

Internalization of Multicultural Islamic Education in Pharmaceutical Vocational School, Medan City

Uswatun Dalimunthe¹, Azizah Hanum OK², Junaidi Arsyad³
^{1,2,3} Universitas Islam Negeri Sumatera Utara Medan, Indonesia

*Correspondence: *uswatundalimunthe@gmail.com*

ABSTRACT

*Pharmacy Vocational High School is one of the educational institutions involved in the form of health services. Interdisciplinary knowledge is not enough. Pharmacy majors also emphasize developing potential in the technology for manufacturing, storing and supplying medicines. In the daily context, it also requires interaction in a multicultural environment and adheres to Islamic values. In general, Islamic teachings with a multicultural paradigm have been manifested in Islamic religious education which is explicitly expected to be implemented by all students in their professional world. This study uses a qualitative method with a descriptive approach. This research managed to find that; Islamic religious education with a multicultural paradigm has been successfully internalized through good interrelationships in the school environment, internalized values include tolerance (*tasamuh*), mutual assistance (*ta'awun*) and social harmony (*tawazun*), and moderation in religion (*tawasuth*). Furthermore, this study also found that the internalization of multicultural values goes through the stages of value transformation, value transactions, and trans-internalization of values that are manifested through teaching and cultivating by upholding tolerance.*

Keywords: *Multicultural, Islamic Education, School of Pharmacy.*

ABSTRAK

Sekolah Menengah Kejuruan Farmasi merupakan salah satu wadah pendidikan yang berkecimpung dalam bentuk pelayanan kesehatan. Tak cukup dengan ilmu interdisipliner saja, jurusan farmasi juga menekankan untuk mengembangkan potensi dalam teknologi pembuatan, penyimpanan, dan penyediaan obat-obatan. Dalam konteks kesehariannya juga menuntut interaksi di lingkungan multikultural serta tetap berpegang teguh menjalankan nilai-nilai Islam. Secara umum, ajaran Islam yang berparadigma multikultural telah dimanifestasikan dalam pendidikan agama Islam yang ekplisit diharapkan seluruh siswanya dapat mengimplementasikan di dunia profesinya. Penelitian ini menggunakan metode kualitatif dengan pendekatan deskriptif. Penelitian ini berhasil menemukan bahwa; pendidikan agama Islam berparadigma multikultural berhasil diinternalisasikan melalui hubungan interrelasi yang baik di lingkungan sekolah, nilai-nilai yang diinternalisasikan antara lain sikap toleransi (*tasamuh*), saling tolong-menolong (*ta'awun*) dan harmoni sosial (*tawazun*), dan moderasi dalam beragama (*tawasuth*). Selanjutnya penelitian ini juga menemukan bahwa internalisasi nilai multikultural berjalan melalui tahapan transformasi nilai, transaksi nilai, dan trans-internalisasi nilai yang diwujudkan melalui pengajaran dan pembudayaan dengan menjunjung tinggi sikap toleransi.

Kata Kunci: *Multikultural, Pendidikan Islam, Sekolah Farmasi.*

A. INTRODUCTION

Diversity is a necessity for the people of Indonesia, given the diversity that exists, starting from multi-racial, multi-ethnic, multi-ethnic, even the religions embraced by the community (Hasan, 2016). This is a natural wealth that must be grateful for and used as a unifying tool for the Indonesian people. The existing diversity is increasingly enriched by the existence of culture and social systems, upholding social and cultural values that lead people to harmony in an atmosphere of interaction between people in certain environments. In fact, this culture is seen as a form of effort to minimize conflict between communities in Indonesia (Hidayat, 2015).

Culture as "the fruit of the interaction of civilizations" creates continuity and dynamics in an effective melting pot in society. This is the forerunner of Indonesia being perceived as a nation with the nickname "Mega Cultural Diversity", because the diversity that exists is super-complex. This diversity is framed by a system of social and cultural values that are binding and dynamic, so that people have basic values of struggle that can be adhered to together, according to their respective regions and customs (local wisdom) (Kasinyo, 2014).

