

Multicultural and Religious Values in Senior High School (SMAN 1) Tegaldlimo Banyuwangi

Novi Hardaning Tiyas¹⁾

Islamic Education Department, Postgraduate; UIN Kiai Haji Achmad Siddiq Jember
novihardaning13@gmail.com

All school residents apply multicultural education values in schools to create a sense of tolerance and respect for students' culture, religion, ethnicity, and economy. It would be nice if the values of multicultural education could be applied through religious culture in schools so that we can know the habituations made by all school residents at senior high school (SMAN 1) Tegaldlimo Banyuwangi. This research uses descriptive qualitative research type of field research. The results of this study are: 1) Building the mutual trust of students through religious culture, namely through a culture of habituation to learning in the classroom and direct learning in schools. 2) Maintain a mutual understanding of students through religious cultures, such as charitable activities that can foster an attitude of cooperation and mutual understanding because they want to help their friends in distress. 3) Upholding the attitude of mutual respect for students through gathering activities at the homes of friends or teachers carrying out holidays and the culture of implementing *Sapa, Salim, Salam, Senyum, Sopan* (5S) to uphold the attitude of cooperation between students at this State Senior High School.

Keywords: *Multicultural Education, Education Values, Religious Culture*

Introduction

All school residents apply multicultural education values in schools to create a sense of tolerance and respect for students' culture, religion, ethnicity, and economy. It would be nice if the values of multicultural education could be applied through religious culture in schools so that we can know the habituations made by all school residents at senior high school (SMAN 1) Tegaldlimo Banyuwangi. This research uses the descriptive qualitative research type of field research (Field Research). The results of this study are: 1) Building the mutual trust of students through religious culture, namely through a culture of habituation to learning in the classroom and direct learning in schools. 2) Maintain a mutual understanding of students through religious cultures, such as charitable activities that can foster an attitude of cooperation and mutual understanding because they want to help their friends in distress. 3) Upholding the attitude of mutual respect for students through gathering activities at the homes of friends or teachers carrying out holidays and the culture of implementing 5S to uphold the attitude of cooperation between students at senior high school (SMAN 1) Tegaldlimo.

Multicultural and Religious Values in Senior High School (SMAN 1) Tegaldlimo Banyuwangi

Senior high school (SMAN 1) Tegaldlimo Banyuwangi is a school whose characteristics of students are quite diverse, both in terms of economic, religious, and cultural layers. From a financial point of view, some students come from the upper, middle, and lower economic layers with different parental work backgrounds, such as teachers, self-employed, and farmers. In terms of religion, most students are Muslims, although there are also students who are Hindus, Christians, Catholics, and Buddhists. To prevent conflicts between religious people, at senior high school (SMAN 1) Tegaldlimo Banyuwangi, tolerance between religious people is also needed, built by some people with noble personalities, manners, courtesy, and interfaith forms of worship. In terms of culture, at senior high school (SMAN 1) Tegaldlimo, they still develop each other's cultures/and are still related to the religion embraced by each religious believer. For example, when Hindu students have a big day, they celebrate their big day with their own culture.

Interaction between Muslim students and non-Muslim students at senior high school (SMAN 1) Tegaldlimo Banyuwangi does not only occur in activities in the classroom/ but outside the classroom and organization. In the interaction process at school, non-Muslim religious students who are a minority do not group with fellow students. They seek to blend in with other Muslim students, who are more numerous, in every activity at school. This is done to integrate their existence with a more significant number of Muslim students. For Muslims, this relationship is not an obstacle as long as it is in the social relation of humanity or muamalah.

The degree of diversity in human social life is already very commonly known. Indonesia itself/ is a country with various tribes, languages, customs, races, and religions that existed before this country became independent. For centuries, this diversity existed long before the Indonesian state was formed. The Pancasila of the Unitary State of the Republic of Indonesia, especially the first precept, which reads "Almighty Godhead," means to illuminate and give light to the nation and state. Continue to provide light like God, whose meaning is the way of light, so that the country can go the right way. In the 3rd precept, "Unity of Indonesia," where the value of national unity is contained, meaning that in matters related to national unity, the following aspects must be considered: The unity of Indonesia is a national unity where a person inhabits the territory of Indonesia and is obliged to participate in defending and upholding (patriotism); Recognition of the single diversity of ethnic groups (ethnicities) and cultures of other nations (different but one soul) that gives a direction in the development or movement of national unity; and love and pride in the country and the State of Indonesia (the spirit of nationalism).

