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Multicultural Islamic Religious Education Learning to Build Religious Harmony

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Abstract

This research analyzes the Multicultural Islamic Religious Education Learning (MIREL) at SMKN 1 Poso in building religious harmony as a conflict resolution. Conflict socio-religious become a critical problem regarding diversity in schools and society. Meanwhile, Islamic religious education provided in schools does not prioritize a multicultural perspective, which includes the practices of different religions and other cultures. This study uses qualitative field research with a case study approach and data analysis, according to Miles and Huberman. Results show that this school carries out the MIREL formally-textual and informally-textual. Learning formally-textual is held through three stages. At the beginning stage, teachers contextualize the values of example and self-control through exemplary stories from the prophets. In the main stage, the teachers integrate the values of tolerance, harmony, democracy, unity, concern, and justice by presenting material that includes faith, morals, jurisprudence, and the history of Islamic culture. Teachers instill multicultural values of cooperation and responsibility in the closing stage by assigning group tasks. The school holds informally textual learning through the Religious Saturday program collaboration in cross-cultural, socio-religious, and humanitarian activities. This research has implications for strengthening the MIREL in schools to build sustainable religious harmony among students and society in the post-conflict area.

Keywords: The MIREL, Religious harmony, SMKN 1 Poso, Post-conflict

Abstrak

Penelitian ini menganalisis pembelajaran PAI multikultural (in English: the MIREL) di SMKN 1 Poso dalam membangun harmoni beragama sebagai resolusi konflik. Konflik sosio-religius menjadi permasalahan kritis terkait keberagaman di sekolah dan masyarakat. Sedangkan pembelajaran PAI yang diberikan di sekolah tidak mengedepankan perspektif multikulturalisme yang mencakup perbedaan agama dan budaya lainnya. Penelitian ini menggunakan jenis penelitian lapangan kualitatif dengan pendekatan studi kasus dan analisis data menurut Miles dan Huberman. Hasil menunjukkan bahwa sekolah melaksanakan pembelajaran PAI secara formal-tekstual dan informal-tekstual. Pembelajaran formal-tekstual diselenggarakan melalui tiga tahap. Pada tahap awal, guru mengontekstualisasikan nilai keteladanan dan pengendalian diri melalui kisah keteladanan para nabi. Pada tahap inti, guru mengintegrasikan nilai-nilai toleransi, kerukunan, demokrasi, persatuan, kepedulian, dan keadilan dengan menyajikan materi yang mencakup keimanan, moral, fiqih, dan sejarah kebudayaan Islam. Pada tahap penutup, guru menanamkan nilai multikultural untuk kerjasama dan tanggung jawab dengan memberikan tugas kelompok. Sekolah menyelenggarakan pembelajaran PAI informal-tekstual secara kolaboratif melalui program Sabtu Riligi dalam kegiatan lintas budaya, sosial keagamaan, dan

kemanusiaan. Penelitian ini berimplikasi pada penguatan pembelajaran PAI di sekolah untuk membangun harmoni beragama berkelanjutan antara siswa dan masyarakat di daerah pasca konflik.

Kata Kunci: MIREL, Kerukunan Umat Beragama, SMKN 1 Poso, Pasca Konflik

INTRODUCTION

Indonesia is the most multicultural country, with ethnic, religious, cultural, and linguistic diversity.¹ Socio-culturally, Indonesia has more than 300 ethnic groups and tribes spread across various islands and regions.² The diversity This can also be seen in using 200 languages.³ Apart from that, Indonesia also has diversity regarding religion and beliefs its people hold. Various religions are recognized and practiced in Indonesia, including Islam, Christianity (Protestant and Catholic), Hinduism, Buddha, and religions like Trust to Lord, Which Maha One.⁴ This diversity is one of the characteristics that enrich the identity of the Indonesian nation that distinguishes it from other nations.

This diversity in identity, on the one hand, is a national asset and, on the other hand, can become a threat to divide the nation if it cannot be managed properly and correctly. Problems arising from this diversity include social-religious caused by differences in beliefs and attitudes towards claiming the truth about their group and blaming others.⁵ This is exacerbated by the existence of legitimate religion taught in religious education in schools in conflict-prone areas.⁶ Justification is in line with the results of a study by Hadi & Layli, Which mention That students who still have difficulty accepting differences, respecting each other, and do not behave well with applying morals karima in school.⁷ These problems occurred because of a lack of understanding and awareness of related multicultural concepts of equality, rights, and obligation to live together without differentiating groups like gender, ethnicity, race, culture, social level, and religion.

One effort that can be taken to manage the problem is to strengthen the concept and practice of multicultural PAI in schools. However, based on research by Hanum et al., it is

¹ Carlan et al., "Multicultural Value of Education in Forming the Community's Religious Attitude," *International Journal of Recent Advances in Multidisciplinary Topics* 2, no. 8 (2021): 168–71.

² Joel Sawat Selway, "Indonesia as a Solution for Ethno-Geographically Isolated Societies," in *Coalitions of the Well-Being How Electoral Rules and Ethnic Politics Shape Health Policy in Developing Countries* (England: Cambridge University Press, 2015), 225–40, <https://doi.org/10.1017/CBO9781316212851.014>.

³ Didik P. Wicaksono, "Multicultural Education in The Legislation System," *Pedagogik: Jurnal Pendidikan* 4, no. 1 (2016): 23–35, <https://doi.org/10.33650/pjp.v3i1.107>.