Mutual respect for local customs or wisdom, through the form of mutual respect, respect and affection is an important concern for all Indonesian people. Because, the diversity that exists is a gift from God that must be grateful together. Even so, there are groups who view that diversity is an absolute difference that is difficult to unite, so there will be no middle ground for unity. This kind of understanding of pluralism is certainly disruptive and even triggers conflict between communities if it is not managed properly by the government or religious leaders and community leaders (Gazalba, 2004).

This reality can be observed in human social life. The implications of pluralism are understood to be different by society, so some are happy and some are trying to trigger conflict on the basis of differences. In fact, recognition of diversity is a basic requirement for guaranteeing equality in complying with applicable laws and norms. It is this basis that makes society not view differences as caste, but natural wealth that must be viewed as egalitarian without discrimination. Because there are multiple social vulnerabilities faced by multicultural societies, namely: 1) storing the potential for acute divisions between groups; 2) warring parties tend to see division as a "war" and; 3) the process of social integration tends to be hegemonic, between one group over another (Faturrohman, 2015).

Conflict as a common thing in a community or group of people is certainly unavoidable. Therefore, the term conflict should not be seen as something scary, but solutions or alternatives should be sought in a wise manner. Life without conflict is something utopian,

only unrealistic humans who want to escape from the nature of human life which is full of social conflict. So it is commonplace that human life is surrounded by certain conflicts (Yaqin, 2005).

In Indonesia, various conflicts have occurred, ranging from riots that led to acts of mutual attack in Sampit City, East Kotawaringin, Central Kalimantan (liputan 6, 2020). Then, a brawl between students that ended in death occurred on Jalan Captain Sumarsono, Medan Helvetia District, Medan City (viva.co.id, 2022). Likewise with the enormity of the Poso incident and also the burning of houses of worship in Singkil and also the City of Tanjung Balai-Asahan. These various polemics will certainly attract education as one that must be responsible and provide solutions to these problems. Education has indeed been proven to have inherited a civilization that has valuable values, no nation in this part of the world can move dynamically without its educational process, movement and development. Education also cannot be separated from culture, because there is no education without culture and no education without culture and society.

The low level of public understanding of the multicultural concept and the implications of maintaining community harmony as a whole, is the forerunner of the moral decline of the younger generation or the degradation of morality. Attitudes such as togetherness, respect, and mutual assistance to others will be eroded because these views are not comprehensive. It is only natural that arrogance begins to dominate the majority culture because of minimal socialization and interaction with other cultures and people, of course it is very much different from the noble cultural values instilled by our ancestors as well as previous leaders (Fuaduddin, 1999).

There is no need to doubt the dedication of education in shaping people's lives, culture, but inserting multicultural education knowledge must be considered. Because it offers an alternative concept of education that takes advantage of the diversity that exists in society with the philosophy of "Unity in Diversity". Moreover, with the Islamic paradigm as the container, it will add to this nation's capital to develop multicultural Islamic education in the future. Of course, this requires the figure behind it, the inculcation of multicultural values into students who have different backgrounds, to be guided to mingle in terms of ways of life, customs, religion, and to be invited to understand, respect, that every group has the right and obligation to self-proclaimed in their own way and understand the meaning of *Bhineka Tunggal Ika* as a whole and implement it in everyday life. By cultivating multicultural values from an early age, it is hoped that they will be able to accept and understand cultural differences that lead to differences in usage (individual ways of behaving), folkways

(customs in society), mores (behavior in society), and customs (the customs of a community) (Ghafur, 2005).

Starting from the development of the idea of awareness of "interculturalism" and the need to apply the paradigm of multicultural education as an antidote to primordialism in the educational environment as a forum for forming national character, the APIPSU Pharmacy Vocational School and the PHARMACA Pharmacy Vocational School are one of the educational places that are the targets of research sites. This vocational high school focuses on areas of expertise that are close to the medical profession, chemical compounds found in medicines, as well as research expertise and numerical skills. This school has students with various backgrounds be it in terms of economy, ethnicity, or religion, with those differences they are required to mingle and complement each other. This department generally requires combination and cooperation in making or producing drugs or products, moreover this school has a vision and mission to make its students become entrepreneurs. With the atmosphere and prerequisites presented in the environment of the two schools, it is interesting for the writer to study how multicultural values are instilled, how are the attitudes and interactions between Muslim and non-Muslim students, and what is the role of teachers in internalizing multiculturalism in their school environment.

