

Multicultural-Based Learning of Islamic Religious Education for the Development of Students' Social Attitudes

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Article Information

Abstract

Keywords:

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This article aims to describe and analyze the implementation of multiculturalism-based Islamic religious education for the development of students' social attitudes in the school environment. This research uses a qualitative type with a case study method approach. The use of three data collection techniques, namely, observation, interviews, and documentation. Data analysis was carried out in four stages according to Huberman and Miles, namely, data collection, data reduction, data presentation, and drawing conclusions. As well as the validity of the data used triangulation. The findings of this article show: First, multicultural-based Islamic Religious Education is well implemented in accordance with the Free Learning Curriculum which contains Pancasila Student Profiles in it according to the vision and mission of the Ministry of Education and Culture. The teacher uses 3 learning components according to Degeng, taking into account the conditions, methods, and learning outcomes then internalizing by planning, implementing, and evaluating learning. Second, through instilling and understanding Islamic values in learning activities inside the classroom and outside the classroom, multicultural-based Islamic Religious Education in the development of social attitudes has shown a positive outlook, such as by responding and responding through activeness, harmony, and togetherness.

Kata kunci:

Pendidikan
Multikultural,
Pendidikan Agama Islam,
Sikap Sosial,

Abstrak

Artikel ini bertujuan untuk mendeskripsikan, dan menganalisis Implementasi pembelajaran Pendidikan Agama Islam berbasis multikulturalisme untuk pengembangan sikap sosial siswa di lingkungan sekolah. Penelitian ini menggunakan jenis kualitatif dengan pendekatan metode studi kasus. Penggunaan tiga teknik pengumpulan data yaitu, observasi, wawancara, dan dokumentasi. Analisis data dilakukan dengan empat tahap menurut Huberman dan Miles, yaitu, pengumpulan data, reduksi data, penyajian data, dan penarikan kesimpulan. Serta keabsahan data digunakan triangulasi. Temuan artikel ini menunjukkan: Pertama, Pendidikan Agama Islam berbasis multikultural yang dilaksanakan dengan baik sesuai Kurikulum Merdeka Belajar yang memuat Profil Pelajar Pancasila di dalamnya menurut visi dan misi Kementerian Pendidikan dan Kebudayaan. Guru menggunakan 3 komponen pembelajaran menurut Degeng, dengan memperhatikan kondisi, metode, dan hasil pembelajaran kemudian diinternalisasikan dengan perencanaan, pelaksanaan, dan evaluasi pembelajaran. Kedua, melalui penanaman dan pemahaman nilai keislaman pada kegiatan

pembelajaran di dalam kelas dan di luar kelas, Pendidikan Agama Islam berbasis multikultural dalam pengembangan sikap sosial telah menunjukkan pandangan positif, seperti dengan menanggapi dan meresponnya melalui keaktifan, kerukunan, dan kebersamaan.

INTRODUCTION

The many problems of religious issues are often used as a topic of debate, religion is defined as something that has the impression of being violent, cruel, and rude so this becomes something that worries the community (Ali, Afwadzi, Abdullah, & Mukmin, 2021; Anwar, 2021; Ibrahim, Prasojo, & Sulaiman, 2019; Marzuki, Miftahuddin, & Murdiono, 2020; Widjaja, Bhattacharya, Ma`arif, & Aslan, 2022). Discrimination and immorality in the name of religion is a fact of life that arises from mutual suspicion, distrust, and lack of mutual respect. Based on these problems, special tactics and strategies are needed to overcome them, such as in the social, political, economic, educational, and cultural fields (Fleischmann, Leszczensky, & Pink, 2019; Kogan, Fong, & Reitz, 2020; Sudarso, Keban, & Mas'udah, 2019). This is done to minimize other conflicts in various life problems. A multicultural society plays an important role in teaching the meaning of harmony by respecting every belief and belief of every religion (Nakaya, 2018; Ridho & Tumin, 2022).

Education is the most effective medium for developing human capacity through various learning processes or methods that are known and recognized by the community. In terms of education, they must have the view that the new generation is part of a multicultural society (Chen & Wong, 2022; Karacabey, Ozdere, & Bozkus, 2019a). School is the right place as a translator of social situations to shape the student's personality as a whole. Through the structure of education and schools, the goal of forming a mental personality is implied in the goal of national education, namely the formation of pious human beings who have a sense of unity (Banks, 1993). One of the fields of study that must be studied by students both at the madrasah, private, and state levels to achieve this is Religious Education which aims to produce students who believe in and fear God, have noble character and have a spirit of social tolerance (Arifin & Kartiko, 2022; Mumtahanah, 2020).

