 Sangatta contributed, and additive contribution. Furthermore, (2) curriculum model of Islamic Religious Education in primary school level education is a top-down approach to the administrative and grass-root models.

INTRODUCTION

The government has carried out many efforts to improve the quality of education in Indonesia, the Ministry of National Education, and private parties who commit to education (Muslih, 2020). With the enactment of the K-13 curriculum, which replaces the KTSP curriculum, it is hoped to improve the quality of education as mandated by the National Education System Law. For this reason, schools as formal institutions are expected to act as the spearhead in efforts to improve the quality of education in Indonesia for the realization of national education goals as stipulated in the Law on National Education System Chapter II Article 3 (Muhajir et al., 2020; Supriyatno & Ubabuddin, 2019).

As the central figure, the principal must innovate and renew overall school and classroom management (Raihani, 2017). In school management, the role of the principal is increasingly essential, the principal. In addition to performing a managerial position in managing human resources, one must also complete a leader who can determine policies related to implementing the curriculum in his school. The principal must always be responsive to changes in the community and must also capture the desires that develop in the community (Raihani, 2017). The community expects education patterns as stakeholders must be immediately formulated in policies that allow students to develop and grow according to their

parents' expectations. Therefore, the principal must be very clever in formulating policies that support the implementation of the curriculum.

The curriculum can be used as a reference and guidance for education implementers, especially teachers, in managing teaching and learning activities. Teachers at school, but parents can also see the curriculum that can be used as a guide to guide their children to study at home. The existence of the curriculum will also assist the principal in carrying out learning supervision. Likewise, for the community, looking at the curriculum can be used as a foothold to help realize the learning process in schools (Budirahayu & Saud, 2021). Indonesia is a multicultural country consisting of various tribes and religions (Chairy & Syahrivar, 2019; Raihani, 2020; Sismanto & Riswadi, 2021). In a multicultural society composed of multiple differences, schools must develop and develop curriculum models following the characteristics of the community environment in which the school is located. Developing a curriculum designed to overcome intolerance (Hinner, 2020). Indonesia consists of various ethnic, religious, racial and group differences. The richness of ethnic diversity that exists in Indonesia should be an advantage to unite the nation. Still, the reality in the field of cultural gathering raises new conflicts, which are based on increasing social conflicts in society (Sismanto, 2021). In 2013 there were 92 conflicts in total. In 2014, there were 83 conflicts; and in 2015, social conflicts stemming from ideological, political, economic, and socio-cultural differences amounted to 20 cases (Noor & Sugito, 2019)

The search for previous research studies on the implementation of multicultural education has been carried out, such as in high school (Budirahayu & Saud, 2021). At boarding school and pesantren (Listrianti & Mundiri, 2020; Raihani, 2012); in middle school (Salamun, 2014); and implementation of local wisdom-based multicultural education in Indonesian elementary schools (Noor & Sugito, 2019); Early Childhood Education and kindergarten, to improve the physical, intellectual, social, emotional growth of children (Hasan & Suwarni, 2012; Krogstad, 2016); using the study of Abdullah Saeed's thoughts to construct the values of the Qur'an as the basis for the development of Islamic education (Muslih, 2020). a media criticism-based approach to designing multicultural instruction (Eun, 2021); values in learning and Internalization of multicultural (Supriyatno & Ubabuddin, 2019); and building harmony and peace (Baidhawy, 2007; Hinner, 2020).

In addition, curriculum development should be carefully planned and carried out with various considerations and foundations so that it can be used as a foothold in implementing the educational process, so that the goals of education and learning, in turn, will be able to run more efficiently and effectively (Muhajir et al., 2020). The foundation and conception of curriculum development become the key to institution success (Listrianti & Mundiri, 2020). They are supposed to integrate Islamic studies, science and technology (Muhlisin & Syaifuddin, 2020). The understanding of the people in the pesantren has been applied well, which may still be unfamiliar in their texts. The transformation of multicultural education has been integrated into the study of classical texts or sourced from normative sources contained in the Qur'an and hadith, or through other learning that includes multicultural education. There is no discriminatory practise for santri regarding high diversity and ethnic differences, equality, tolerance and openness (Listrianti & Mundiri, 2020; Muhajir et al., 2020; Raihani, 2012).