Religious culture is one of the comprehensive methods of value education. Because in its embodiment, there is an inclination toward values, setting an example, and preparing the younger generation to be independent by teaching and facilitating responsible moral decision-making and other life skills.¹ Therefore, it can be said that realizing a religious culture in schools is one of the efforts to internalize religious values in students. In addition, it also shows the function of the school, as Latif revealed.² "As a functioning institution transmits culture". Meanwhile, the religious culture in senior high school (SMAN 1) Tegaldlimo is through activities such as congregational prayers, scouts, istighosah, and so on.

Religious culture is not just a spiritual atmosphere. A religious atmosphere is an atmosphere of religious nuances, such as the existence of an attendance system in *zuhur* prayer worshippers, the command to read the scriptures every time they start a lesson, and so on, which is usually created to internalize religious values into learners. However, spiritual culture is a sacred atmosphere that has become a daily habit. So religious culture must be based on the growth of misdirection from the academic community at the research site, not just based on orders or short invitations.

Based on a multicultural case that makes researchers want to research this institution, senior high school (SMAN 1) Tegaldlimo Banyuwangi has a lot of ethnic, religious, and socioeconomic diversity. There will be a multicultural education through the religious cultures in the institution.

Literature Review

The title discussed in this thesis proposal is "Implementation of Multicultural Education Values Through Religious Culture in Tegaldlimo State High School 1 Banyuwangi". To avoid misunderstanding the words used in this article, the writer first puts forward some definitions of terms related to the title, namely :

Multicultural Education

Etymologically, *multicultural education* is formed from two words, namely Education and Multicultural. In a broad sense, education is a process related to the effort to develop oneself from a person in three aspects of his life. Multicultural comes from two words, namely "multi" and "cultural". The word "multi" means many, variety, and or miscellaneous. At the same time, the term "cultural" means something in relation with culture. On this basis, multiculturalism can

¹ Darmiyati Zuchdi, *Humanisasi Pendidikan: Menemukan Kembali Pendidikan yang Manusiawi*, (Jakarta: Bumi Aksara, 2008), 36

² Abdul Latif, *Pendidikan Berbasis Nilai Masyarakat*, (Bandung:Refika Aditama, 2005), 30.

be interpreted as cultural diversity. This cultural diversity is caused by a person's background is also different. So, multicultural education is education that pays attention to the culture of students.³

The term multicultural education has many definitions. According to Banks.⁴

“Multicultural education is at least three: an idea or concept, an education reform movement, and a process. Multicultural education incorporates the idea that all students –regardless of their gender, sexual orientation, social class, and ethnic, racial, or cultural characteristics-should have an equal opportunity to learn in school. Another important idea in multicultural education is that some students, because of these characteristics, have a better chance to learn in schools as they are currently structured than do students who belong to other groups or who have different cultural elements.”

Multicultural education is a set of beliefs and explanations that recognize and assess the importance of cultural and ethnic diversity in forming lifestyles, social experiences, personal identities, and education opportunities for individuals, groups, and countries. Recognition that assesses the importance of aspects of cultural diversity in shaping human behavior is common in multicultural education.

"Multicultural education is also an education reform movement that tries to reform schools in ways that will give all students an equal opportunity to learn. It describes teaching strategies that empower all students and give them a voice."

Banks explained that multicultural education as an idea or concept seeks to uphold that all learners should have equal opportunities to learn regardless of their inherent race, ethnicity, social class, or gender. Multicultural education is also an education reform movement that seeks to reform schools that provide equal learning opportunities to all learners. Multicultural education is a continuing process. One of its main goals is to realize democratic ideals in the life of society and schools. Those democratic ideas are justice, equal rights, and freedom. The discourse of multicultural education is associated with attempts to uphold democratic life.

a. Dimensions of Multicultural Education Values

1) Learn to live in diversity

Behaviors that are passed down or transmitted by parents to their children or ancestors to their generations are strongly influenced by cultural beliefs and values; for some time, cultural behaviors will be formed that emphasize the image of feeling and routine, traditions, and artistic language, ethnic identity, nationality, and race.⁵

³ Taat Wulandari, *Konsep dan Praksis Pendidikan Multikultural*, (Yogyakarta : UNY Press, 2020), 21

⁴ James A. Banks, *Multicultural Education*, (Washington : University of Washington, 2020), 3

⁵ Zakiyuddin Baidhowi, *Pendidikan Agama Berwawasan Multikultural*, (Jakarta: Airlangga, 2005), 58.