Previous research related to (Muchlis, 2020) multicultural-based PAI learning explained that the moderate Islamic Religious Education (PAI) learning method referred to in this paper is focused on three things; namely learning organizing strategies, learning delivery strategies, and learning management strategies. While research in general related to multicultural-based PAI learning can be applied by explaining the values of difference and harmony in PAI textbooks (Atmaja, 2020; Jayadi, Abduh, & Basri, 2022; Karacabey, Ozdere, & Bozkus, 2019b; Ma`arif, 2019; Susanti, 2018). While the research results from Halim (Halim, 2022a, 2022b) this study stated that the multicultural attitude of Islamic Religious Education (PAI) teachers is based on attitudes that are motivated by feelings; multicultural attitudes based on habits; based on ethics, norms, and values; based on goals and attitude of dialogical multiculturalism. From some of the research explanations, researchers will describe multicultural-based PAI learning with the formation of social attitudes from the *Merdeka* curriculum.

As described above, Indonesia is a country that does not only have one thing in common but has many differences. In SMA Hang Tuah 5 Sidoarjo, better known as SMAHATMA, is one of the newly established educational units in the Sidoarjo area. Hang

Tuah 5 Sidoarjo High School stands under the auspices of the Hang Tuah Surabaya Foundation. As with high schools in general, SMA Hang Tuah 5 Sidoarjo provides general competence for its educators. However, one thing that other schools do not have is that SMA Hang Tuah 5 Sidoarjo equips students with knowledge about Indonesia's marine wealth. Every year SMA Hang Tuah 5 Sidoarjo accepts students from several religions. So far, the data on students enrolled in this school includes diverse religious backgrounds, such as Islam, Christianity, Catholicism and Hinduism.

Focused on the research title on multicultural-based Islamic Religious Education in developing students' social attitudes, based on facts, Hang Tuah 5 Sidoarjo High School has taught multicultural values into Islamic Religious Education as evidenced by the availability of Islamic Religious Education educators who integrate these values into learning while teaching in class. This focus on multicultural values has produced students from diverse ethnic and cultural backgrounds. Not only from the Sidoarjo area, but also from outside the island of Java. Giving multicultural values into the learning of Islamic Religious Education is also deliberately given, bearing in mind the many students who also attend Hang Tuah 5 Sidoarjo High School have different religious backgrounds, with the aim of developing students' social attitudes so they can mingle with mutual respect and embracing one and the other indiscriminately about each student's background.

Based on the explanation above, because of differences in cultures that occur in the field, researchers feel interested in conducting research and researchers want to see patterns of changes in social attitudes that occur as a result of existing multiculturalism. At the same time, researchers want to examine and analyze how Multicultural-Based Islamic Religious Education is in developing students' social attitudes in this school. To facilitate and direct this research, the researcher formulates it in the title, "Multicultural-Based Islamic Religious Education in the Development of Students' Social Attitudes."

RESEARCH METHOD

This research uses a qualitative descriptive method with the type of field research or field research and uses a case study method approach to explain the reality in the field. The presence of the researcher in this study was a key instrument with the role of non-participant observer because the researcher went directly to the field without being directly involved in the research subject. This research is located at SMA Hang Tuah 5 Sidoarjo with the research time starting January 5, 2022. Researchers used three data collection techniques, namely observation, interviews, and documentation. Data analysis was carried out in four stages according to (Miles, Huberman, & Saldana, 2018), namely, data collection, data reduction, data presentation, and drawing conclusions. As well as the validity of the data used triangulation.

Primary data, namely data collected directly from informants (objects) through the learning process in the classroom conducted by teachers and students. This category includes those who know the concept and application of the consequences of student tolerance with the enactment of multicultural-based Islamic Religious Education at Hang Tuah 5 Sidoarjo High School, including: the principal, Islamic Religious Education teacher Phase-E, several Phase-E students at Hang Tuah 5 Sidoarjo High School.