⁴ Sulaiman Sulaiman, "From an Online Survey: The Dilemma of Religious Education Model in Indonesia Affected to Inter-Group Contact," *JPPI* 9, no. 1 (2023): 274–79, <https://doi.org/10.29210/020221612>; Nurul Hidayati et al., "Relevansi Nilai-Nilai Multikultural Dalam Buku Pendidikan Agama Islam Dan Budi Pekerti Dengan Dimensi Proyek Penguatan Profil Pelajar Pancasila," *Academicus: Journal of Teaching and Learning* 2, no. 2 (October 17, 2023): 51–59, <https://doi.org/10.59373/academicus.v2i2.22>.

⁵ Madakir et al., "Multicultural Islamic Education of Nurcholis Madjid Perspective: A Literature Review," *International Journal of Multicultural and Multireligious Understanding* 9, no. 5 (2022): 191–201, <https://doi.org/10.18415/ijmmu.v9i5>.

⁶ Sechandini Radhia Ainun et al., "Multicultural-Based Learning of Islamic Religious Education for the Development of Students' Social Attitudes," *At-Tadzki: Islamic Education Journal* 2, no. 2 (2023): 106–17, <https://doi.org/10.59373/attadzki.v2i2.27>.

⁷ Muhammad Fazlurrahman Hadi and Sofiatul Laili, "Multicultural-Based Islamic Religious Education (PAI) at SMP Sapta Andika Denpasar," *Halaqa: Islamic Education Journal* 6, no. 2 (2022): 79–87, <https://doi.org/10.21070/halaqa.v6i2.1614>.

Multicultural Islamic Religious Education Learning to Build Religious Harmony

concluded that religious education given in schools does not turn on education, multiculturalism, which is Good. They even tend to be opposites, which has implications for social conflict.⁸ Suradi's research results reinforce this, stating that Islamic religious education, in general, has not been able to contribute positively to increasing morality and tolerance, especially in circle students in school.⁹ Therefore, strengthening multicultural Islamic religious education as a basis for managing conflicts that occur in society, especially at the student level, is important so that students are not only intellectually intelligent, but also intelligent in attitude, especially in accepting every difference and diversity of gender, ethnicity, race, culture, social strata and religion.

One school that applies the MIREL concept is SMKN 1 Poso. As a post-conflict area, this school can manage the diversity of ethnicity and religion to muffle various conflicts rooted in the dark history of the past. Based on the results of observations, the success of this school is influenced by the cultivation of a religious, tolerant, and respectful school life, religious and ethnic diversity, and not imposing the desire for harmony and harmony together. Besides that, strengthening the MIREL at SMKN 1 Poso is supported by workshops on religious harmony to train religious teachers to design materials and carry out religious learning with a multicultural perspective to play the role of harmony agents in educational institutions. It is reinforced by extracurricular activities that also design multicultural syllabi. They examine the learning practices of MIREL to build religious harmony at SMKN 1 Poso in the post-conflict.

Several studies have previously been related to the education of religion, Islam, and multiculturalism. First, research by Anggraeni et al. concluded that multicultural Islamic religious education provides students with competencies to analyze and provide ideas or solutions to various cultural conflicts and religions.¹⁰ This study focuses on implementing Sunda culture for learning education in multicultural Islam. Meanwhile, the author's research focuses on the internalization of multicultural values in learning education Islam in areas of conflict Poso in building religious harmony as a conflict resolution. Second, research by Rodliyatu et al. concluded that implementing learning education in religious Islam must be customized with a curriculum that opens students' thinking horizons toward contemporary issues.¹¹ This research focuses on implementing a multicultural Islamic religious education curriculum at the tertiary level. Temporary study writers focus on marking multiculturalism in high-level school

⁸ OK Azizah Hanum, Mohammad Al-Farabi, and Feri Firmansyah, "Internalization of Multicultural Islamic Education Values In High School Students," *Munaddhomah* 3, no. 3 (2022): 221–28, <https://doi.org/10.31538/munaddhomah.v3i3.265>.

⁹ Ahmad Suradi, "The Development of Oriented on Multicultural Islamic Religious Education in School," *Journal of Education and Learning (EduLearn)* 12, no. 3 (2018): 493–500, <https://doi.org/10.11591/edulearn.v12i3.8679>; Ani Aryati and A. Suradi, "The Implementation of Religious Tolerance: Study on Pesantren Bali Bina Insani with Bali Hindus Communities," *Jurnal Ilmiah Peuradeun* 10, no. 2 (May 30, 2022): 471–90, <https://doi.org/10.26811/peuradeun.v10i2.646>; Muhammad Isa, Neliwati Neliwati, and Yusuf Hadijaya, "Quality Improvement Management in Teacher Professional Development," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 5, no. 2 (February 12, 2024): 136–47, <https://doi.org/10.31538/munaddhomah.v5i2.782>.

¹⁰ Dewi Anggraeni, Andy Hadiyanto, and Ahmad Hakam, "Multicultural Islamic Religious Education Based on Local Wisdom: The Analysis of 'SILAS' Values in Sundanese Culture," *Indonesian Journal of Islamic Education Studies (IJIES)* 6, no. 1 (2023): 93–108, <https://doi.org/10.33367/ijies.v6i1.3649>.

¹¹ Mushbihah Rodliyatu, Puspo Nugroho, and Zakiyuddin Baidhaw, "Model for Developing a Multicultural Islamic Religious Education Curriculum in Islamic Higher Education," *Edukasia Jurnal Pendidikan Islam* 17, no. 2 (2022): 319–38, <https://doi.org/10.21043/edukasia.v17i2.14043>.

medium. Therefore, this research aims to analyze the implementation of the MIREL in building student harmony at SMKN 1 Poso.