Based on the above background and the search for relevant research studies, How is the approach and model of the multicultural Islamic education curriculum used in SD YPPSB 3 and SD Muhammadiyah 2 Sangatta. The author draws the context above by examining how the model of developing a multicultural Islamic education curriculum takes place in two schools in East Kutai as a multi-case study because these two locations have different characteristics. SD YPPSB 3 and SD Muhammadiyah 2 Sangatta are located in the middle of the city with solid multicultural characters, teachers, students, parents with different religious, ethnic, cultural and traditional backgrounds. Meanwhile, SD Muhammadiyah 2 Sangatta Utara is an Islamic school with a strong multicultural character. Teachers, students, and parents have different cultural backgrounds, and the only religion is uniform. These two locations have an equal level of uniqueness, and both sites are easily accessible by researchers.

METHOD

This research is qualitative, and the researcher is part of the vital instrument (Creswell, 2007). With this approach, the researcher tries to get a clear picture of the approach and model of the Islamic religious education curriculum at SD YPPSB 3 and SD Muhammadiyah 2 Sangatta and its implementation in students in shaping students' character. This research is about Islamic Religious Education in SD YPPSB 3 and SD Muhammadiyah 2 Sangatta, East Kutai Regency, East Kalimantan Province. Respondents in this study were school principals, deputy principals, Islamic religious education teachers, and school/institution managers. The data collection technique uses the researcher as an instrument whose function is to explore research data using observation, interview, and documentation techniques (Ghony et al., 2020).

RESULTS AND DISCUSSION
1. Multicultural Islamic Education Curriculum Approach

Carl A. Grant and Sleeter divide the multicultural education approach into five, namely: (1) teaching the culturally different is an approach used to assimilate students of colour into the existing culture and social structure by offering a transitional bridge in-school programs, (2) the human relations approach, used to help students from different backgrounds get along better and appreciate one another, (3) single group studies, fostering cultural pluralism by teaching courses on experiences, contributions, and concerns of different ethnic groups, genders, and social classes, (4) multicultural education, promote cultural pluralism and social equality by reforming school programs for all students to reflect the diversity, and (5) education that is multicultural and social reconstructionist prepares students to challenge social structural inequalities and to promote cultural diversity (Sleeter & Grant, 2014, p. 422).

Slightly different from Sleeter, James A. Banks provides a category of curriculum approaches developed in integrating multicultural education materials into the educational curriculum into four approaches. The four approaches include; (1) The contribution approach, (2) the additive approach, (3) the transformative approach, and (4) the Social Action Approach (Banks & Banks, 2013, p. 185).

a. The contribution approach

James A. Banks cites this approach as one of the most extensively used during the first phase of the ethnic revival movement. This approach is characterized by adding ethnic, cultural or tribal heroes into the selected curriculum using the same criteria used to determine national heroes to be included in the curriculum. This approach does not change the curriculum in terms of its basic structure, objectives, and characteristics.

Concerning multicultural Islamic religious education in learning, this approach can be used in making learning schedules. For example, the curriculum sector schedules multi-religious lessons with other religions by including characters in rhythm with other faiths. The multi-religious scheduling is, for instance, in Islam, Christianity and Catholicism together.[1] In addition, there are celebrations related to commemorating tribes and cultures, including the commemoration of Kartini Day. On this commemoration, each student wears traditional clothes from their respective regions. There is learning to know their regional languages. In this case, the teacher involves students in learning that comes from experiences related to the language of origin of their parents accompanied by their parents.[2] In comparison, Muhajir et al. research results use a contribution approach included in the learning curriculum. Muhajir et al. said, The contribution approach in developing a multicultural education curriculum various ways teaching to the five souls that are; sincerity, the soul of simplicity, self-reliant soul, have the soul of ukhuwah Islamiyah, and has a free soul in thinking and doing (Muhajir et al., 2020).