Secondary data was obtained by researchers with the help of various literature, documents, as well as the results of interviews with those who know the concept and learning of multicultural-based Islamic Religious Education at SMA Hang Tuah 5 Sidoarjo. Writings and documents help provide a lot of further information regarding the concept of multicultural-based Islamic Religious Education to shape the social attitudes of students at SMA Hang Tuah 5 Sidoarjo, especially in Phase-E. In this case, such as Teaching Modules, ATP (Learning Objectives Flow), CP (Learning Outcomes), teaching schedules, student grade data, interview results sheets, and so on.

Result and Discussion

In discussing the results of the research, here the researcher analyzes the findings in the discussion of each question. The results obtained by researchers are multicultural-based Islamic Religious Education at Hang Tuah 5 Sidoarjo High School which shows the existence of multicultural-based conception and Islamic Religious Education at the senior high school level starting from the statement of the principal of Hang Tuah 5 Sidoarjo High School when researchers conducted interviews and observations regarding his views on education that is inclusive, open, egalitarian, and impartial to a group. According to Degeng, the learning process of Islamic Religious Education has at least three main components that influence it. The three components are: 1) learning conditions; 2) learning methods; and 3) learning outcomes. If the researcher follows and aligns Degeng's theory with what is in the field, the Islamic Religious Education teacher at SMA Hang Tuah 5 Sidoarjo applies this learning component to the process. This is carried out by taking into account the learning conditions which include learning planning, methods which include the implementation of learning and results which include learning evaluation.

From the data information obtained by researchers in the field, the learning conditions applied in the school curriculum, especially the Phase-E level, are the Free Learning Curriculum with the application of the Pancasila Student Profile in line with the vision and mission of the Ministry of Education and Culture. Islamic Religious Education learning plans are prepared on learning tools that are adapted to the applicable curriculum (in this case the independent learning curriculum in PAI lessons), detailing the effective role of learning, Learning Objectives Flow (ATP), Learning Outcomes (CP), annual program, semester programs, and teaching modules with a multicultural basis to suit the Hang Tuah 5 Sidoarjo High School environment.

Research findings at SMA Hang Tuah 5 Sidoarjo show that there is a multicultural-based conception and Islamic Religious Education at the senior high school level. This finding begins with a statement by the principal of Hang Tuah 5 Sidoarjo High School when the researcher conducted interviews and observations regarding his views on education that is inclusive, open, egalitarian and impartial to a group, along with Mrs. Erni's explanation:

"Here, usually before the lesson begins, we do morning assembly together, inserting prayers according to each religion and belief. After that they continued the next learning activity in their respective classes. If the subject is Religious Education, then each student is required to take part in learning according to the teacher with their respective beliefs. This is done so that social discrimination does not occur between Muslim and non-Muslim students."

Based on the results of observations and documentation of researchers on the Learning Objective Flow (ATP) of learning Islamic Religious Education at Hang Tuah 5 Sidoarjo High School which was carried out by Islamic Religious Education teachers at Hang Tuah 5 Sidoarjo High School, it includes 5 scope elements in it, namely, the Al-Qur'an and Hadith, Aqidah, Morals, Fiqh, and History of Islamic Civilization. And informed that the application of multicultural education in Islamic Religious Education material contains multicultural values, including: democratic values, mutual cooperation, peace, honesty, solidarity, and global diversity. It is also known to the researchers that SMA Hang Tuah 5 Sidoarjo is in the process of compiling, selecting, and delivering multicultural-based Islamic Religious Education materials based on the Freedom to Learn Curriculum as teaching materials which have been redeveloped by Islamic Religious Education teachers. As is the case in the discussion recommended by Mrs. Hida as an Islamic Religious Education teacher.

With the six main characteristics of Pancasila students and the focus of this research on taking socio-multicultural values, Ms. Erni as the principal of SMA Hang Tuah 5 Sidoarjo, acknowledged that.

"Currently, the Pancasila Student Profile is not only taught in certain subjects, but is integrated into all learning content. Moreover, Religious Education lessons such as Islamic Religious Education, Christian/ Catholic Religious Education, and Hindu Religious Education, as well as Citizenship Education. This is intended so that students have critical thinking to solve problems, and the solutions provided must also be considered."

In the researcher's notes, several facilitated activities, as mentioned by the principal above, are strategic steps and have long been a medium in developing students' social attitudes. An additional statement made by Hida's mother, that:

"The children here are very enthusiastic when school activities are held like that. Because, they may feel happy when laughing together with their friends. Not to forget, at that time they also maintained good ethics when meeting other friends or seniors. As was done in previous generations, when they passed in front of their elders, they would salute and say "Morning, Sis", or just bow their heads and say excuse me."