Children will bring these behaviors to school, and each student has a difference in the background according to where they come from. This diversity is the center of attention in multicultural Islamic religious education. If Islamic religious education so falls conventional with more emphasis on how to know, how to do, and how to be, then Islamic religious education with a multicultural perspective adds the process of how living and working together with others is instilled by education practice.

2) Building Mutual Trust

Trust is a form of taking risks in their social relationships based on the sense that the other will do something as expected and will always have a pattern of mutually supportive actions; at least the other will not work detrimental to themselves and their group.⁶

Mutual trust is a significant factor in a relationship. Whether we realize it or not, excessive prejudice and resentment towards other groups have been passed down from one generation to another. This makes caution in carrying out contracts, transactions, relationships, and communication with other people, precisely the intensity of suspicion that can lead to tensions and conflicts. Therefore, religious education has the task of instilling mutual trust between religions, cultures, and between ethnic though each has differences.⁷

3) Maintain mutual understanding

Public Relations is an effort to achieve a harmonious relationship between an agency or organization and society through reciprocal communication of directions. Mutual understanding means mutual understanding, it needs to be straightened out that understanding is not necessarily inferred as an act of agreeing, but understanding. However, understanding their values and we can be different from each other, perhaps even complementing each other and contributing to dynamic and lively relationships.⁸

Multicultural religious education is responsible for building ethnic foundations of mutual understanding between internal spiritual arrangements, between religious and plural religious entities and cultures, as attitudes and concerns for others.

4) Upholding Mutual Respect

Respecting a universal value that all religions contain. Religious education fosters the development of the awareness that peace relies on mutual respect between adherents of religions,

⁶ James A. Banks, *Multicultural Education*, (Washington: University of Washington, 2010)16

⁷ Zakiyuddin Baidhowi, *Pendidikan Agama Berwawasan Multikultural*, (Jakarta: Airlangga, 2005), 58.

⁸ Rini Naibaho, *Tingkat SalingPercaya (Mutual Trust) Etnis*, (Medan: 2020), 24

with which we can and are ready to listen to the voices and perspectives of other different religions., respecting the significance and dignity of all diverse religious individuals and groups.⁹

Respect and respect is a form of tolerance which means a human attitude or behavior that follows the rules, where a person can appreciate and respect the behavior of others.

To preserve honor and self-esteem does not have to be obtained at the expense of the benefit and self-esteem of others, let alone by using violent means and acts. Mutual respect leads to an attitude of sharing between all individuals and groups.¹⁰

Thus, researchers will take from 3 dimensions the values of multicultural investigation as the focus of research, namely, mutual trust, mutual understanding, and mutual respect, because these three values are more influential on the religious culture at the research site.

2. Religious Culture

Culture comes from the Sanskrit language, namely "*buddhayah*," the plural form of *buddhi* (mind or reason), and is defined as things related to the human mind and sense. In cultural education, it can be used as one of the transmissions of knowledge because actually, what is covered in culture is very broad. Culture is like software that resides in the human brain, perception, identifies what is seen, directs focus on one thing, and avoids another.¹¹

According to the Great Dictionary of Indonesian, culture is defined as thoughts, customs, or something that has already developed, becoming a difficult habit to change.¹² The term "culture" first came from the changing of Social Anthropology. What is covered in the definition of culture is very broad in its meaning and meaning. The term culture can be interpreted as the totality of patterns of behavior, art, belief, institution, and all other products of human work and thought that characterize the conditions of a society or population transmitted together.¹³

Religious, derived from Latin religion language, English religion, Arab *al-diin* or religion language. Religiosity is the belief in God Almighty with holy teachings and obligations related to that belief.

Religious culture is school residents' way of thinking and acting based on spiritual values (diversity). Religious according to Islam is to live the teachings of the religion as a whole.