Based on the various problems above, strengthening MIREL as a basis for managing social conflicts that occur in society, especially in school environment, becomes essential so that students become not only intelligent but also polite in behaving, especially in accepting all differences in faith and religious diversity, gender, ethnicity, race, culture, and social and economic conditions.

METHOD

This research type of study is qualitative field research with a case study approach at SMKN 1 Poso. Qualitative research is a type of research that focuses on an in-depth understanding of facts, events, and social phenomena by interpreting the meaning of the phenomenon.¹² In this research, the author collects data based on facts that occur in the field related to the research theme raised, namely Multicultural Islamic Religious Education Learning (MIREL) To Build Religious Harmony. Meanwhile, a case study is a research strategy in which the researcher understands, explores, and carefully analyzes a program, event, activity, particular group, or individual in-depth.¹³ The case study approach in this research is used to understand, explore, and carefully analyze programs, events, learning activities at SMKN 1 Poso in managing conflict in the midst of diverse backgrounds of students.

This research was conducted at SMKN 1 Poso, Central Sulawesi. The determination of the research location was based on the diversity of students' backgrounds. In addition, SMKN 1 Poso is included in a territory that is often hit by conflict, so it is the right place to study the MIREL case. The determination of informants in this research is based on the purposive sampling method. In this study, the authors collected data from informants whose daily lives are in direct contact with Islamic religious education learning and policy makers at SMKN 1 Poso. These informants include the principal and educators in the field of Islamic studies at SMKN 1 Poso who are fully responsible for determining the direction of learning policies both formally-textual and informal-textual learning.

The data collection techniques used in this study consisted of interview, observation, and documentation techniques. In the interview technique, the author conducted interviews directly with the principal and educators in the field of Islamic studies at SMKN 1 Poso. While in observation, the author observed various events that occurred at SMKN 1 Poso both in the learning classroom, and outside the learning classroom such as Saturday Religious activities. Likewise, the documentation technique was carried out to track various documents related to Islamic religious education learning at SMKN 1 Poso. The data obtained will be analyzed using the Miles and Huberman analysis technique.¹⁴ This analysis technique consists of data condensation which summarizes and simplifies the data that has been collected so that it can

¹² Haradhan Kumar Mohajan, "Qualitative Research Methodology in Social Sciences and Related Subjects," *Journal of Economic Development, Environment and People* 7, no. 1 (2018): 23–48, <https://doi.org/10.26458/jedep.v7i1.571>.

¹³ John Ward Creswell, *Research Design: Qualitative, Quantitative, and Mixed Method Approaches* (New Delhi: Sage Publications, 2014).

¹⁴ A. Michael Huberman Matthew B. Miles, *Qualitative Data Analysis*, Third Edit (United State of America: Arizona State University, 2014).

be processed more efficiently. After that, the next stage of analysis is data presentation which involves visual or narrative representation of the data that has been collected so that it can be understood by readers or audiences. The final stage of the analysis is drawing conclusions by analyzing the data that has been presented in the previous stages. The following practical stages of research data analysis.

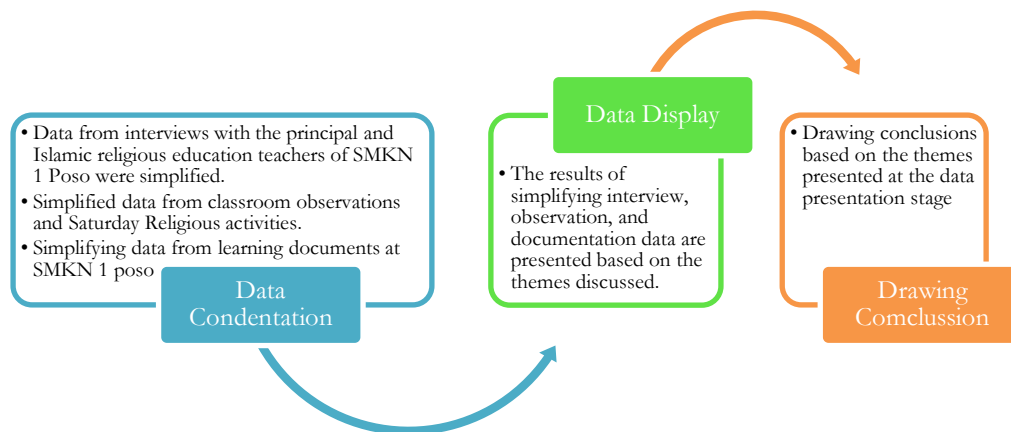


Figure 1. The flow of research data analysis

RESULTS AND DISCUSSION

Findings

Strengthening multicultural values through the MIREL to build inter-religious harmony among students at SMKN 1 Poso is done through two techniques. First, formal-textual learning occurs in classroom learning based on content material in the 2013 curriculum syllabus. Second, informally-contextual activities in the school environment through Religious Saturday activities contain a variety of religious activities. Religious Saturday also functioned as an external contextual learning media class as a place of work, social, spiritual, and raising humanitarian charities between students of diverse ethnicities, regions, languages, social statuses, and economic conditions.

Implementation Learning Formally-Textual

Formally-textual learning in the MIREL is an approach that emphasizes the use of text as the primary source for conveying learning material. Presentation activities: multicultural content material formally occurs in classroom learning between educators and participants or students from different cultural backgrounds. To achieve the MIREL learning objectives at SMKN 1 Poso, teachers compile material learning integrated directly with multicultural values in relevant competencies. Multicultural adapted from the 4 Core Competencies (KI) and Basic Competencies (KD) in the syllabus of Curriculum 2013 and lesson plan designed by all Islamic teachers. As for material learning of formal text, the MIREL delivered in the classroom was adjusted to grade level. The following are learning materials for the MIREL at SMKN 1 Poso.