The contribution approach is the most accessible approach that teachers use to integrate the curriculum with ethnic content. However, the contribution approach has some limitations. Students do not get a comprehensive view of the role of ethnicity and culture in

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[1] Akhmad Syam'un, S.Pd., M.Pd.I, deputy principal for curriculum and PAI teacher at SD YPPSB 3 East Kutai, interview, (East Kutai, Monday 21 March 2021).

[2] Handiyah, S.Pd., deputy head of curriculum for SD Muhammadiyah 2 Sangatta East Kutai, interview, (East Kutai, Monday 21 March 2021).

society. Instead, they see ethnic issues and priority events complement the curriculum and consistently compliment the nation's character building (Banks, 1989). So, a multicultural Islamic education curriculum approaches learning ethnic issues using heroes, cultural celebrations, and topics related to the expression of ethnic groups and their struggle against racism and power struggles. However, the contribution approach, level 1 of integrating multicultural material into the curriculum, often fails. Students only get temporary experiences that they remember about ethnic and cultural heroes but then often fail to understand the significance of the role and influence of these heroes because students only get a partial understanding of their contribution to society (Supriyatno & Ubabuddin, 2019).

b. **Additive approach**

Curriculum integration in this approach is an important thing to do by adding content, concepts, or themes to the curriculum without changing the basic structure of basic competencies, objectives, and characteristics. This approach is a level 2 approach of integrating multicultural material in the curriculum. This approach is characterized by providing additional unit or field books without changing the substance. The two research locations, SD YPPSB 3 and SD Muhammadiyah 2 Sangatta, used this additive approach by adding additional books, units, or activities to the curriculum without changing it substantially. In practice, the school provides different activities to commemorate ethnic and cultural traditions, including holding Kartini Day commemorations and learning materials for each student using traditional clothing from their respective regions.

The additive approach in developing a multicultural curriculum that is included in the learning curriculum. This approach model in school by providing books in the library, introducing social life through various media, and adding additional incidental themes and, for example, themes related to the commemoration of the independence of religious holidays and Kartini's day. From a multicultural perspective, this approach can also incorporate a multicultural dimension into the curriculum, not by changing the basic competencies but by developing indicators of basic competencies (KD). The development of multicultural dimensions is not directed at adding or changing basic competencies. Some competencies already have multicultural dimensions, so it is sufficient only in the realm of indicators (Muhajir et al., 2020).

Without restructuring the curriculum, teachers can add additional ethnic, cultural, and other diversity content in this approach. However, this approach requires much time, effort, practice and how to rethink the basic structure and objectives of the curriculum.

c. **Transformative approach (the transformation approach)**

According to the researcher's observations, no transformative approach was used based on the search results at the two research locus, both at SD YPPSB 3 and SD Muhammadiyah Sangatta. The transformation approach is fundamentally different from the additive and contribution approaches. There are no fundamental changes to the curriculum in both approaches related to basic competencies, nature, and structure. While in this approach, the basic assumptions of the curriculum change so that it allows students to see concepts, problems, and themes from various cultural and ethnic perspectives and perspectives. It is in line with the idea of James A. Banks that the transformation approach is designed so that students can see concepts, themes (Banks, 1993).

Still, according to James A. Banks, the primary and fundamental problem in the curriculum according to this transformative approach is not the addition of a long list of ethnic groups, heroes, and their contributions but the input from various perspectives that provide students with an understanding of the basic framework and material from multiple groups. This transformation approach is level 3 of the integration of multicultural material in the curriculum, which has the main characteristics of views from various ethnic points of view in changing the basic assumptions of the curriculum and fostering student competence in seeing concepts, problems, and themes.

d. **The Social Action Approach**

Based on the search results at the two research loci, both at SD YPPSB 3 and SD Muhammadiyah Sangatta, it was not found that the social action approach was used. This approach aims to teach students to carry out social criticism and social change and educate them in decision-making skills. In the social action approach, which extends the transformation approach, students make decisions about critical social problems and help

solve them. The Social Action Approach includes all components of the transformation approach. Still, this approach is broader in scope by adding elements requiring students to make decisions or actions related to the studied concepts or problems (Banks, 1993). Seeing the conception of this social action approach, it is natural that the two research locations did not apply this approach.