⁹ Abu Bakar, "Konsep Toleransi dan Kebebasan Beragama", (Riau: Volume 7. No. 2, 2015), 123

¹⁰ Zakiyuddin Baidhowi, *Pendidikan Agama Berwawasan Multikultural*, (Jakarta : Airlangga, 2005), 58.

¹¹ Muhammad Fathurrohman, *Budaya Religius dalam Peningkatan Mutu Pendidikan: Tinjauan Teoritik dan Praktik*, (Yogyakarta: Kalimeda, 2015), 43

¹² Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia*, (Jakarta:PT Balai Pustaka,1991),149

¹³ Suprapno, *Budaya Religius Sebagai Sarana Kecerdasan Spiritual*, (Malang: CV. Literasi Nusantara Abadi,2019), 13

Thus, religious culture realizes the values of spiritual teachings as a tradition in behavior and organizational culture that all school citizens follow. By consciously or unconsciously making religion a habit in schools, when school residents follow the embedded practices, school residents have carried out religious teachings.

a. Religious Cultural Indicators

In school religious culture, several forms of indicators will be a referenced in the school culture that the author will examine, including:

1) Smile, Greeting, Greeting (3S)

In Islam, smiles, greetings and greetings are highly recommended in addition to giving prayers to others. Just if we meet someone, we say greetings indirectly, we provide a greeting smile and at the same time also say hello.

In addition to being a prayer for others, greetings are also a form of brotherhood between fellow human beings. Sociologically, greetings and greetings can increase interaction between each other and have an impact on respect so that there is mutual respect and respect.¹⁴

2) Reading the Qur'an

Reading the Qur'an or tadarus of the Qur'an is a form of worship that is believed to increase faith and devotion, which has implications for positional attitudes and behaviors, can control oneself, calm heart, oral awake from makeshift, and can have confidence in worship.¹⁵

Tartarus of the Qur'an, in addition to being a form of worship, enhances faith and can foster a positive attitude for its readers. So that there is the phrase, "in this world, there is no book that when read is worth worship and idols except the Qur'an" so glorious is the Qur'an that the one who reads the Qur'an at the end of the day will later get intercession from what he reads it.¹⁶

3) *Dhuha* Prayer

Prayer is also not burdensome worship for humans. Prayer is an aid or suggestion to draw closer to Him to get His help in his protection and joy. Indeed, the Prayer with the permission of Allah Almighty is sufficient to express sadness and seriousness.

Dhuha prayer is performed in the morning when a person's time is busy doing activities. But this is where the enjoyment of *dhuha* prayer is felt because the more preoccupied with the atmosphere, the more exciting and enjoyable it will be if one can let go of these obstacles. Because *dhuha* prayer is a sunnah prayer that contains a lot of wisdom and *fadhilah*. So that a

¹⁴ Suprapno, *Budaya Religius Sebagai Sarana Kecerdas Spiritual*, (Malang: CV. Literasi Nusantara Abadi, 2019), 27

¹⁵ Zamakhasyari, *Tadarus Al-Qur'an: Urgensi, Tabapan, dan Penerapannya*. (Medan: Vol.1 No.1, 2016), 21

¹⁶ Suprapno, *Budaya Religius Sebagai Sarana Kecerdas Spiritual*, (Malang: CV. Literasi Nusantara Abadi, 2019), 27

person who can perform dhuha prayers for him and in Him there is a magnificent palace, generous in spirit, spared from worldly passions and so on.

4) Congregational Dhuhur Prayer

Every Muslim must perform the *fardhu* prayer service, which is the prayer five times a day and a night. According to the priest of the four madhabs, the law of five-time Prayer agrees that the law is fardhu ain. Meanwhile, in terms of terms, Prayer is mandatory worship consisting of sayings and deeds that begin with takbiratul ikhram and end with greetings with certain pillars and requirements.¹⁷ Prayer is the key to all practices. Therefore, if the key is not intact, only half, one-third, and so on, the other technique will surely be far from good. So to achieve the value of perfection of prayers, the prophet¹⁸

5) Fasting Monday Thursday

Fasting is a form of worship that has excellent value, especially in accumulating spirituality and soul. Linguistically fasting is to refrain from something. The term *syar'i* means refraining from eating, drinking, and all fasting accompanied by the intention of the beginning of the dawn to the sun's setting.