In multiculturalism, there will definitely be social problems, (social justice), especially in a school environment that is closely related to social, political, cultural, moral, and religious issues. One effort that can be done is to encourage education staff to create a humanist and humble atmosphere towards diversity. Through Islamic religious education which focuses on multiculturalism through intracurricular and extracurricular learning, it is hoped that it will not spark disputes between minorities and the majority, so as to create a sense of tolerance and equality, cultural differences, and habits of each student. Based on the description above, the researcher is interested in conducting research with the title "*Internalization of Multicultural Islamic Education at the Pharmacy Vocational School in Medan City*".

B. METHOD

The type of research used to collect data and information in this study is using Field Research, namely research where data collection is carried out in the field by analyzing and presenting facts systematically about the situation in the research object. So that the steps in this research must go directly to the place under study, namely APIPSU Vocational School and PHARMACA Vocational School. This study uses a qualitative method that begins with

the development of basic assumptions and then relates them to the principles of thought used in the research. The data that has been collected in the survey is then interpreted. The research subjects with this qualitative approach include all aspects or areas of human life, namely humans and what is influenced by them.

As stated by Umar (2003), that this type of descriptive intends to detect speech, writing, and behavior that can be learned from a person, group, society in a certain setting which is observed from a comprehensive perspective. Therefore, the researcher will describe the description of the situation that is being studied carefully both in terms of phenomena, events, and activities related to the internalization of multicultural Islamic education in SMKs in the city of Medan.

The background of this research took place at two vocational high schools (SMK) which concentrate on the pharmaceutical sector, namely the APIPSU Pharmacy Vocational School which is located on Jl. Jambi No. 59, Pandau Hilir Village, Medan Perjuangan District, and the PHARMACA Pharmacy Vocational School located on Jl. Ink No. 45, Sei Putih Barat Village, Medan Petisah District. This research will last for approximately four months, from January to April 2023.

The subjects of this study can be classified as individuals or groups who are passed through interaction, identification, or some information that has capacity at the APIPSU Pharmacy Vocational School and the Medan PHARMACA Pharmacy Vocational School. Information from this research was determined using purposive sampling technique. Data achievement will be terminated if the data is saturated (redundance). Such as: Principals, Islamic Religious Education teachers, Christian Religious Education teachers, subject teachers and education staff, as well as students of class X and class XI at Pharmacy Vocational Schools. Collecting research data using the method of observation, interviews, and documentation studies. Furthermore, the data were analyzed using reduction techniques or data sorting, data presentation and drawing conclusions (Assingkily, 2021). Finally, the data was declared valid after going through the data triangulation test and observation persistence.

C. RESULTS AND DISCUSSION

This research was conducted at a vocational high school (SMK) in the pharmaceutical field, the city of Medan itself has 168 SMKs from various majors. In the pharmaceutical sector, there are 10 SMKs that have adapted this department as their focus of expertise. The APIPSU Pharmacy Vocational School and PHARMACA Pharmacy Vocational School were

chosen as the research sites because the two schools met the criteria of this study, such as having students from various races, ethnicities, cultures and religions, and the two schools still exist from the onslaught of government regulations. and the dynamics of other social problems.

The description of the results of this study will be elaborated by researchers based on interview results and documentation obtained through informants at APIPSU Pharmacy Vocational School and PHARMACA Pharmacy Vocational School. The following is a description of the research results obtained from each research informant:

Results

1. Internalization Process of Multicultural Islamic Education in Pharmacy Vocational Schools

The diversity of social backgrounds of APIPSU Pharmacy Vocational High School students is not only related to the diversity of religions they embrace but also related to ethnic cultural backgrounds from various regions in Indonesia. In accordance with the mandate of the National Education System Law Number 20 of 2003, referring to Article 12 paragraph (1) that every student in an education unit has the right to receive religious education according to the religion he adheres to and is taught by educators of the same religion. APIPSU Pharmacy Vocational School prepares Islamic religion teachers, Christian religion teachers. These religious teachers occupy a row of work desks which allows them to interact and communicate intensively at any time so as not to create an impression of being exclusive between religious teachers in this school. This is also a manifestation of the good will of the school to treat every religion teacher and students of various religions equally and fairly.