Table 1. Multicultural Content Materials

Class	Category Material	Material with Multicultural Content in the MIREL
X	Creed morals history, And fiqh.	1. Control self: each other forgive, prejudice Good And brotherhood 2. Avoid association, Which bothers the comfortpublic. 3. Asma'ul Husna: <i>The beneficent, al-Karim, Greetings, al-hub, al-'adl, al-jami'</i>. 4. Ethics is dressed in Islam as identity and social cross-religion. 5. Behave honest in life daily. 6. Hajj, zakat And waqf for social life. 7. Imitate the struggle of the Prophet Muhammad SAW to build a harmonious public compound in Mecca and Medina.
XI	Creed morals, history, and fiqh.	1. Be obedient to the rule of religion and country and be responsible. 2. Tolerance, harmony, and avoiding violence. 3. Attitude each other help, care, and willing sacrifice. 4. Defend truth by showing honesty. 5. Respect for parents, teachers, and other persons. 6. Maintenance worship prays corpse for humanity. 7. Maintain togetherness in social life. 8. Honest and fair from practice economy according to Islam. 9. Progress civilization Islam is about knowledge, culture, life, and social public pluralism. 10. The development of civilization in the Islam period is modern, and his contribution to the harmony of life is a public compound.
XII	Creed morals, history, and fiqh.	1. Behave democratic in social And nationality. 2. Do good to the fellow: empathize and mutually help. 3. Have faith in doomsday, and be honest and fair. 4. Guard unity And togetherness within the public. 5. Weddings, according to Islam, build harmony. 6. Inheritance in Islam is peace and humanity. 7. Behave moderately and politely in preaching. 8. History of Islamic development: peacefully spread Islam. 9. Uphold tall and apply mark Islam <i>Rahmat lil alamin</i>. 10. Be alert to deviation from the teachings of Islam in the world.

Source: Lesson Plan of the MIREL at SMKN 1 Poso

In the MIREL practice, the multicultural materials above are presented through three stages of learning activities: activity opening, activity core, and activity closing. Teachers give a pattern at each stage of the activity so that the presentation of the material takes place in depth in educational and social interactions that uphold the value of respect for all different students so that they are built together and sterile from various motives for violence. Following implementation, explain the stages of learning.

The opening stage is an essential part of the first learning process often carried out by educators.¹⁵ The aim is to create a conducive atmosphere, arouse students' interest, and prepare them to learn. On activities opening, the Islamic teachers at SMKN 1 Poso carry out orientation through physical and psychological preparation of the class students to take part in learning, carry out initial exploration, and deliver objective learning, which will be achieved by material-charged multicultural, which will be discussed. They also revealed that at this stage, they ignite learning through exemplary stories of prophets and inner self-control to build brotherhood and harmony in middle difference.

The core material is delivered and discussed with students in the core learning stage.¹⁶ This is the most crucial part of the learning process, where key concepts are taught and learned. In the core activity of presenting material charged multicultural, the teacher organizes process learning, Which includes presentation material by teachers or students, managing student learning activities, controlling class atmosphere, grouping students, using approaches and methods, media and learning resources, as well as providing assignments or exercises that have a multicultural nuance in line with the presentation of material and achievement of insightful learning objectives multicultural. The essential material presented and practiced at this stage includes morals, fiqh, and historical beliefs, which contain the values of tolerance, harmony, democracy, unity, concern, and justice.¹⁷

Stages closing learning is a chance to summarize learning, consolidate students' understanding, and close the lesson with satisfying method.¹⁸ In the closing stage, the teachers and students draw important points from multicultural content material as a conclusion that students must master as minimum competency.¹⁹ The teachers provide follow-up material through assignments (homework and exploration material in a way group) patterned multicultural to increase students' mastery of the material studied in class. At this stage, they planted unity values, responsibility, and cooperation through task groups.

¹⁵ Naima et al., "Implementation of Islamic Religious Education Learning in Building Students' Social Attitude," *Tafkir: Interdisciplinary Journal of Islamic Education* 5, no. 1 (2024): 171–83, <https://doi.org/10.31538/tijie.v5i1.1052>.

¹⁶ Minhaji, Moh. Nawafil, and Abd. Muqit, "Implementation of the Islamic Religious Education Learning Methods Innovation in the New Normal Era," *Al-Ishlah* 14, no. 2 (2022): 2107–18, <https://doi.org/10.35445/alishlah.v14i1.1900>.

¹⁷ Aulia Diana Devi and Subiyantoro Subiyantoro, "Implementation of Democratic Leadership Style and Transformational Head of Madrasah in Improving The Quality," *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 6, no. 1 (March 29, 2021): 14–26, <https://doi.org/10.31538/ndh.v6i1.1162>; Greg Barton, Ihsan Yilmaz, and Nicholas Morieson, "Authoritarianism, Democracy, Islamic Movements and Contestations of Islamic Religious Ideas in Indonesia," *Religions* 12, no. 8 (August 2021): 641, <https://doi.org/10.3390/rel12080641>.

¹⁸ Irma Nur Khasanah et al., "Implementation of Islamic Religious Education Learning in the Class VII Merdeka Curriculum," *Al-MISBAH Jurnal Islamic Studies* 11, no. 2023 (2023): 84–95, <https://doi.org/10.26555/almisbah.v11i2.9717>.