2. Multicultural Islamic Education Curriculum Model

Elementary school curriculum development in Sangatta City must be adapted to the character and background of students, most of whom come from multicultural societies, so that curriculum development plans are adapted to the needs and conditions of the students (Sismanto, 2016). Data for 2020, along with the development of religious diversity in East Kutai Regency, places of worship accommodate all religions. Places of worship available in East Kutai Regency include 454 mosques, 371 prayer rooms, 199 Protestant Christian churches, 76 Catholic Christian churches. The field of education can not be separated from the efforts of the central and local governments. One of the substantial efforts made by the government to improve public education is to increase the number of schools from year to year. Until the end of 2020 (BPS Kutai Timur, 2020, p. 99).

Therefore, the addition or development of the curriculum at the Sangatta City Elementary School is not only for local content subjects with unique religious characteristics but also for national subjects considered difficult. In his book "Developing Curriculum Principles and Foundation", Zais notes and suggests that there are nine models of curriculum development, namely: 1. The Administrative Models, 2. The Grass-Roots Model, 3. Demonstration Model), 4. Beauchamps System, 5. Taba's Inverted Model, 6. Rogers Interpersonal Relations Model, 7. The Systematic Action Research Model), 8. Technical Models (Emerging Technical Models). And 9. Curriculum Engineering as Research and Development (R&D)(Zais, 1976, pp. 445–469).

Based on the search results at the two sites, both at SD YPPSB 3 and SD Muhammadiyah Sangatta, it was found that two models were used according to the researcher's observations. The two models are the administrative model and the grass-root model. The curriculum development can be done through two approaches: (1) the top-down approach to the administrative model and (2) the grass-root model.

a. Administration Model

This model is the classic curriculum development model and the most widely used. The idea of curriculum development with this model starts with education providers (policymakers) who use administrative procedures as policy directions. Curriculum development comes from high-ranking officials (Kemdikbud), then structurally carried out at lower levels. In this model, education officials form a steering committee consisting of education supervisors, principals, and core teachers. This steering committee is tasked with formulating general plans, principles, philosophical foundations, and general education goals (Sabda, 2016, p. 219).

The same thing was also stated by Husni Mubarok et al. mentions that this curriculum development model is the oldest and most widely known model. It is called the administrative model or line staff because the development initiatives and ideas come from the education provider and use managerial procedures. In implementing the curriculum, it is also necessary to have monitoring, observation, supervision, and guidance in its implementation in the early years. After running for a while, it is also important to evaluate the validity components, implementation procedures, and success(Mubarok et al., 2018, pp. 10–11). This model is easy to implement by countries that adhere to a centralized system and governments where the professional ability of their teaching staff is still low. The weakness of this model lies in its lack of sensitivity to changes in society, in addition to this curriculum being uniform nationally, so that sometimes it forgets changes or regional specifics. The administrative model steps are shown in the following figure.
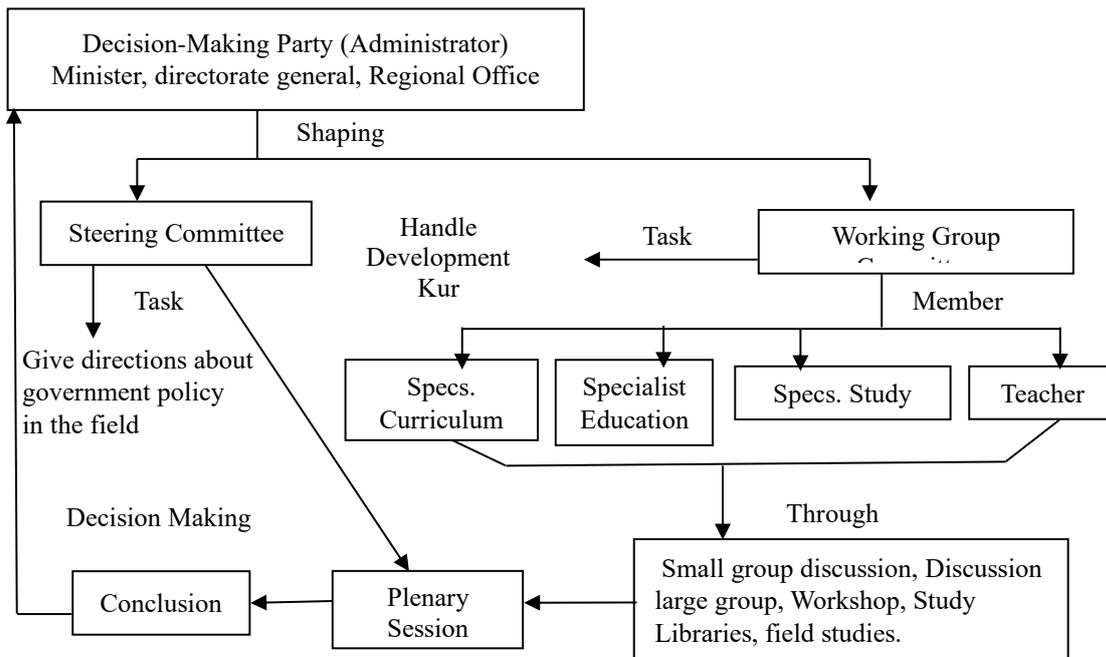
Figure 1 Curriculum development with the administrative model
adapted from various sources.