The learning method used by Ms. Hida as a teacher of Islamic Religious Education at SMA Hang Tuah 5 Sidoarjo Phase-E, is adapted to the discussion chapters. The ones used include: discussion, make a match, card slot, information search, reading aloud, the power of two, muraja'ah, tasmi', and so on. For the learning model, Project-Based Learning is used, which of course requires learning media such as power points, links to teaching materials, relevant learning videos, LKS and projectors. Reading aloud, the power of two, cart sort, and discovery learning are also used to increase the activeness of teaching and learning activities. The learning activities implemented by Islamic Religious Education teachers are divided into three stages, namely: 1) initial activities, 2) core activities, and 3) closing activities. In the Free Learning Curriculum, this form of assessment is called "Assessment". The assessment model or assessment in the Independent Curriculum is divided into 3, namely: Diagnostic Assessment, Formative Assessment, and Summative Assessment.

It is known from the 706 students enrolled at Hang Tuah 5 Sidoarjo High School, the condition of these students comes from various religions, cultures, economics, and social. There are various religions in this school, including: Islam, Christianity, Catholicism, and

Hinduism. Class divisions at SMA Hang Tuah 5 Sidoarjo are not based on the religious diversity of students. That is, all classes are filled by a mixture of Muslim and non-Muslim students. Meanwhile, when religious learning takes place, students are required to take part in a series of religious lessons in accordance with their respective teachings and teachers. By practicing the six main characteristics of Pancasila Students in the Independent Curriculum, it is known that this is integrated into all learning content. Especially in the subjects of Religious Education, Citizenship Education, and Indonesian Language.

The educator's perspective on multiculturalism education at SMA Hang Tuah 5 Sidoarjo, namely by holding one of the anti-discrimination activities such as Root's Day or Day of Information and Creation Shows on Prevention of Bullying in schools led by Student Agents of Change and attended by all elements of the school. In addition to anti-discrimination activities, Hang Tuah 5 Sidoarjo High School has a motto or values that are displayed, namely "The School of Champions", which means that the school has a spirit of character, honest, active, modern, fun, smart, orderly, neat, and religious. This is used as a support for the success and social equality of schools.

Giving multicultural values is not only done by teachers when learning Islamic Religious Education or learning in class, but through activities outside the classroom that have been facilitated by schools (extracurriculars and excellent programs). These activities are Scouts, Paskibra, Drum Band, PMR, Futsal, Dance, Choir, Journalism, Study Tour/Comparative Studies (Ziaroh Lima Wali, Worship Association, Retreat), Spiritual Building (PHBI, PHBK, PHBH, congregational prayers, Pondok Ramadhan), various kinds of competitions, ROOTS program, School Guidance (Office, TNI, and POLRI), English & Japanese Club, and other activities.

According to the findings of researchers, SMA Hang Tuah 5 Sidoarjo has practiced multicultural values in an appropriate, effective and participatory manner in carrying out various activities both inside and outside the classroom. Being tolerant and humanistic, with mutual respect, appreciating diversity, without social discrimination and coercion, makes it easier for teachers to convey and implement it..

Table 1. Multicultural Values in the Profile of Pancasila students

No.	Main Material	Multicultural Values in Pancasila Student Profiles	PAI elements
1.	The Commandment to Compete in Goodness and Work Ethic	Democratic, mutual cooperation, honesty, solidarity, and peace.	Al-Quran and Hadith
2.	Avoiding Free Association and Adultery	Democracy, honesty, and peace	Al-Qur'an dan Hadith, Character (<i>Akhlak</i>)
3.	Understanding the Reality and Manifesting Oneness with Syu'abul Iman (Branches of Faith)	Democracy and honesty	Al-Qur'an dan Hadith, Aqedah
4.	The Essence of Loving Allah swt., <i>Khauf, raja</i> , and Trust in Him.	Democracy and honesty	Aqedah

