
**Developing Learning Competencies of Multicultural and
Local Wisdom Values-Based Islamic Religious Education in
Higher Education in Indonesia**

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Abstract

This study aims to identify the competencies developed from multicultural values and local wisdom in Indonesian society in Islamic Religion Education in Higher Education. This research method is qualitative, the technique of collecting data uses interviews, questioner, observation, study documentation, and focus group discussions. The subjects were lecturers and students participating in Islamic Religious Education learning. The study results found two main components, the competence of Islamic Religious Education Learning in Higher Education, which is based on multicultural values and local wisdom, and the development of indicators and instruments for assessing attitudes. The contribution of this research is the revitalization of the curriculum on the learning outcomes of Islamic education in the affective domain and cultivate multicultural values and local wisdom through Islamic Religious Education Learning in Higher Education.

Keywords - *Islamic Religious Education, learning competencies, multicultural, local wisdom, Higher Education*

Penelitian ini bertujuan untuk pengembangan kompetensi dari nilai-nilai multikultural dan kearifan lokal masyarakat Indonesia ke dalam mata kuliah Pendidikan Agama Islam (PAI) di Perguruan Tinggi. Metode penelitian adalah kualitatif dengan teknik pengumpulan data melalui wawancara, angket, lembar observasi, studi dokumentasi, dan focus group discussion. Subjek penelitian adalah dosen dan mahasiswa peserta pembelajaran Pendidikan Agama Islam. Hasil penelitian menemukan dua komponen utama pengembangan kompetensi pendidikan agama islam (PAI) di perguruan tinggi yaitu kompetensi pembelajaran Pendidikan Agama Islam yang bertumpu pada nilai-nilai multikultural dan kearifan lokal, serta indikator dan instrumen penilaian sikap. Kontribusi penelitian ini adalah revitalisasi kurikulum pada hasil pembelajaran PAI ranah afektif

serta membudayakan nilai-nilai multikultural dan kearifan lokal melalui pembelajaran PAI di Perguruan Tinggi

Kata kunci: PAI, kompetensi pembelajaran, multikultural, kearifan local, perguruan Tinggi.

Introduction

This research's critical concept is learning in Islamic Religious Education as a subject or course by incorporating aspects of multicultural values and local wisdom in Indonesian society. Therefore, it leads to providing new competencies. This research develops multicultural values that accept and respect differences in religious understanding between Muslims and non-Muslims, culture, customs, language, ethnicity, and a person's demographic origin. Also, renewal of Islamic Religious Education is needed beginning from its student's selection. The values of local wisdom include critical, logical, and contextual thinking about the religious system in society, people's perspective on culture and the environment, and preserving Indonesian society. Thus, multicultural values and local wisdom become objects in formulating competencies, achievements, compiling materials, activities, methods, competencies, and objectives of evaluating Islamic Religious Education in Higher Education.

National character is shaped by the creativity of the nation itself. Creativity will be closely related to well-being and the strength of the nation when facing national problems, a creative nation will hold and stand firm amid other nations, we need the reference to its traditional cultural dynamic and positive values that are found in all subcultures of this nation (Daniah, 2016).

Multicultural is a term used to describe views someone about the variety of life on the world, or cultural policies which emphasizes acceptance against the diversity, and various kinds of culture (multicultural) that exist in community life concerned system values, habits, and politics they embrace (Wahyu Adya Lestariningsih, 2018).

The purpose of multicultural education relating to attitudes (attitudinal goals) is to develop cultural awareness and sensitivity, cultural tolerance, respect for cultural identity, responsive attitude to culture, and skills to avoid and revolutionize conflict. Skills can also be formed through being friendly with the environment (Karim et al., 2020).

Multicultural education goals in learning purposes are correct distortions, stereotypes, and misconceptions about ethnic groups in textbooks and instructional media. It provides various strategies for respecting and accepting differences in front of

people, provide conceptual tools for interpersonal communication, provide evaluation techniques, clarify values, and explain cultural dynamics.