God requires only fasting to draw closer to God, sanctifying the heart and soul and cleansing it from the bondage of hatred, resentment, lust, and covetousness that overwhelms it. Similarly, to close the devil's door into the soul, strengthen the fabric of brotherly love, save from the ever-attached evil and sin, cleanse the body from all the toxins of food and drink that are accumulating, and as a cure from all psychic, social, and organ ailments of their bodies. Strongly advocated doing worship, namely by praying in congregations.¹⁹

6) *Istighosab* and Massive Prayer

The term *istighosab* is a joint prayer aimed at asking for the help of Allah Almighty. The essence of this activity is dzikirullah in the context of *taqarrub ilallah* (drawing closer to Allah Almighty). Prayer is the most sublime worship and the leading shale charity. The fact it is the essence of prayer and THE substance of a devout servant.²⁰

Methods

This research uses the descriptive qualitative research type of field research. The subjects of the study were carried out in a purposive way. Data collection techniques use three methods:

¹⁷ Aidha al Qarani, *La Tabzan*, (Bandung: Karisma, 1997), 171

¹⁸ Suprapno, *Budaya Religius Sebagai Sarana Kecerdas Spiritual*, (Malang: CV. Literasi Nusantara Abadi, 2019), 27

¹⁹ Suprapno, *Budaya Religius Sebagai Sarana Kecerdas Spiritual*, (Malang: CV. Literasi Nusantara Abadi, 2019), 27

²⁰ Suprapno, *Budaya Religius Sebagai Sarana Kecerdas Spiritual*, (Malang: CV. Literasi Nusantara Abadi, 2019), 27

Observation, Interview, and Documentation. Meanwhile, the data analysis uses qualitative data analysis with an interactive model of Miles Huberman and Saldana, including data condensation (data condensation), data presentation (data display), concluding, and verification (conclusion drawing and validation). And the last is a data validity test that uses source, engineering, and time triangulation.²¹ The author chose this method because there is implementation according to the title. Hence, the author chose the descriptive qualitative method to make it easy to extract data related to the research focus.

Results and Discussion

This chapter will describe the research data obtained when researchers conducted research at senior high school (SMAN 1) Tegaldlimo Banyuwangi. The researchers will present the research results according to the research focus, then dialogue with relevant theories with the research focus shown in the theoretical study. This is done to assess and provide conclusions about the extent of the relationship and the relationship between the empirical conditions that have been applied in the field and existing theories.

Implementation of Multicultural Education Values in Building Mutual Trust of Students through Religious Culture at Senior high school (SMAN 1) Tegaldlimo Banyuwangi.

The researcher have conducted observations at senior high school (SMAN 1) Tegaldlimo Banyuwangi, along with religious-cultural activities in building the mutual trust of students are as follows.

a. Reading the Qur'an

Reading the Qur'an or *tadarus* is a form of worship that is believed to increase faith and devotion, which has implications for positive attitudes and behaviors, to control oneself, calm heart, oral awake from makeshift, and can foster a positive attitude. It is interpreted by senior high school (SMAN 1) Tegaldlimo that as a religious culture that students use to build students mutual trust. The positive impact of reading the Qur'an is that the students are able to control themselves and can say good and honest. Being honest is the beginning of growing confidence.

b. The Fasting of Monday and Thursday

Fasting is a form of worship with a high value, especially in fertilizing spirit and soul. God obliges only to fast to draw closer to God, sanctifying the heart and soul and cleansing it from the shackles of hatred, resentment, lust, and covetousness that overwhelm it. Similarly, to close the devil's door into the soul, strengthen the fabric of brotherly love, save from the ever-attached evil and sin, cleanse the body from all the toxins of food and drink that are accumulating, and as a

²¹ M.B.Miles, A. Michael Huberman, Johny Saldana, *Qualitative Data Analysis*, (Amerika: Library of Congress Cataloging-in-Publication, 2014),1

cure from all psychic, social, and organ ailments of their bodies. This is very useful for students of senior high school (SMAN 1) Tegaldlimo to build mutual trust between students.

c. Scout Activities

The Scout Movement aims to educate and nurture Indonesian children and youth with faith and piety to God Almighty mentally and emotionally, having morals and intelligence as well as high-quality skills and physical health. As well as being a good and helpful member of society who can build himself independently and jointly responsible for the development of the nation and state, having concern for fellow life and the natural environment, both locally, nationally, and internationally. Thus, with the values in the scout Dasa Dharma, students can carry out these values to foster mutual trust.