“...We are very aware of the diversity of cultural and religious backgrounds of the students at the APIPSU Pharmacy Vocational School. So we emphasize that teachers, through the subjects they teach, try to provide an understanding of cultural diversity, including the religious diversity of the Indonesian nation. So we have to unify the perception that all students should be treated the same. If the understanding of the diversity or plurality of the Indonesian nation has been interpreted, then students can appreciate and respect this cultural diversity so that students can appreciate the various expressions of the archipelago's culture that they find in life and the extended family of the APIPSU Pharmacy Vocational School itself who are teachers, administrative staff and students also reflect that diversity” (Interview results with the Principal of the APIPSU Pharmacy Vocational School, Desyanti, S.Farm, Apt., 09.34 – 10.30 A.M in the principal's room).

APIPSU Pharmacy Vocational School itself does not have an official policy on multicultural education which aims to build awareness of plurality and foster an attitude of

respect for equality among social groups of different religions and cultures. However, this does not mean that the school and teachers are ignoring the socio-cultural diversity of the Indonesian people and in particular the diversity of socio-cultural backgrounds of the APIPSU Pharmacy Vocational High School family itself. Efforts to develop an understanding of plurality and multicultural attitudes are carried out by teachers by incorporating learning materials about multiculturalism in the subjects they teach.

Furthermore, in the PHARMACA Pharmacy Vocational School as a "nationalist" educational institution that has no affiliation with religious institutions and does not have a specific religious ideological basis, the school tries to build a national culture in the daily learning process. The principal of the PHARMACA Pharmacy Vocational School said that since the beginning this school was established as an educational institution with national characteristics, educators and students have a plural character from all religions recognized by the government. This school puts forward efforts to build student character by instilling moral values and maintaining discipline in the implementation of educational activities at school. Each student is free to adopt regional and foreign cultures but still encourages each student to consistently live and practice the teachings of their respective religions.

"...Since its inception, this school has a national concept. So indeed all religions are in school. In fact, we see that there is no visible difference in religion, so one culture is in accordance with its founder, then in its application we also recommend it to teachers and we also always apply it while including the character of how all religions exist, but each one can apply them. Also the other teachers always include from all religions whatever we must apply" (Interview results with the Principal of the PHARMACA Pharmacy Vocational School, Syafleni, S.KM., M.KM., 08.30 – 09.15 A.M, at the Principal's Office).

In an effort to carry out the mandate of Law No. 20 of 2003, especially article 12 paragraph (1) which states that every student in an education unit has the right to receive religious education according to the religion he adheres to and is taught by educators of the same religion, PHARMACA Pharmacy Vocational School prepares religious teachers in accordance with there is a need, but because there is only one Hindu student, this student prefers to study Christianity for her religious education needs. This is also due to limited funds if you only care for one student with one other religious education teacher.

2. Implementation of Internalization of Multicultural Values in the Pharmacy Vocational School Environment

An inclusive attitude in associating and collaborating with students is instilled by all religious teachers. Likewise for Islamic religion teachers, placing a strong emphasis on

messages to students so that they have the best possible social interaction with everyone, getting to know each other is highly recommended by religion.