Local wisdom is a view of life and science as well as various life strategy in the form of activities carried out by the community local in answering various problems in meeting their needs. Etymologically, local wisdom consists of two words, wisdom and local. Other terms for local wisdom among them are local policies (local wisdom), local knowledge, and local intelligence (local genius). (Njatrijani, 2018). Local wisdom can be seen as a national identity, especially in-depth possible Indonesian context local wisdom is transformed cross-cultural which in turn gives birth to national cultural values. In Indonesia, local wisdom is a philosophy and a view of life that manifests in various fields of life (social and economic values, architecture, health, environmental management, and so on). (Noviana Afiqoh, 2018). Therefore multicultural values and local wisdom as content empower and efforts to minimize conflict and an exclusive attitude.

Affection competency development refers to the taxonomy that has been developed by Bloom et al. Affective domain taxonomy consists of receiving, responding, valuing, organization, and characterization (Daid R. Kratwhohl, 1971, pp. 34-35). Based on the affective domain, taxonomy affective competence development can be done by developing indicators drawn from multicultural values and local wisdom in Indonesian society. The competence of learning outcomes of PAI in the affective domain enables students to accept, appreciate, and implement multicultural values and local wisdom.

The philosophy of multiculturalism and local wisdom value Islamic Religious Education is the progressivism theory. Secondly, the idea of constructivism emphasizes the ability to adjust to change and development in society. Thirdly, Pancasila's ideology or philosophy emphasizes the values of religiosity, humanity, unity, respect for diversity, and togetherness/consensus in making a decision. Islamic Religious Education Learning that considers the harmony of plural society by integrating the values of local wisdom in Indonesia is very urgent because it is the culture of a society that cannot be separated from the community (Abid, 2017).

Conflict and violence occurred in various parts of Indonesia due to this because they do not understand and respect each other between groups one with other groups. Even though in plural or multicultural reality like Indonesia, the most important thing to consider in life is how one is Conflict and violence groups occurred in various parts of Indonesia due to this because they do not understand and respect each other between

groups one with other groups. Even though in plural or multicultural reality like Indonesia, the most important thing to consider in life is how one is groups can coexist in harmony with groups or other beliefs and uphold the values of universal plurality or in the context of Indonesian diversity and diversity. It is neither visible norma at least the quality decreases in the life of the nation and nation in Indonesia. can live side by side in harmony with groups or other beliefs and uphold the values of universal plurality or in the context of Indonesian diversity and diversity. It is neither visible norma at least the quality decreases in the life of the nation and nation in Indonesia. (Ambarudin, 2016)

To prevent conflicts from recurring and causing losses bigger, it needs handling from the root of the problem, namely strengthening again the character of love for the country and nationalism through multicultural education at levels of formal education. Multicultural education develops the concept of tolerance, respect for differences, the skills to learn to live together amid differences. (Laila Fatmawati, 2018)

Based on some of the results of previous research, multicultural values and local wisdom are national defense and tools to unite the nation even though it is different but still one, therefore multicultural values and local wisdom must be empowered in students through, material, competence, or achievement of Islamic Education learning outcomes.

The novelty of this research with the research mentioned above is to describe the competence of Islamic Education learning outcomes in the affective domain and instrument for assessing the learning outcomes of Islamic Education in Higher Education based on multicultural values and local wisdom. However, there are still many misinterpret that religion is not in line with cultural values and exclusivist attitudes among students. How to minimize exclusivity among students on issues of religion, cultural diversity, ethnicity and race, and political ideology through enabling students to implement multicultural values and local culture. How the achievement of Islamic Education learning and forms of assessment to measure acceptance, respect, and care for differences in beliefs, cultures, and others