¹⁹ Attok Illah et al., "Principal Leadership in Developing the Competence of Islamic Religious Education Teachers," *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 7, no. 3 (November 8, 2022): 404–19, <https://doi.org/10.31538/ndh.v7i3.2658>; Imro'atul Azizah and Dina Mardiana, "Learning Transformation: Increasing Student Achievement through Discovery Learning," *Dirasah International Journal of Islamic Studies* 2, no. 2 (October 22, 2024): 155–66, <https://doi.org/10.59373/drs.v2i2.42>.

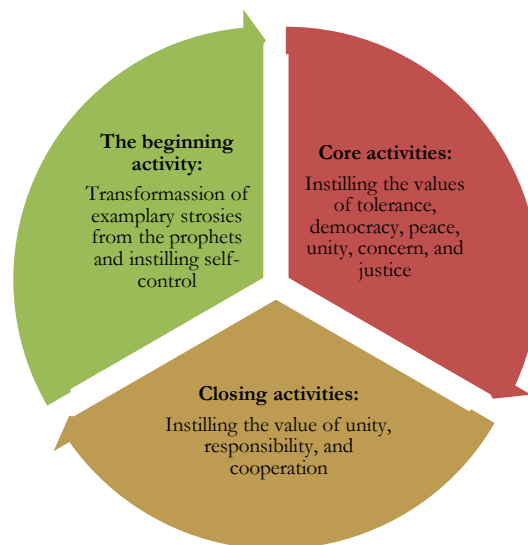


Figure 2. Presentation of multicultural values on learning formally-textual

In integrating multicultural values formally in the classroom, all Islamic teachers consider the realities of culturally different students, the realities of the majority and religious minorities, and the realities of the Poso people who have experienced social conflict and religious nuance. This is done above the consensus of togetherness within the school community to build harmony with religious people.

Implementation Learning Informally-Contextual

Informally-contextual learning in the MIREL context refers to the learning process outside the formal class, such as school culture, society's environment, and cross-educational institutions, which use text and social realities as the central learning resource. SMKN 1 Poso carries out informally contextual learning outside the classroom, such as Religious Saturday, to strengthen understanding of religious student-related multicultural values.

Religious Saturdays are informal activities at SMKN 1 Poso to directly support and develop student character. The principal of this school disclosed that Saturday Religion, as a model of the MIREL in school, can strengthen student worship rituals vertically and socially in daily reality. The principal of this school disclosed that Saturday Religion, as a model of the MIREL in school, can strengthen student worship rituals vertically and socially in daily reality. The goal is to build students' character and social attitudes toward school members of different religions and cultures. In Religious Saturdays, teachers instill attitudes, tolerance, mutual respect, and life. Peace and anti-radicalism are important Islamic values that should be instilled in the Poso context that ever experienced conflict.

Saturday's religious activities become part of what is not inseparable from formal-textual learning in the classroom and is a form of curriculum implementation contextual at the level of real life at school. In religious activities, students can develop Islamic insight, maximize worship rituals, and practice social life in frame diversity. Religious Saturdays at SMKN 1 Poso also present Sholawat, Nasyid, Samrah, and Dance Jepeng performances as media encounters students of Islam and Christians who watch it.

In addition, Islamic teachers use Religious Saturdays as interfaith student activities in extracurricular units, social action, and humanitarian charities as learning media for internalizing values and culture related to religious harmony. Thus, Minority Muslim students can live a peaceful life together with the Ummah Christians, who are the majority during school. As part of the MIREL practice, they also organize Religious Saturdays to counter radicalism at this school, such as seminars about terrorism, religious deradicalization from BPNP, and training on building character peace by the Poso Police to build students' religious understanding and attitudes to peace in school.

Table 2. Activities Religious Saturdays with Multicultural Content

Aspect	Activity Religious Saturdays	Planting Multicultural Values
Multicultural Values	1. Islamic speech 2. Performing prayers, nasyid songs, Samrah, and dance Jepeng 3. Action social and charity humanity 4. Seminar on terrorism and deradicalization religion.	1. Each other Honor 2. Concern 3. Tolerance 4. Togetherness 5. Harmonian

Source: Processed Author, 2024

Discussion

In the educational context, multiculturalism provides understanding to students that all men who live their degrees of equality are the same.²⁰ This draft is addressed to build a harmonious life in the school environment. Multiculturalism in education is also defined as an approach that acknowledges, respects, and celebrates the diversity of culture, ethnicity, religion, and student backgrounds in the educational environment.²¹ The main goal of multicultural education is to create a capable cultural environment that accepts all differences²², inclusive and fair, where all students feel valued and empowered to reach their potential.

From implementing formal-textual and informal-contextual learning in the MIREL at SMKN 1 Poso, several achievements have been made in integrating multicultural values with Islamic religious learning material. The results of the integration of multicultural values, among others include:

Exemplary And Control Self

Exemplary can be used as an example and imitated and adapted from others.²³ Exemplary in education is a method that prepares, shapes, and develops students' potential through exemplary

²⁰ Setiyonugroho Ponco, Umasih, and Kurniawati, "Integration of Multicultural Education Values in History Teaching," *Journal of Educational Research and Evaluation* 6, no. 2 (2022): 280–88, <https://doi.org/10.23887/jere.v6i2.43483>.

²¹ Hendra Robi et al., "An International Teaching Practicum: Pre-Service Student Teacher Exchange in Southeast Asia (SEA Teacher)'s Cultural and Teaching Experiences," *International Journal of Scientific and Technology Research* 8, no. 10 (2019): 190–196.

²² Muchammad Eka Mahmud, "The Strategy of School Principal to Promote Multicultural Education in Islamic High Schools in Samarinda," *Journal of Education* 23, no. 1 (2023): 23–36, <https://doi.org/10.21093/di.v23i1.6329>.

