

Management of Material Component Development in Multicultural Islamic Education Curriculum

Ramdanil Mubarak

Manajemen Pendidikan Islam, Tarbiyah, STAI Sangatta
danil.education@gmail.com

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Abstrak

Artikel ini menganalisis dan menginterpretasi konsep pengembangan kurikulum Pendidikan Agama Islam multikultural pada komponen materi atau bahan ajar, proses pembelajaran dan manajemen pengembangan bahan ajar pendidikan agama Islam multikultural di SMK Nusa Unggul Husada. Penelitian ini merupakan penelitian kualitatif, model pengembangan yang digunakan adalah model McKenny yang terdiri dari analisis pendahuluan, tahapan perencanaan, dan evaluasi. Subjek penelitian adalah peserta didik SMK Nusa Unggul Husada. Adapun instrumen penelitian yaitu peneliti sendiri, lembar observasi, wawancara, lembar penilaian, lembar evaluasi dan lembar validasi. Selanjutnya dilakukan pengolahan data dengan deskriptif kualitatif. Data dianalisis secara komprehensif sesuai dengan karakteristik penelitian kualitatif. Hasilnya adalah bahwa komponen pengembangan materi atau bahan ajar dalam kurikulum Pendidikan Agama Islam multikultural merupakan rangkaian aktivitas seperti penyusunan serta pengembangan isi untuk mencapai tujuan. Pembelajaran Pendidikan Agama Islam multikultural di SMK Nusa Unggul Husada dititikberatkan pada pemahaman materi pendidikan agama Islam multikultural secara komprehensif kemudian diaplikasikan dalam lingkungan sekolah yang multikultural dari segi keragaman bahasa, budaya, agama, etnis, maupun suku dan bahkan gender. Pengembangan komponen bahan ajar menunjukkan validnya perangkat pembelajaran. Penggunaan perangkat pembelajaran Pendidikan Agama Islam multikultural secara keseluruhan masuk dalam kategori praktis dari segi keterlaksanaan rencana pelaksanaannya. Dampaknya adalah penerapan manajemen pengembangan pada komponen materi menghasilkan materi yang lebih terstruktur, lebih dekat dengan diri siswa dan lingkungan sekolah sehingga terciptanya hidup rukun dan damai.

Kata Kunci: materi, kurikulum, multikultural

Abstract

This article analyzes and interprets the development concepts of multicultural Islamic Education (IE) curriculums' teaching materials components, the learning process, and the management development of multicultural Islamic Religious Education components at Vocational High School Nusa Unggul Husada. This research is qualitative.

The development model used is the McKenny model, which consists of preliminary analysis, planning stages, and evaluation. The research subjects were students of Vocational High School Nusa Unggul Husada. The research instruments are the researcher himself, observation, interview, assessment sheets, evaluation sheets, and validation sheets. Furthermore, data processing is carried out with qualitative description. The data was analyzed comprehensively by the qualitative research characteristics. The result is the development of component material in the multicultural Islamic education curriculum is a series of activities carried out in preparation and development to achieve goals. Multicultural Islamic Education (IE) learning at Nusa Unggul Husada Vocational High School is focused on understanding multicultural Islamic Religious Education material comprehensively and then being applied in a multicultural school environment in terms of language, culture, religion, ethnicity, and even gender diversity. The development of the components of teaching materials in the learning process that has been implemented illustrates the validity of the learning tools. Multicultural Islamic education learning tools are included in the practical category of implementing the implementation plan. The impact is by implementing good management, so the development component produces more structured material, closer to students and the school environment to create a harmonious and peaceful life.

Keywords: material, curriculum, multicultural.

Introduction

Religious education is an essential foundation in education (Mumin, 2018). This is suitable with the Constitution and Pancasila. Education cannot be separated from the curriculum. Every educational institution will make the curriculum a reference to achieve the desired goals (Mubarok, 2021). Religiously motivated violence is still common and tends to go hand in hand with democracy in Indonesia and even the world (Mubarok & Bakri, 2021). There are also conflicts between social groups, ethnic groups, ethnic groups, organizations, and the bombing of churches and worship houses as a result (Mubarok & Bakri, 2021).

Apart from being the basis of national education, religious education occupies a strategic position (Haris & Auliya, 2019) in the Unitary State of the Republic of Indonesia; however, in its implementation, it must be recognized that the sustainability of Islamic religious education has not been maximized (Hanun, 2016). It can be seen from the moral decline and the neglect of religious teachings in life. Critics of the case of the "inability" of educational institutions to prevent student behaviour in relationships such as brawls, racial conflicts, tolerance problems, brawls, promiscuity, and up to narrow ways of thinking (Awaliyah, 2017). It is not surprising that many people are pessimistic about the religious education taught in schools.

With those negative opinions, it must be admitted that there are still weaknesses in Islamic religious education, especially when viewed from the aspect of multicultural Islamic education. Things that can affect the behaviour and attitudes of the community, as well as individual attitudes, are more or less due to the many deficiencies in the material components in the multicultural Islamic education curriculum.

Indonesia is a country that has people who are religious, polite, and not easily provoked (Mahardhani & Cahyono, 2017). The differences in religion, ethnicity, race, culture, and ethnicity, in fact, along with the times, these behaviours have begun to be eroded can be seen and can be found by the presence of irritable behaviour in people who are prejudiced, quick-tempered, impatient, easily panicked, less tolerant, self-sufficient, and various kinds of problems in social, religious, nation and state.