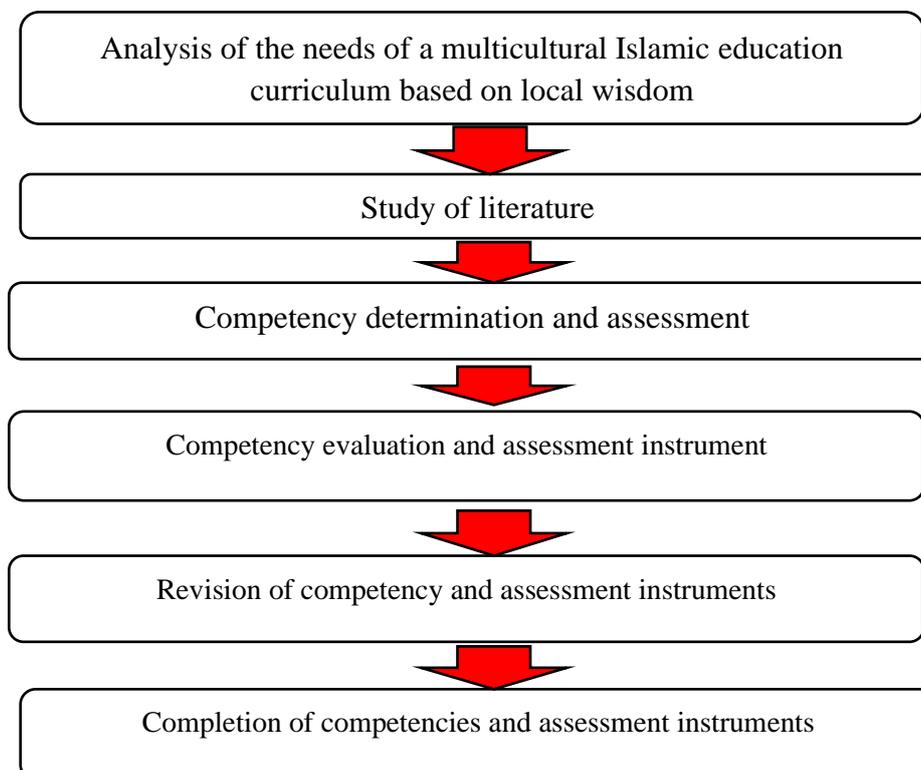
Methodology

This period of the study was between 2018-2019. The sample research is Universities in Jakarta, Malang, and Bandung. Data collection through interviews, questioners, documentation analysis, and Focus Group Discussion (FGD). This study's participants were lecturers at Universitas Negeri Malang, Universitas Pendidikan Indonesia, and Universitas Negeri Jakarta, and students of Universitas Negeri Jakarta.

There were 20 lecturers and 30 students involved in this study. The subjects were lecturers and students participating in Islamic Religious Education learning. The object is to develop the competence of PAI learning outcomes through multicultural values and local wisdom.

Research findings are presented in narrative form and qualitative description. The process of developing learning competencies based on multicultural and local wisdom include: (1) The first stage of needs analysis and formulating problems. (2) The second stage is literature and field studies. (3) The third stage determines the competences of Islamic Education based on multicultural values and local wisdom. (4) The fourth stage is the evaluation of the assessment instrument of Islamic Education based on multicultural values and local wisdom. Internal evaluation is carried out through literature review and empirical studies by the PAI curriculum development team based on multicultural values and local wisdom. External evaluation with parties other than the PAI curriculum development team based on multicultural values and local wisdom through Focus Group Discussions (FGD) on curriculum component design. (5) The fifth stage of revision competence and assessment instrument of the Islamic Education based on multicultural values and local wisdom. The following is a picture of the research stages:

Picture 1 The Research Stages



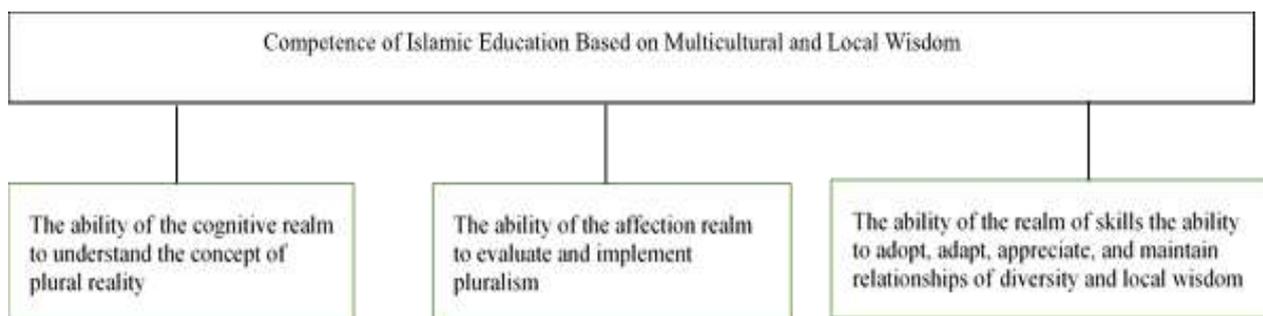
The data analysis technique used qualitative analysis, including Focus Group Discussions (FGD) data, literature studies, and previous research results.