²³ Agus Ruswandi, Dedi Junaedi, and Ari Abdul Kohar Rahmatullah, "Uswah Hasanah as a Methodology of Islamic Education," *Tarbiyya: Indonesian Journal of Islamic Education* 9, no. 2 (2022): 168–83, <https://doi.org/10.17509/t.v9i2.46384>.

examples.²⁴ Meanwhile, an example in the context of multicultural education is behavior shown by educators and authority figures that reflects respect toward cultural, religious, and ethnic diversity. This example includes moral, ethical, and social, as demonstrated in daily interactions. The presentation of exemplary stories on learning openers effectively builds a conducive climate, especially in areas experiencing prolonged conflict, such as at SMKN 1 Poso. Based on the practice of the MIREL, through story examples delivered on material Islamic religious education, students of this school can maintain harmony between students of different religions and ethnicities by making figures as role models for them to follow. The example built based on the stories of the humanity of the prophets in building and bringing together ethnic diversity, culture, and religion can influence students at SMKN 1 Poso to behave inclusively in accepting differences which there is among them.

Exemplary in Islamic materials based on multiculturalism, effective in preparing and strengthening students from a moral, mental, and social perspective.²⁵ Psychologically, applying role models is a method in Islamic religious learning because it looks at how, since childhood, humans have desired to imitate the movements or behaviors of persons, teachers, and the environment.²⁶ According to Jannah and Nuronias, exemplary is a factor that determines good or bad students. This example marks the improvement of students' character, provides guidance, and prepares them to become good members of society together to build harmony in life. Suppose the exemplary conveyed is in the form of an honest, trustworthy attitude, noble character, bravery, and avoiding actions contrary to religious teachings and those contrary to spiritual teachings. In that case, the child will grow up honestly and form a good, sublime character.

Instilling exemplary values at the opening stage of learning is also strengthened by student self-control. Self-control in multicultural education is an important aspect that supports creating an inclusive, fair, and harmonious learning environment. Controlling oneself is a character that is good and very important and owned by every person. He is a set of fundamental abilities and personal attributes inherent in oneself individual for arranged action, which will form pattern behavior in the environment, which covers aspects of cognitive, affective, and psychomotor. Control self involves the ability of individual to regulate their emotions, thoughts, and behavior in various situations, including in interaction with people from different backgrounds.²⁷ This is necessary to minimize prejudice, negative emotions, and discriminatory behavior when interacting with people from various cultures, religions, or ethnicities.

²⁴ Yana Mulyana et al., "Exemplary Teacher in Habituation of a Good Character," in *Asian Education Symposium* (Atlantis Press, 2018), 53–58.

²⁵ Mohammad Usman1, Muhammad Zainuddin, and Muhammad In'am Esha, "The Exemplary Approach of Islamic Religious Education Teachers in Fostering Emotional Spiritual Quotient," *Al-Ishlah* 13, no. 3 (2021): 2621–30, <https://doi.org/10.35445/alishlah.v13i3.644>.

²⁶ Nur Jannah and Roihana Nuronias, "Internalization of Religious Character Through the Teacher's Exemplary Method at Madrasah Aliyah Negeri 3 Jember," *Journal of Islamic Education Research* 4, no. 2 (2023): 105–18, <https://doi.org/10.35719/jier.v4i1.329>; Rifngatus Saadah and Hasyim Asy'ari, "Manajemen Sekolah Berbasis Pesantren Dalam Membentuk Karakter Peserta Didik," *Kharisma: Jurnal Administrasi Dan Manajemen Pendidikan* 1, no. 1 (September 30, 2022): 1–11.

²⁷ Lena M. Paschke et al., "Individual Differences in Self-Reported Self-Control Predict Successful Emotion Regulation," *Social Cognitive Affect Neurosci* 11, no. 8 (2016): 1193–1204, <https://doi.org/10.1093/scan/nsw036>.

Self-control developed by Islamic religious teachers at SMKN 1 Poso is in the form of mutual control, forgiveness, good prejudice, compassion, and brotherhood among Muslims and non-Muslims. Thus, it makes things easier for educators to build climate learning, which is positive, such as closeness between students from different cultural backgrounds. The value of self-control is not only presented in formal-textual form in learning. However, it is also reinforced in informal-contextual learning on Religious Saturdays. Strengthening the value of self-control is intended so Muslim students can manage their thoughts and actions so that he does not hold grudges over past conflicts that have impacted the condition of family, relatives, and property that still felt today.

Through delivery and planting control self on learning and activity Religious Saturday, Students will have a good personal character and respect themselves and others more.²⁸ In an increasingly connected world, positively interacting with people from diverse backgrounds is a precious skill. Controlling oneself helps repair intercultural connections and reduces stereotypes and discrimination. From the MIREL perspective, this competency petrifies students into realizing that building a peaceful culture in the school environment is urgent to support building peace in Poso after conflict.