“...Religious lessons are not only inserts but have become textbooks, the concept for example is that the first material is that students receive lessons about the creation of human beings. Here it is clear that the creation of human beings is a unitary origin. we convey to the students, yes, we must be one, we respect and respect each other, helping each other is an obligation and it is inevitable, while the differences are the nature of the Oneness of Allah that created human beings differently. If they are different, of course Of course, they have different habits, but in religion it is so that we know each other, so Allah created human beings with tribes and nations to know each other (Sura Al Hujurot verse: 13), that Allah created humans male and women then Allah made them into tribes and nations so that they know each other in the sense of mutual respect and respect, helping each other, also in Surah Al Hujurot it is also said that calling someone is not their name, for example, fat people are said to be fat What do the Chinese say... if in religion there is already a prohibition because what if we explain that humans are happy if they are happy to say that they don't have a name that's fine but if someone is in a state of confusion, stuffy and others think of something negative for himself. However, the name of the child varies from different conditions. If this happens, but God willing, a few and they will return to their principles, if there is tolerance in religion” (Results of interviews with APIPSU Vocational High School Teachers, Muhammad Akhir, M.Pd., 08.15 – 09.30 A.M, in the teacher's room).

In discussing the problem of the oneness of God and the diversity of His creatures, what Mr. Muhammad Akhir said is a symptom of diversity is something that must be accepted, acknowledged and appreciated. God is the Supreme Being and is different from His creatures such as humans, inanimate objects, animals, plants and others which have a plural nature. God Almighty cannot be characterized as something partial and plural. Humans, like other creatures created by Him, are created in plurality and their existence cannot be separated from the interaction with the existence of other humans and God's creatures. From the embryo to birth, a human being depends on the presence of a mother and father. After growing up, a human must also establish reciprocal social relations. Humans are created in different ways in terms of gender and social groups so that there is a relationship of knowing each other and complementing one another.

Discussion

The research findings are in the form of field data obtained through descriptive qualitative research. This is very necessary as a result of consideration between research findings in the field and theories related to research discussion. In this case the research analyzes the internalization of multicultural Islamic education at the Pharmacy Vocational

School in Medan. The subjects in this study consisted of Islamic religious education teachers, Christian religious education teachers, school principals, three class X students, and three class XI students. From the results of this research, the authors obtained complete information regarding the inculcation of multicultural Islamic educational values in APIPSU Pharmacy Vocational School and PHARMACA Pharmacy Vocational School.

Based on observations made by researchers on the internalization of multicultural Islamic education applied at the Pharmacy Vocational School in the city of Medan, the researchers produced the following findings: first, the teacher's ability to teach is very masterful, as evidenced by the teacher citing the letter Yunus verse 99 as an in-depth material and other references where the letter is not in the syllabus and lesson plans. The teacher also relates material to the 1945 Constitution Article 29 paragraph 2 as an additional reference.

Second, the process of internalizing the values of multicultural Islamic education as seen in APIPSU Pharmacy Vocational School and PHARMACA Pharmacy Vocational School has been carried out through several aspects of the stages, namely: value transformation, value transaction and value trans-internalization stage. In the value transformation stage, it is carried out by building understanding and awareness of the importance of living in harmony and harmony within the school environment (Minarti, 2016). This is obtained through learning activities by opening the lesson with greetings and prayers. Integrating multiculturalism with learning materials, commemorating Islamic holidays and commemorating national holidays. At the value transaction stage, it is carried out reciprocally, such as in a school setting, educators give assignments, study group divisions and disaster visits, resulting in a process of social interaction (Assingkily, et.al., 2019).

At the trans-internalization stage, it is carried out not only with verbal communication but also accompanied by personality communication displayed through exemplary, conditioning and through a process of habituation or inculturation to be able to behave according to the expected values (Asifudin, 2010). In the school environment by means of multi-religious greetings, visiting disasters, and helping each other in learning.

D. CONCLUSION

Based on the description above, the conclusion of this study is that Islamic religious education with a multicultural paradigm has been successfully internalized through good interrelationships in the school environment (APIPSU Pharmacy Vocational School and PHARMACA Pharmacy Vocational School), internalized values include tolerance (tasamuh), mutual assistance (ta'awun) and social harmony (tawazun), and moderation in religion

(tawasuth). Furthermore, this study also found that the internalization of multicultural values goes through the stages of value transformation, value transactions, and trans-internalization of values that are manifested through teaching and cultivating by upholding tolerance.

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