RESEARCH RESULT

Competence of PAI Based on Multicultural and Local Wisdom

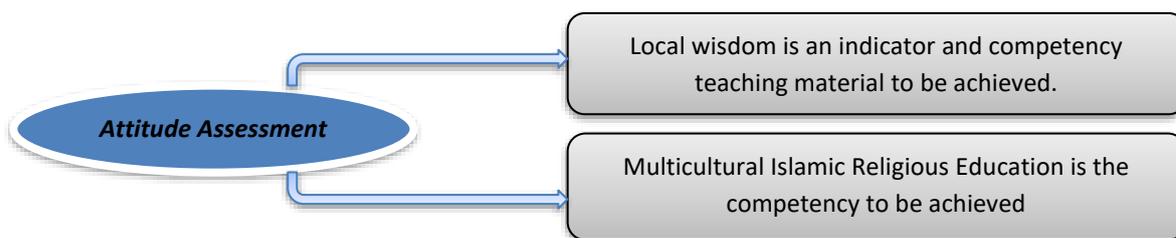
PAI competencies based on multicultural values and other wisdom are developed from theory, previous research results, and focus group discussions. The PAI competencies based on multicultural values and local wisdom include competence in the cognitive, affective, and psychomotor domains. Below is a map of the concept of multicultural PAI learning competency-based on local skills in 3 domains: (1) cognitive, (2) affective, and (3) psychomotor.

Picture 2. Concept Map of Competence of Islamic Education Based on Multicultural and Local Wisdom



Based on the competencies, the following diagram is an evaluation component in various domains, including cognitive, affective, and psychomotor in PAI learning based on multicultural and local wisdom. Through the Group Discussion Forum (FGD) between PAI lecturers, they view the need to assess attitude competence, such as openness, tolerance, fairness, and others. According to them, indicators of vulnerability, patience, and others can be taken from the Indonesian people's local wisdom, such as how Indonesians treat the environment, and so on. The attitude assessment process in the following image:

Picture 3. Attitude Assessment Process



The attitude assessment is different from the evaluation of knowledge and skills. Attitude assessment is the empowerment of humans' psychological aspects because the process of habituation requires regulations that contain reward and punishment. Examples of habituation to develop an open attitude in the assessment stage are (1) determining the indicators of open attitude, (2) what activities the relaxed attitude will be assessed, (3) making rules/scoring consisting of penalties and rewards. Reporting on the results of attitude assessment can be in the form of graphs that explain the development of positive and negative attitudes of the indicators to be assessed. Charts can be presented to describe positive or negative attitudes for one, three, or six months.

The affective domain includes firstly: students can adopt an attitude of acceptance and respect for differences in the diversity of religious, cultural, linguistic, and ethnic beliefs. Secondly, students can apply an attitude of nationalism, such as respecting and appreciating Indonesian culture, language, local traditions. The psychomotor domain, including students, can develop and preserve Indonesian culture and local traditions.

Table 1. PAI Learning Competencies Based on Multicultural Values and Local Wisdom