d. Congregational Prayer

Congregational prayers are held at senior high school (SMAN 1) Tegaldlimo. There are *Dhuba* prayers, *dhubr* prayers, and Friday prayers. Every Muslim must perform prayers. According to the priest of the four madhabs, the law of prayer agreed that the law was *fardhu ain*. The wisdom of carrying out congregational prayers is 1) Honest behavior based on trying to make himself a person who can always be trusted in words, actions, and good work towards oneself and others. 2) Tolerance is an attitude of respecting various things, both physically, socially, culturally, ethnically, and religiously. 3) Communication, happy to be friendly or proactive, namely an open attitude and action towards others through polite communication to create collaborative cooperation properly.

e. *Istighosah*

The term *istighosah* is a joint prayer aimed at asking for the help of Allah Almighty. The essence of this activity is *dzikirullah* in the context of *taqarrub ilallah* (drawing closer to Allah Almighty). Prayer is the most sublime worship and the leading to *shaleh* charity. It is the essence of prayer and the substance of a devout servant. The benefit of *istighosah* is to cleanse the heart of various impurities and diseases of the liver, resulting in the erection of a frame from faith and Islam, breaking away from grief and annoyance. This can help students foster mutual trust between students at senior high school (SMAN 1) Tegaldlimo Banyuwangi.

The implementation of the dimensions of multicultural education values in building the mutual trust of students, namely through school religious culture such as: reading the Qur'an, fasting Monday-Thursday, scouting activities, congregational prayers, and *istighosah*. Each implementation of religious and cultural programs is carried out systematically according to their

respective schedules. Every religious culture is very influential in building students' mutual trust. With the existence of religious cultures above, students can do honestly can develop abilities without having to discriminate against each other; with these religious-cultural activities, students can understand emotions between friends so they can get along with attitudes as they are and far away from conflicts quarrels.

Implementation of Multicultural Education Values in Maintaining Mutual Understanding of Students through Religious Culture at Senior high school (SMAN 1) Tegaldlimo Banyuwangi.

Religious-cultural activities in maintaining a mutual understanding of students at senior high school (SMAN 1) Tegaldlimo Banyuwangi are as follows.

a. BAS (School Child Assistance) and SAS (School Foster Students)

This is a program held by senior high school (SMAN 1) Tegaldlimo to help underprivileged students who need help. Teachers implement BAS to help students in need, while SAS is assistance from students and is given to students. Through this kind of help, we can know our position if our position is in the underprivileged student. So here, the teacher at Senior high school (SMAN 1) Tegaldlimo trains his students to understand each other. For compassion to arise.

b. Extracurricular (PMR, Dance, and Music)

Extracurriculars are non-formal activities that are carried out in every school institution. There are so many types of extracurricular activities. There are many extracurriculars at Senior high school (SMAN 1) Tegaldlimo, all of which also affect the formation of mutual understanding, but what is more critical is PMR, dance, and music activities. Because in this extra, they not only put forward different religions, but the culture they will develop, also they need an airy heart, a sportive, and a positive attitude. PMR teaches not to discriminate which one should help. First, all must be supported. This is where an attitude of mutual understanding is formed at Senior high school (SMAN 1) Tegaldlimo Banyuwangi.

Implementing the dimensions of multicultural education values in maintaining a mutual understanding of students is carried out through religious cultures such as BAS and SAS activities, extracurricular activities such as PMR, dance, and music. Each implementation of religious-cultural programs is carried out systematically according to their respective schedules. With religious-cultural activities, students also feel how difficulties other students experience. With the differences that exist, students can compensate and add to the shortcomings that exist in the group without distinguishing the caste, ethnicity, language, religion, and other students' economic levels.

Implementing Multicultural Education Values in Upholding Mutual Respect for Students through Religious Culture at Senior High School (SMAN 1) Tegaldlimo Banyuwangi.