Based on the picture above, the decision-makers (administrators), the ministers, directorate generals or regional offices with this administrative authority form a steering team consisting of experts and experts in the field of curriculum and areas according to needs and whose task is to provide direction on government policy in this field. The steering committee is tasked with formulating a grand curriculum development design in curriculum foundations, strategies, and policies. Furthermore, the government formed a working group committee in charge of handling curriculum development. The working group consists of members who have the ability and expertise in their respective fields. For example, those with expertise in curriculum development, specialization in education, experts in the field of study, and teachers. In practice, this working group is tasked with determining the form and concept of the curriculum as outlined by the steering team. The working group determines the order of the material, the selection of strategies, and evaluation and then arranges it in the form of curriculum implementation guidelines that will be used for curriculum implementers at the field level.

The working group consisting of various specializations of expertise then went through small group discussions, extensive group discussions, workshops, field studies, and library studies. After the concept formulated by the working group becomes a curriculum draft, the results are evaluated by a steering committee with victories, including competent officials, so that supervision and guidance are needed in its implementation. After this working group has completed its task and produced a curriculum draft, it is discussed in a plenary session with the steering committee. Suppose it is agreed upon in the plenary session and becomes a decision. In that case, the result becomes a conclusion submitted to the decision-maker (administrator), be it the Minister, director general, or regional office. If this activity is considered good enough, then the decision-maker (administrator) determines whether the designed curriculum is valid or not. Judging from the typology because it comes from top leaders, this model is more accurately called the Top-Down Model.

b. **Grass Root Model**

In English, "grass" means grass, while "root" means root. So "grassroots" means grassroots, a figurative word meaning people on a lower or lower level. The grassroots model is the opposite of the top-down administration model. Curriculum development initiatives in

the grassroots model do not come from the top-down administrative model but the bottom, namely from the teacher. Thus literally, "The Grass-Roots Model" can be interpreted as a curriculum development model developed from the grassroots. In the world of education, the teacher is the actor or implementer of the curriculum in schools. Based on this understanding, It can be understood that curriculum development starts from an initiative by an individual teacher or a group of teachers or all teachers in a school who intends to solve the curriculum problems they face in their schools by improving or developing them. This curriculum development can be related to one curriculum component, several fields of study or all curriculum components (Sabda, 2016, p. 223).