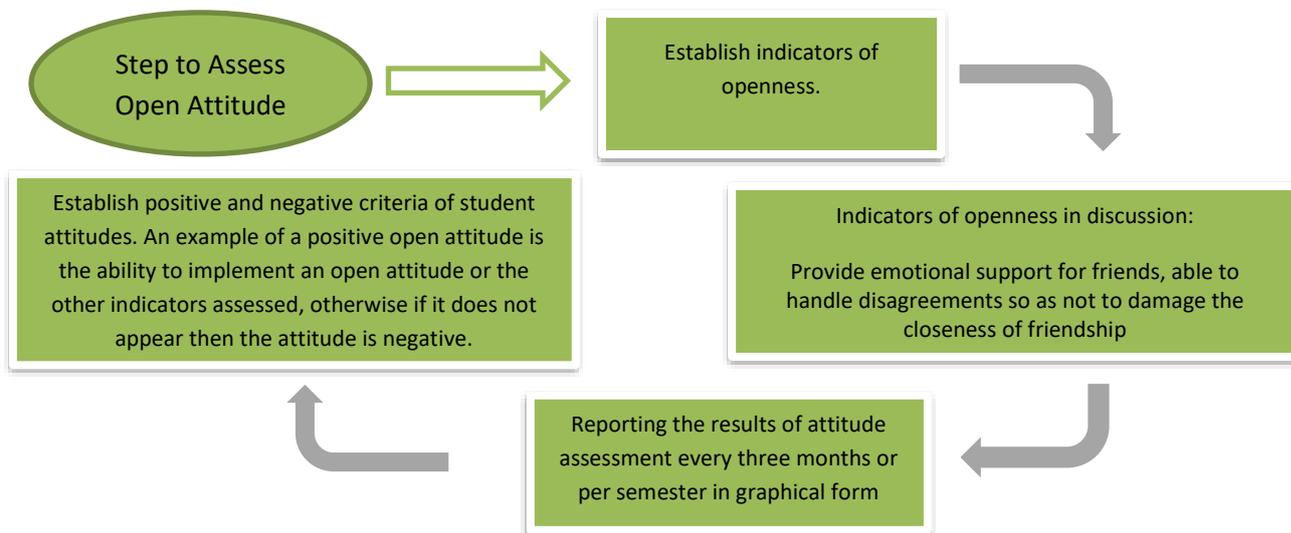
No	Multicultural Values and Local Wisdom	Cognitive Domain Competencies	Affective Domain Competencies	Psychomotor. Domain Competencies
1	Respect and accept differences in cultures, languages, and beliefs	Students can understand pluralistic literacy in the fields of culture, language, and beliefs	Students can implement tolerance, empathy, and other social attitudes in PAI learning and interact with other people in the campus environment and residence.	Students can implement ideas in developing and preserving local culture into opportunities for work and achievement in PAI learning activities
2	Loves culture, language, and customs in every region in Indonesia	Students can think critically and creatively about diversity and find the best solutions to conflicts due to the variety of cultures, languages, customs, and beliefs	Students can implement an attitude of nationalism in Islamic Education learning and other activities	Students can create interesting, unique, and innovative works to motivate students' awareness of loving local culture and Indonesian homeland
3	Respect and implement the national philosophy and culture of the	Students can understand the history and function of the existence of the	Students can implement an inclusive attitude in Islamic Education learning and other activities	Students can work and develop Indonesian culture without neglecting the national philosophy

	Indonesian people: Pancasila, the Constitution, and <i>Bhineka Tunggal Ika</i> (Unity in Diversity)	nation's philosophy, namely Pancasila, UUD 45, and <i>Bhineka Tunggal Ika</i> (Unity in Diversity)		
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The Instruments and Rubrics For Assessing Respect, Accepting And Caring About Diversity

Measuring instruments for attitude assessment include journals and self-assessment; this can be done in the classroom or outside. The lecturer uses the journal assessment form to measure students' open attitude towards learning in Islamic Religious Education. The lecturer use journal assessments in learning activities in class, for example, discussion and group activities, and others. The open attitude assessment uses self-assessment; it is used to familiarize students' self-views of the facts on campus and the environment where they live or the Indonesian community's points. An example of an open attitude assessment step is in discussion activities.:

Picture 4. Example of Open Attitude Assessment



Attitude assessment only assesses the most positive attitude or the indicator and evaluates a negative attitude or attitude contrary to the indicator. Students who are not in a positive or negative position do not need to be assessed. The emphasis is on developing

or empowering pluralism, tolerance, and others in campus life in particular and outside the campus.

Attitude Assessment Techniques

1) Self-assessment.

Self-assessment is done by asking students to express their strengths and weaknesses in behavior. Apart from that, self-assessment is useful to shape learners' attitudes towards subjects. The results of the students' self-assessment inform us as confirmation data. Self-assessment can have a positive impact on the personality development of students (Kemendikbud, 2018).