5.	Spree behavior, <i>Riya'</i> , <i>Sum'ah</i> , <i>Takabur</i> , and <i>Hasad</i>	Democratic and global diversity	Al-Qur'an dan Hadith, Character (<i>Akhlak</i>)
6.	Applying <i>Al Kulliyatu al Khamsah</i> in Everyday Life	Democracy, mutual cooperation, honesty, solidarity, peace and global diversity	Character, Fiqh
7.	Avoiding bad character and Getting used to Easy Morals to Make Life More Comfortable and Blessing.	Democracy, mutual cooperation, honesty, solidarity, peace and global diversity	Al-Qur'an dan Hadith, Character (<i>Akhlak</i>)
8.	Insurance, Banks, and Sharia Cooperatives for the Maslahah People's Economy and Business.	Democracy, mutual cooperation, honesty, solidarity, peace and global diversity	Fiqh
9.	Exemplifying the Role of Ulama in Spreading Islamic Teachings in Indonesia	Democracy, mutual cooperation, honesty, solidarity, peace and global diversity	Islamic History
10.	The Role of Ulama Leaders in the Spread of Islam in Indonesia (Method of Islamic Propagation by <i>Wali Songo</i> in the Land of Java)	Democracy, mutual cooperation, honesty, solidarity, peace and global diversity	Islamic History

DISCUSSION

As explained by Abudin (Nata, 2016), the purpose of Islamic Religious Education is to increase the faith, understanding, appreciation, and experience of students regarding Islam so that they become Muslims who fear Allah. have a noble personality in personal, social, national and state life. The discussion of Islamic Religious Education includes harmony, harmony, equality, and balance between the human relationship with God, the human relationship with each other, and the human relationship with the natural creatures around it (Budiarto & Salsabila, 2022; Haidar, Hasanah, & Ma`arif, 2022).

According to the legal statement regarding the National Education System in Law no. 20 of 2003, education is held in a democratic, fair, non-discriminatory manner, upholds human rights, religious values, Indonesian cultural values and pluralism. This is what happened at Hang Tuah 5 Sidoarjo High School, which has the same concept of diversity as the State of Indonesia. Having various differences in terms of culture, ethnicity, ethnicity and religion by upholding anti-discrimination. SMA Hang Tuah 5 Sidoarjo teaches multicultural values into everyday learning as a form of multicultural education. This has been implemented since the establishment of SMA Hang Tuah 5 Sidoarjo in 2012. In accordance with the focus, Islamic Religious Education and Multicultural-based Islamic Religious Education are the same. This is because, multicultural education in this school is not divided into separate subjects, but is inserted into all subjects.

Based on the Decree of the Head of BSKAP No. 8 of 2022, in the Independent Curriculum, the Learning Achievements of Islamic Religious Education at the high school level consist of 5 elements, namely the Qur'an and Hadith, Faith, Morals, Fiqh, History of Islamic Civilization. With the determination of the 5 elements of discussion of Islamic

Religious Education learning above in the new Curriculum Decree, it is known that SMA Hang Tuah 5 Sidoarjo, establishes the Free Learning Curriculum at all existing grade levels. In the Independent Learning Curriculum, at the high school level, this is divided into two phases, namely: Phase-E for Class X (Ten), and Phase-F for Classes XI and XII (Eleven and Twelve).

The learning process of Islamic Religious Education has at least three main components that influence it (Adiyono, Fadhilatunnisa, Rahmat, & Munawarroh, 2022; Alfurqan, 2020). The three components are: (1) learning conditions; (2) learning methods; and (3) learning outcomes. If the researcher follows and aligns Degeng's theory with what is in the field, the Islamic Religious Education teacher at SMA Hang Tuah 5 Sidoarjo applies this learning component to the process. This is carried out by taking into account the learning conditions which include learning planning, methods which include the implementation of learning and results which include learning evaluation.

Religious education offered in schools generally does not allow good multicultural education, and tends to be the opposite. As a result, social conflicts are often exacerbated by the presence of religious legitimacy taught in religious education in schools in conflict-prone areas (Karacabey et al., 2019a; Mahfud, 2017). Contrary to this statement, Hang Tuah 5 Sidoarjo High School comes with the development of education from various multicultural perspectives to become a solution to this problem. The principal of SMA Hang Tuah 5 Sidoarjo aims to lay the foundation for tolerant student personality by providing educators who are in accordance with the various religious differences of students and facilitating planned worship activities, the school fully supports this.

Therefore, the researchers concluded that SMA Hang Tuah 5 Sidoarjo was very good at implementing multicultural-based Islamic Religious Education at school. Even if it can be said, it is not from the school that starts instilling multicultural values in its students, but these values are ingrained in every student.