The development of this model curriculum requires the work of teachers between schools and cooperation between teachers and outsiders, namely the community. The drawback of developing this model lies in ignoring the technical and professional nature of the curriculum. The steps for the Grass-Roots model are as follows.
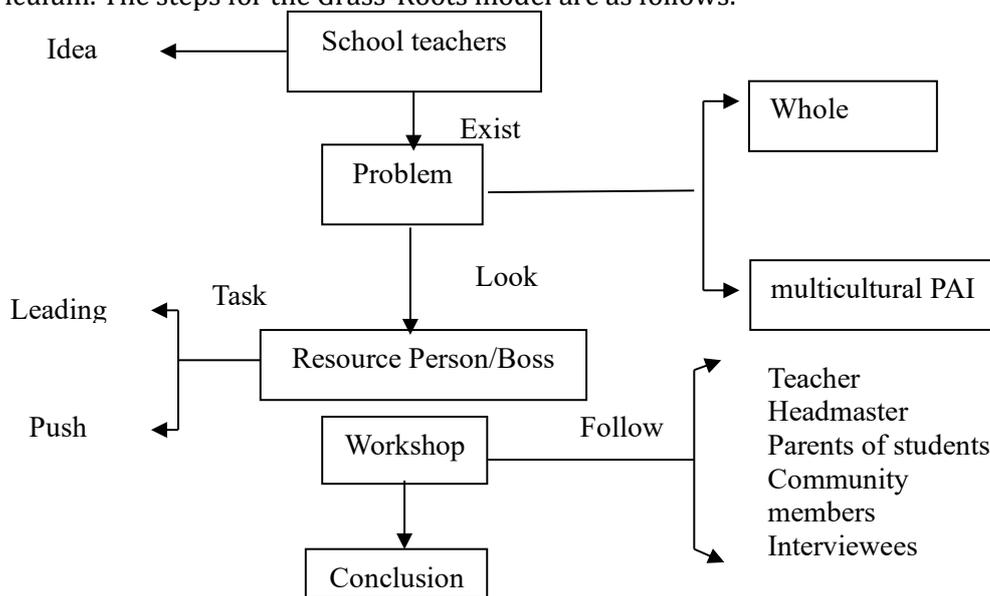

Figure 2 Curriculum development using the grass-root model
adapted from various sources.

In the grassroots development model, teachers in schools can make efforts to develop the curriculum. These developments or improvements can protect curriculum components, one or more subjects, or all curriculum components. Developing a grassroots model curriculum will be better if conditions allow good facilities for teachers, finances, and other supporting materials. The teacher is the planner, implementer and complement to the audit in the classroom. It is the teacher who pays more attention to the needs of the course. Therefore he is most competent in compiling the curriculum for his class. Grassroots curriculum development may only serve a particular field of study but can also be used for all domains in schools or other areas. Curriculum development with this model supports competition in improving the quality of education, giving birth to individuals who are more independent and creative following the community's needs.

The development of the K-13 curriculum tends to add to the grassroots model. However, curriculum development has not run effectively due to various constraints on human resources and school resources. For those in urban areas, this may seem more accessible. However, for those in rural areas, especially in the interior, this is not easy. Not to mention the added culture and customs that are different in each region. However, curriculum development has not run effectively due to various constraints on human resources and school resources. For those in urban areas, this may seem more accessible. However, for those in rural areas, especially in the interior, this is not easy. Not to mention the added culture and customs that are different in each region. However, curriculum development has not run effectively due to various constraints on human resources and school resources. For those in urban areas, this may seem more accessible. However, for those in rural areas, especially in

the interior, this is not easy. Not to mention the added culture and customs that are different in each region.

This model was developed based on two hypotheses. First, the implemented curriculum is primarily determined by how teachers are involved in curriculum development and development. Second, curriculum professionals and students, parents, and community groups (stakeholders) must be involved in the planning or curriculum development. Teacher excellence is the key to effective curriculum development, which is reflected in the four basic principles of the grassroots model. With the principles applied, teachers are encouraged to plan new curricula cooperatively. This drive occurs when administrators provide "leadership", free time, materials, and incentives conducive to curriculum planning. In certain areas, workshops are organized to promote this process: at the end of the working year, they tend to focus on curriculum assessment and needs assessment, whereas, before school opening, they may be able to build a new curriculum successfully. Ideally, workshops should be attended by school administrators, teachers, students, parents, several community groups, specialist consultants, and resource persons. The participants solve specific problems according to the situation in their area and resolve issues democratically using consensus.