2) Observation

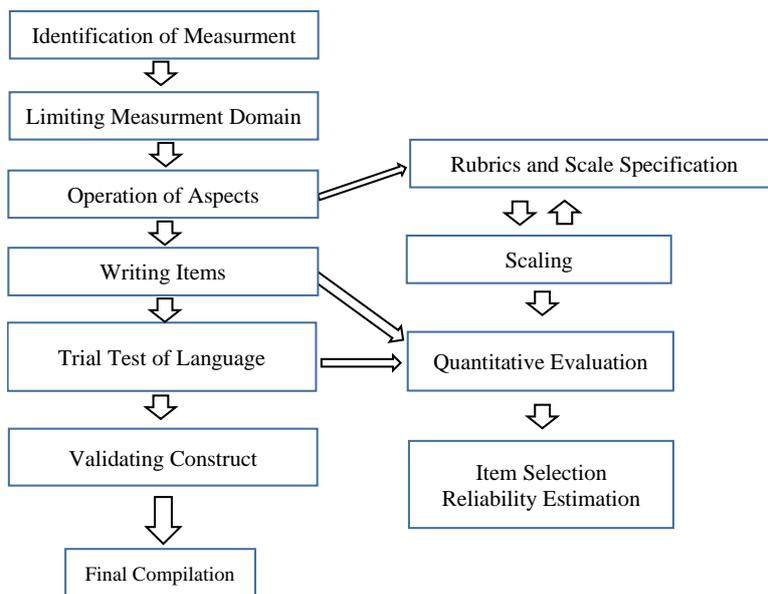
Observation in assessing students' attitudes is a technique that is carried out continuously through behavioral observation. The assumption is that each student behaves well. The underlying point that only very good (positive) or unfavorable (negative) behavior is related to indicators of spiritual attitudes and social attitudes. Notes of positive and prominent things reinforce positive behavior, while malicious behavior is the reason for coaching. The instrument used in observation is the observation sheet or journal. The observations are recorded in journals made for one semester by the subject teacher, counseling teacher, and homeroom teacher. The journal contains a record of students' attitudes or behaviors who are very good or not suitable, equipped with the time the conduct occurred, and mentality items. Based on these notes, educators describe students' attitude assessment for one semester (Kemendikbud, 2018)

Table 2. Blueprint of Open Attitude Assessment

Assessment Aspect	Indicator
Open attitude	Openness in discussion
	Provides emotional support for friends
	Able to handle disagreements so as not to damage the closeness of a friendship

Steps for Making an Attitude Assessment Instrument and Attitude Assessment Technique.

Picture 4. Proses of Development for Attitude Assessment Instrument



Attitude assessment is a typical variable, i.e., students only honestly report their situation in the measured variable (Widoyoko, 2016). The necessary steps in developing an attitude assessment instrument are development, starting from identifying the purpose of measuring, choosing, recognizing, and understanding a theory that underlies an attitude indicator to be measured. (Azwar, 2018, pp. 14-15). The following is the flow of developing an attitude assessment instrument: The following is an example of a competency rubric for assessing PAI attitudes based on multiculturalism and local wisdom based on the exposure data.

Table 3. Rubric for Assessment of Multicultural Value-Based Attitudes and Local Wisdom

No	Assessment Aspects	Indicators Aspects	Assessment Criteria	Scoring
1	Implementing an attitude of loving the country	a. Using Indonesian in communication	Perform all assessment indicators	5
		b. Appreciate the nation's cultural norms		4
		c. Respect the rituals of other religions	Conduct 3 assessment indicators	3
		d. Respect the diversity of beliefs in Indonesia		2
		e. Appreciate the traditional Indonesian practices	Conduct 2 assessment indicators	1
2	Implementing the spirit of nationality		Perform all assessment indicators	5

	a. Appreciate differences of opinion		4
	b. Avoid conflict when discussing	Conduct three assessment indicators	3
	c. Appreciate each discussion participant's question		2
	d. Providing solutions for the interests and progress of the nation	Conduct two assessment indicators	1
	e. Providing solutions to religious conflicts and the diversity of Indonesian society		

Conclusion

Developing Islamic Religious Education Competency-based on multiculturalism and local wisdom can empower Indonesia's various local wisdom sources. The supporting components for developing multicultural-based PAI competencies and local wisdom values are as follows:

1. The competence of accepting, respecting, caring, and loving the country is a guideline for the achievement and development of Islamic Education learning materials based on multicultural values and local wisdom
2. Assessment is a tool to empower multicultural values and local wisdom in Islamic Education learning in Higher Education
3. Competence and assessment are the foundation and guidelines for developing Islamic Education learning materials in Higher Education

The following are the concepts and methods that support the achievement of these competencies: Internalizing Moderate Islamic Understanding, Integrating Indonesian Culture, Contextual Learning, Life Based Learning, Mixed Learning, Project Learning, And Contextual Learning will support this Islamic Education.

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