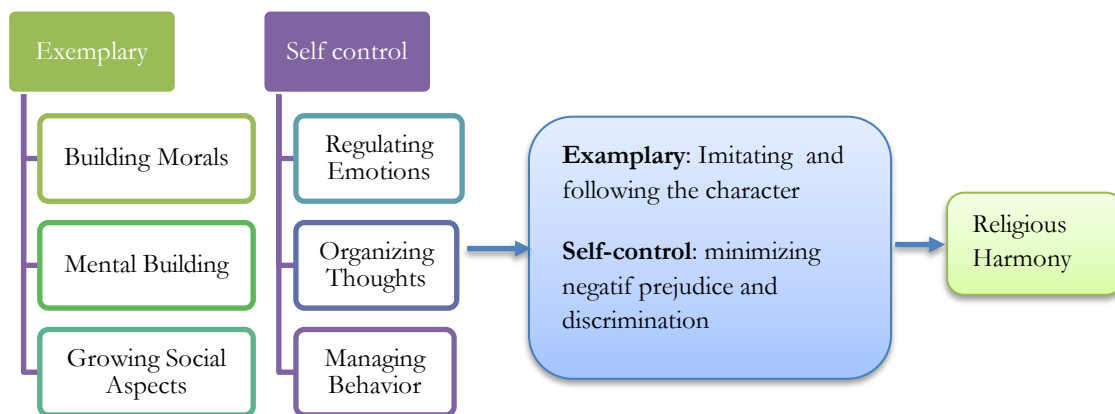


Figure 3. Exemplary and Control Self in Building Religious Harmony

Tolerance, Democracy, Unity, Concern, and Justice

Multicultural education is based on core values derived from the principles of humanity, justice, equality, tolerance, and democracy.²⁹ Education is expected to develop a confession to the public's presence culture. So, it can have implications for students' ability to accept and understand Cultural differences that influence individual behavior in society.³⁰ In multicultural education, tolerance helps build positive relationships among students from diverse backgrounds and

²⁸ Dita Praweswari and Nur'aeni, "Self-Control and Self-Regulated Learning on Students," in *Psychology in Individual and Community Empowerment to Build New Normal Lifestyle*, 2021, 69–74, <https://doi.org/10.30595/pssh.v2i.105>.

²⁹ Suyahman, "Implementation of Multicultural Education In Indonesia Between Expectations and Reality," in *International Conference on Science, Technology, and Humanity*, 2016, 202–15.

³⁰ Heri Gunawan and Encep S Jaya, "Multicultural Education In The Perspective of National And Islamic Education," *Edukasi Islami*: 2, no. 1 (2023): 331–41, <https://doi.org/10.30868/ei.v12i01.1220>; Hasan Basri et al., "Modern Education Management: Challenges, Strategies Towards a Future of Continuing Education," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 5, no. 3 (July 2, 2024): 260–69, <https://doi.org/10.31538/munaddhomah.v5i3.875>.

fosters a supportive atmosphere of value. Tolerance in multicultural education is a fundamental principle in creating an inclusive and harmonious learning environment. Meanwhile, tolerance refers to acceptance, appreciation, and respect for differences in culture, religion, language, and view of life.³¹

In the context of the MIREL, implementing core learning at SMKN 1 Poso, based on material integrated with the value of tolerance, brings a positive direction to life in the school environment. The value of tolerance teaches students essential skills like empathy, communication effectiveness, and resolution of conflict, Which is helpful in everyday life. These skills become a paradigm for students to open diplomatic space for differences that have been confined space to move. Conflicts that previously arose because of the closed diplomatic space to accept differences can now be overcome by strengthening the integration of the value of tolerance in Islamic religious learning. Apart from that, tolerance at this school is realized by respecting different religions, opinions, attitudes, and actions among students. It is illustrated in informal-contextual learning on Religious Saturdays through performances of Sholawat, Nasyid, Samrah, and Dance Japan as media encounters students of Islam and Christians who follow it. Thus, promoting tolerance can create a peaceful and harmonious environment where all students feel accepted and valued.³²

Besides tolerance value, SMKN 1 Poso also integrates value democracy into learning. Democracy in multicultural education is an application of democratic principles in environmental education, which values and celebrates cultural diversity.³³ The goal is to create an inclusive, participatory, and fair school community where all members have an equal voice and opportunity to contribute. It includes teaching democratic values such as freedom of expression, equality, justice, and participation in life school. In implementation, the democracy instilled in SMKN 1 students includes the material presented by educators. It becomes part of core learning by providing opportunities and the same treatment for students expressing their opinions. So, the concept of freedom And discrimination can be directly understood by students.

With integrated principles of democracy in multicultural education, schools can help form students who better understand, appreciate, and are capable of living in harmony with diversity, which is present in public. It benefits both the individual and progress and social cohesion as a whole. Democratic learning essentially develops human existence by giving the right to an opinion, to speak, the right to get an opportunity. At the same time, there is an obligation to respect others,

³¹ Maykel Verkuyten, Kumar Yogeeswaran, and Levi Adelman, "The Negative Implications of Being Tolerated: Tolerance From the Target's Perspective," *Perspectives on Psychological Science* 15, no. 3 (2020): 544–61, <https://doi.org/10.1177/1745691619897974>.

³² Arif Rohman Hakim, Akhmad Syafi'i, and Eva Fauzia, "Building Bridges of Tolerance Through Multicultural Education in Junior High Schools," *Qalamuna* 14, no. 2 (2022): 1061–72, <https://doi.org/10.37680/qalamuna.v14i2.3765>.

³³ Riyatmi Catyaningsih, Agustinus Sugeng Priyanto, and Subagyo Subagyo, "Democratic Character Values Formation in the School of the Ministry Defense of the Republic Indonesia," *JESS (Journal of Educational Social Studies)* 11, no. 2 (2022): 52–60, <https://doi.org/10.15294/JESS.V11I2.55661>; Burhanudin Abdul Karim Mantau and Ruwiah Abdullah Buhungo, "The Culture and Tradition of Educational Practice In Madrasah," *Tafkir: Interdisciplinary Journal of Islamic Education* 5, no. 2 (March 17, 2024): 202–16, <https://doi.org/10.31538/tijie.v5i2.890>.

appreciate differences, deliberate to reach a consensus, and accept decisions.³⁴ The concept of democracy is in line with learning activities in class, where there is a process of educational interaction, sharing thoughts, debating in a way responsible answer, valuing different opinions, And valuing decisions. These things help develop sound decision-making that is effective and democratic at all levels, which will lead to fairness, justice, and harmony.