Based on the search results of research at SD YPPSB 3 and SD Muhammadiyah 2, Sangatta grouped curriculum components based on; 1. Core competencies, (2) basic competencies, (3) learning content, (4) subjects, and (5) teaching load.[3] The research findings found that the multicultural Islamic learning process was based on unique, essential points in the multicultural Islamic education learning process at SD YPPSB 3 Sangatta, as follows: 1) Learning materials used the 2013 curriculum. This material contributed significantly to the hidden curriculum in the form of the tradition of multiculturalism. 2) Religious teachers are not only teachers of Islam but also teachers of Christianity, Catholicism, and Hinduism. The relationship between religious teachers has been running harmoniously, respecting each other, and supporting each other. In the learning process, the role of the teacher is very strategic and determines the optimization of the learning process, especially for elementary school students. 3) Students also use multiple religions. They are taught religious subjects according to their respective religions. 4) The purpose of multicultural Islamic education is to foster faith, create religious people. 5) Learning materials include faith, worship, morals, tolerance, and developing religious culture. 6) Learning media are Al Quran, Teacher, Video, Image, Map, and Islamic Holiday Commemoration (PHBI). 7) Learning methods include lectures, questions and answers, assignments, memorization, practice, portfolios, personal approaches, and developing respectful communication. 8) Learning evaluation is carried out through daily tests, UTS, UAS, LKS, memorizing short letters, worship practices.

While the research findings at SD Muhammadiyah 2 Sangatta are as follows: 1) The learning materials use the 2013 curriculum. 2) Multicultural Islamic education aims to develop faith, create religiously obedient people, have a noble character, and carry out religious teachings. 3) Learning materials include faith, worship, morals, tolerance, and developing religious culture. 4) Learning media are the Qur'an, teachers (people), pictures, maps, and PHBI. 5) Learning methods include lectures, questions and answers, assignments, memorization, practice, portfolios, personal approaches, and developing respectful and togetherness communication. Furthermore, develop a religious culture. 6) Learning media are Al Quran, Teacher, Video, Image, Map, and PHBI. 7) Learning methods include lectures, questions and answers, assignments, memorization, practice, portfolios, personal approaches, and developing respectful communication. 8) Learning evaluation is carried out through daily tests, UTS, UAS, LKS, memorizing short letters, worship practices.

CONCLUSION

From the description that has been stated above, it can be concluded that the approach and model of curriculum development are indispensable in a pluralistic society consisting of various cultural differences.

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[3] Interview with Mrs Handiyah, vice principal of curriculum for SD Muhammadiyah 2 Sangatta (East Kutai: Interview, Friday 5 March 2021)

Conceptually, there are four approaches in developing an educational curriculum with multicultural dimensions, including; (1) the contributions approach, (2) the additive approach, (3) the transformation approach, and (4) the social action approach. Meanwhile, the multicultural Islamic religious education curriculum approach in SD YPPSB 3 and SD Muhammadiyah 2 Sangatta uses two approaches: the contributions approach and the additive approach. The contribution approach is used in; (a) scheduling lessons that are multi-religious with other religions by incorporating characters that are in rhythm with other religions. b) there are celebrations related to commemorating tribes and cultures, including the commemoration of Kartini Day. c) There is learning to know their respective regional languages. The additive approach is carried out by adding additional books, units, or activities to the curriculum without changing the substance. In practice, the school provides different activities to commemorate ethnic and cultural traditions, including holding Kartini Day commemorations and learning materials for each student using traditional clothing from their respective regions.

The model of developing a multicultural Islamic education curriculum that is implemented and applied in primary school level education is a top-down approach to the administrative model and the grass-root model. In its implementation in developing a multicultural PAI curriculum: a) learning materials use the 2013 curriculum. b) religious teachers are not only teachers of Islam but also teachers of Christianity, Catholicism, and Hinduism. c) students learn based on their respective religions. 4) the purpose of multicultural Islamic education is to foster faith. 5) learning materials include faith, worship, morals, tolerance, and developing religious culture. 6) learning media are Al Quran, Teacher, Video, Image, Map, and PHBI. 7) learning methods include lectures, questions and answers, assignments, memorization, practice, and portfolios.

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