Religious-cultural activities in upholding mutual respect between students at senior high school (SMAN 1) Tegaldlimo are as follows.

a. 5 S (Smile, Greet, Salim, Greetings, Courtesy)

In the activity of Smile, Greeting, Salim, Salam, Manners is highly recommended and gives prayers to others as is the case if we meet someone we say greetings indirectly we share a smile greeting as well greetings. In addition to being a prayer for others, Greetings are also a form of brotherhood between fellow human beings. Sociologically, greetings and greetings can increase interaction with others and have an impact on respect so that between each other, there is mutual respect and respect.

b. Scout Activities

The scout movement aims to educate and nurture Indonesian children and youth with the aim that they become, have faith and devotion to God Almighty, mentally and emotionally intense, and morally high. High intelligence and quality of skills. Solid and healthy physically. As well as being a good and valuable member of society who can build himself independently and jointly responsible for the development of the nation and state, having concern for fellow life and the natural environment, both locally, nationally, and internationally. Therefore, the scout movement has a positive impact on its members. We will be shown how to respect our elders by practicing the scout *dharma dasa* and then know how to appreciate someone. That's how senior high school (SMAN 1) Tegaldlimo grew through scouting activities.

c. Devotional Work

Devotional work is a mutual aid activity, helping each other. When devotional work activities are generally always filled with school hygiene activities, in addition to that, we can make a positive impact from divine work as a religious culture in schools. When all work, we never crack down on which Islam is safe, which is Christian, all respect each other. And the young help the old more, there the teacher feels respected and valued, and the students who help each other, an attitude of mutual respect is formed among the school residents.

d. Reading the Qur'an and Congregational Prayers

Reading the Qur'an is usually done 15 minutes before the lesson starts, and there is typically a person in charge of reading in the mosque. This can familiarize students to become disciplined souls, be positive, and have a noble character. Congregational prayers are held at senior

high school (SMAN 1) Tegaldlimo. There are Dhuha prayers, dhuhur prayers, and Friday prayers. Every Muslim must perform prayers. According to the priest of the four madhabs, the law of worship agreed that the law was fardhu ain. The wisdom of carrying out congregational prayers is 1) Honest behavior based on trying to make himself a person who can always be trusted in words, actions, and good work towards oneself and others. 2) Tolerance is an attitude of respecting various things, both physically, socially, culturally, ethnically, and religiously. 3) Communication, happy to be friendly or proactive, namely an open attitude and action towards others through polite communication to create collaborative cooperation properly.

Implementing the dimensions of multicultural education values in upholding the mutual respect of students is carried out through religious cultures such as *Sapa, Salim, Salam, Senyum, Sopan* (5S), scouting activities, holy work, and reading the Qur'an and congregational prayers. Each implementation of religious and cultural programs is carried out systematically according to their respective schedules. With religious and cultural activities, the performance of education values in ending an attitude of mutual respect has been instilled. Thus, students of senior high school (SMAN 1) Tegaldlimo Banyuwangi should be honest, understandable to their friends, and respect them. So that students can uphold the attitude of mutual respect between students with the existing differences.

Conclusion

In building the mutual trust of students at senior high school (SMAN 1) Tegaldlimo Banyuwangi, the implementation of the dimensions of multicultural education values in building the mutual trust of students, namely through school religious culture such as: reading the Qur'an, Monday-Thursday fasting, scouting activities, congregational prayers, *istighosah*. Each implementation of religious and cultural programs is carried out systematically according to their respective schedules. Every religious culture is very influential in building students' mutual trust. With the existence of a religious culture, students can develop their abilities without seeing differences from one another, with these religious-cultural activities students can understand emotions between friends so they can get along with attitudes as they are and far away from conflicts and quarrels. In maintaining a mutual understanding of students at senior high school (SMAN 1) Tegaldlimo Banyuwangi, the dimensions of multicultural education values in strengthening a mutual knowledge of students are carried out through religious cultures such as BAS and SAS activities, extracurricular activities such as PMR, dance, and music. Implementing the dimensions of multicultural education values in upholding students' mutual respect is carried out through religious cultures such as *Sapa, Salim, Salam, Senyum, Sopan* (5S), scouting activities,

holy work, and reading the Qur'an and congregational prayers. With religious and cultural activities, the implementation of education values in ending an attitude of mutual respect has been instilled. Thus, students of senior high school (SMAN 1) Tegaldlimo Banyuwangi can be honest, understandable to their friends, and respect them. So that students can uphold the attitude of mutual respect between students with the existing differences.

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