Furthermore, Islamic teachers at SMKN 1 Poso also integrate the values of unity, caring, and justice in the formal-textual learning process. This integration of values is realized to create a comprehensive understanding of student diversity. Multicultural education educates students about diversity and builds a more harmonious society of unity, mutual care, and justice. Unity in multicultural education refers to efforts to create feelings of togetherness among students from various cultural backgrounds. While caring matters, develop empathy and attention to each person's differences and unique needs individual. Justice in multicultural education means ensuring that all students have equal opportunities for education and fair treatment.³⁵

Collaboration and Responsibility

Collaboration and responsibility are essential pillars in multicultural education that help build an inclusive, harmonious, and productive learning environment. Collaboration encourages collaboration between students from various cultural backgrounds. A form of cooperation is instilled in students at SMKN 1 Poso through collaboratively providing additional assignments outside of school. This collaboration allows students to learn about diversity, different cultures, and values.³⁶ From the MIREL perspective, Muslim students can learn to appreciate and understand that differences are a natural and unavoidable objective reality of life through this group assignment. It encourages students to work in diverse groups to complete assignments or projects that teach collaboration skills and introduce them to different perspectives and methods of work is different. This concept means that students have strong social ties and trust each other. Internal openness instilling the value of cooperation in accepting differences can strengthen multicultural education.³⁷

As with the value of cooperation, instilling the value of responsibility plays a part in conditioning, which is conducive or peaceful in the school environment. More answers are needed regarding attitudes and behavior as a form of awareness in carrying out tasks and

³⁴ Das Siti Wardah Hanafie, Abdul Halik, and Muhammad Nasir S, "The Learning Paradigm of Democracy-Based Islamic Education in Fostering Students' Tolerance," in *International Symposium on Humanities and Social Science*, 2022, 719–28, https://doi.org/10.2991/978-2-38476-118-0_83; Ahmad Firdaus Bin Mohd Noor et al., "Identifying Items for 'Self-Reflection' as a Religious Factor to Succeed in the Pre-Sea Training," *Jurnal Ilmiah Peuradeun* 10, no. 3 (September 30, 2022): 639–60, <https://doi.org/10.26811/peuradeun.v10i3.702>.

³⁵ Brian Vassallo, "Examining the Link between Multicultural Education and Equity Schooling in Changing Malta," *The Online Journal of New Horizons in Education* 10, no. 1 (2020): 37–48; Milla Ahmadi Apologia et al., "Child-Friendly School Management: A Study of Ukhuwah Wathoniyah at Ma'arif Nahdlatul Ulama," *Dirasah International Journal of Islamic Studies* 2, no. 2 (August 2, 2024): 106–19, <https://doi.org/10.59373/drs.v2i2.28>.

³⁶ Muh. Hanif, "Multicultural Education and Tolerance from Social Capital Perspective," *International Journal of Innovative Research in Multidisciplinary Education* 2, no. 6 (2023): 255–65, <https://doi.org/10.58806/ijirme.2023.v2i6n06>.

³⁷ Andreas Kaplan, *Digital Transformation and Disruption of Higher Education* (United Kingdom: Cambridge University Press, 2022), <https://doi.org/10.1017/9781108979146>.

obligations that they should carry out in cross-cultural literacy.³⁸ In the MIREL, responsibility refers to awareness and commitment to each Muslim student in a diverse society. It is about honoring and supporting diversity and acting reasonably and inclusively to all religious communities. Therefore, Islamic teachers teach the importance of personal and social responsibility through formal-textual and informal-contextual learning. The aim is to develop honest students and have integrity. By emphasizing cooperation and responsibility, multicultural education can help create a younger generation who is more open, tolerant, and ready to face the global world with an inclusive and responsible attitude.

CONCLUSION

Based on research results related to the MIREL in building religious harmony at SMKN 1 Poso, it can be concluded as follows: The MIREL is carried out in an integrated way, both formally-textual and informally-contextual. Formal-textual learning is carried out through three stages. The first stage is the beginning, combined with exemplary control of self through the story, for example, the prophets. Core stages integrate the values of tolerance, harmony, democracy, unity, concern, and justice by presenting material on moral beliefs, fiqh, and history. The closing stage instills the values of cooperation and responsibility through giving group assignments. Meanwhile, informally-textual learning is realized through the Religious Saturday program. Results analysis show that the MIREL, formally textual and informally contextual, can create a conducive and peaceful atmosphere in the SMKN 1 Poso school environment after the conflict. This school's success influences this in instilling multicultural values, effectively reducing socio-religious conflict resulting from religious and cultural differences among students.

This research confirms previous research that multicultural Islamic religious education is able to present harmony and manage conflict amid the diversity of students. In addition, this research also presents a new concept in strengthening Islamic religious education learning in schools by integrating formal-textual and informal-textual learning in building sustainable religious harmony between students and communities in post-conflict areas. On the other hand, this research is limited to a sample that only focuses on one school (SMKN 1 Poso) in the Poso conflict area. In addition, this research is also limited to variations that only focus on high schools without involving the levels or levels below. Meanwhile, each level requires different treatments and approaches in shaping religious harmony in the school environment. Therefore, further research is needed with a wider research sample and a variety of school levels.

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³⁸ Eliasa, "Increasing Values of Teamwork and Responsibility of the Students through Games: Integrating Education Character in Lectures," *Procedia - Social and Behavioral Sciences* 123 (2014): 196–203, <https://doi.org/10.1016/j.sbspro.2014.01.1415>.

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