Discussing multiculturalism, multiculturalism exists for the purpose of cooperation, equality, and forms of appreciation in a non-monocultural world (Raihani, 2012). In practice, Islamic Religious Education teachers at SMA Hang Tuah 5 Sidoarjo, apply multicultural-based Islamic Religious Education as an ideological practice that starts from the perspective of the actors. Giving and planting Islamic values adapted to the actual function. That, the teachings of Islam are teachings of peace. As a reinforcement of faith and faith that actually comes from within a believer (Eisenschmidt, Kuusisto, Poom-Valickis, & Tirri, 2019; Mu'min, 2023).

Through in-class and out-of-class learning, the Islamic Religious Education teacher acts as the main facilitator. Some religious activities, used to strengthen one's faith, and other general activities, are strategic steps in developing students' social attitudes. Therefore, in the researcher's conclusion, SMA Hang Tuah 5 Sidoarjo has shown a positive view of multicultural-based Islamic Religious Education, namely by responding to it through activities that support activity, togetherness, harmony, and not forgetting to increase one's faith and faith. And this is in accordance with the theory above.

As a form of one's respect for Indonesia's diversity, especially in the field of religion, the Al-Qur'an and Hadith have laid down the basic teachings about instilling an attitude of tolerance in multiculturalism in this world, including the word of Allah in QS. Al-Hujurat (49)

verse 13, that the creation of different human beings, nations and tribes, aims to know each other.

Based on the theory and word of Allah SWT, as mentioned above, multiculturalism has proven to be the best solution for minimizing conflict divisions, various forms of ethnic and racial repression that exist in the world. Throughout the educational process, multicultural values permeate all levels of education, forming a non-discriminatory democratic Indonesia that is more concerned with social issues than personal issues. There are several subjects that are more focused on building Indonesian character, namely: Indonesian Language, Indonesian Socio-Cultural, Pancasila and Citizenship Education (PPKn), and Religious Education (Syafe'i, 2017).

Based on the facts on the ground, SMA Hang Tuah 5 Sidoarjo, establishes various plantings of multicultural education according to the theory described above. Its application will be adjusted to the determination of the school curriculum. The implementation of the Free Learning Curriculum by applying the Pancasila Student Profile, is not only taught in one particular subject, but evenly distributed in all subjects. Especially in religious education. Focusing on research, learning multicultural-based Islamic Religious Education is integrated as a system that aims to see the expected final results. That is, it depends not only on the inputs and processes that are executed, but also on how the configured output or result can be achieved.

In practice, Islamic Religious Education teachers at SMA Hang Tuah 5 Sidoarjo, apply multicultural-based Islamic Religious Education as an ideological practice that starts from the perspective of the actors. Giving and planting Islamic values adapted to the actual function. That, the teachings of Islam are teachings of peace (Hafidz, 2021; Zaduqisti, Mashuri, Zuhri, Haryati, & Ula, 2020). As a reinforcement of faith and faith that actually comes from within a believer. Through in-class and out-of-class learning, the Islamic Religious Education teacher acts as the main facilitator. Some religious activities, used to strengthen one's faith, and other general activities, are strategic steps in developing students' social attitudes (Mansir, Tumin, & Purnomo, 2020).

Therefore, in the researcher's conclusion, SMA Hang Tuah 5 Sidoarjo has shown a positive view of multicultural-based Islamic Religious Education, namely by responding to it through activities that support activity, togetherness, harmony, and not forgetting to increase one's faith and faith. And this is in accordance with the theory and word of God above.

CONCLUSION

Multicultural-based Islamic Religious Education at SMA Hang Tuah 5 Sidoarjo is internalized with a learning process in accordance with Degeng's theory, at least taking into account the conditions, methods and learning outcomes. This is implemented into classroom learning in the form of planning, implementing, and evaluating learning. The development of students' social attitudes is a form of integration of multicultural values associated with Islamic values. By embedding the concept of the Pancasila Student Profile it makes an even distribution in this school. The facilitation of activities inside and outside the classroom as well as the availability of infrastructure for religious students, creates a mutual cooperation dimension and an accommodated attitude of diversity. Of course, the implementation of multicultural-based Islamic Religious Education in the development of social attitudes at

SMA Hang Tua 5 Sidoarjo requires an appropriate, effective and participatory strategy. The implementation of multicultural-based Islamic Religious Education requires support from all elements of the school. It is also aimed at the relationship between parents and teachers at the school so that an attitude of tolerance is maintained among the academic community at Hang Tuah 5 Sidoarjo High School.

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