Multicultural Islamic Education (IE) came to offer various alternative solutions to improve or complete the shortcomings in implementing religious education. With multicultural Islamic education, it is hoped that it will be able to re-socialize mutual tolerance, mutual respect, and mutual help, even though there are differences in terms of religion, ethnicity, race, culture, and ethnicity. With multicultural Islamic education, it is hoped that it will be able to raise the spirit of togetherness as a nation.

Referring to Towaf's statement in his book (Muhaimin, 2009, p. 29) that the normative, competency and informational approach in the Islamic education curriculum still has weaknesses. Therefore, efforts are needed to replace other methods so that the implementation of multicultural Islamic education learning is not monotonous. Likewise, Furchan, in his research as quoted (Irfan & Saifuddin, 2019), said that the Islamic education learning methods used in educational institutions still use traditional methods and ways of learning. So far, Islamic education is more on the aspect of thinking than behaviour or feeling, and it can be seen from the passing of students in the exam, which is only measured by how many scores are obtained. Daily learning tends to highlight how much of the memorization of the Qur'an and Hadith, whereas Islamic education is not only limited to memorization, especially when viewed from a multicultural aspect. This is due to the inculcation of moral values, personality, and examples that are less successful in educational institutions.

Islamic education as a system in national education, must be a pioneer in spreading the values of multiculturalism in society.

However, in reality it is not the case in educational institutions. Islamic religious education should offer material components that can address contemporary problems, including multiculturalism. The curriculum was born based on actual conditions in the community. So that the achievement target to be achieved is by expectations, it is to produce students with good morals and piety. The difficulties in the material composition can be simplified and expanded. Likewise, with the educational curriculum, in that context, the teaching materials taught in Schools should refer to a multicultural-based curriculum.

Multicultural islamic education tries to cultivate students to cooperate with groups of different ethnicities, races, and religions. Vocational High School Nusa Unggul Husada is a school located in Walenrang sub-district, Luwu district. The interesting about this school is that it does not restrict students from different religions or non-Muslims from participating in islamic education classes. The school also does not force non-Muslim students to participate in islamic education subject classes to listen to material descriptions. Even though, at the same time, the school has given directions and dispensation not to take islamic education subjects. The number of non-Muslim students who are not many causes students to prefer to join the class for these subjects. The following unique thing is that when a Christian religion teacher is unable to attend, a Muslim teacher is also replaced by a Muslim teacher to fill in the Christian religion class, even though it is only limited to accompanying learning in the form of assignments to students to open the Bible for each student to read. (Vice Principal for. Curriculum 27/06/2021). This is an excellent multicultural phenomenon in the learning process at the Vocational High School.Nusa Unggul Husada

The Islamic religious learning process activities carried out by islamic education teachers at Vocational High School Nusa Unggul Husada tend to prioritize the use of textbooks rather than designing their material components to be used in teaching and learning activities (islamic education teachers 27/06/2021). Responding to the above phenomenon, developing materials in the multicultural islamic education curriculum is necessary. Therefore, the arrangement of material in the multicultural islamic education curriculum must be implemented immediately. However, very few Islamic Religious Education teachers have the initiative to make teaching materials. Most of them are too dependent on textbooks from the Ministry of Education and Culture. Then what is the concept of material components in the islamic education curriculum? What is the process of teaching and learning activities for Multicultural islamic education at Vocational High School Nusa Unggul Husada? Furthermore, how is the development of the components of

the Multicultural islamic education teaching materials at Vocational High School Nusa Unggul Husada? This study aims to analysed and interpret the concept of components of the islamic education curriculum material, the process of teaching and learning activities for Multicultural at Vocational High School Nusa Unggul Husada and the developing components of material for islamic education Multicultural teaching materials at Vocational High School Nusa Unggul Husada.

Research Method

This research is qualitative, and the development model used is the McKenny model, which consists of preliminary analysis, planning stages, and evaluation (Plomp, 2013). Research Subject are students of Vocational High School Nusa Unggul Husada. The research instruments are the researchers, observation sheets, interviews, assessment sheets, evaluation sheets and validation sheets. Furthermore, data processing is carried out with qualitative description. The data were analyzed comprehensively according to the characteristics of qualitative research. The data analysis is carried out by first collecting the required data through observation, interviews and documentation (Darmalaksana, 2020). Then, the raw data that has been collected is selected and edited to obtain data that is by the research theme. The data are then grouped based on research variables to be displayed in the study.

Research Finding

The Definition of Material Components In The Multicultural Islamic Education Curriculum

The material component is a series of activities, starting with the preparation and development of materials to achieve goals (Arifin, 2011, p. 88). The material component consists of a collection of knowledge and information needed for knowledge, students, and their environment (Budianto, 2018). The curriculum can be understood as a lesson plan that will be explained to students. "Curriculum is an experience given to students who are in school through guidance and direction and instructions for the distribution of education" (Isnaini, 2018) So, the curriculum means an essential aspect as an effort in implementing multicultural Islamic education. curriculum must consider the curriculum's content and learning process (Idi, 2014, p. 211). The development of material components in the Islamic religious education curriculum Multiculturalism is significant to be discussed as a guide in

the life of the people of the Unitary State of the Republic of Indonesia, so it is necessary to develop multicultural Islamic religious education curriculum materials. Before going too far, the author discusses the material components in the multicultural Islamic Religious Education curriculum, and it will discuss the definition of material in the multicultural islamic education curriculum.

The success or failure of multicultural islamic education learning in an educational institution is very dependent on the learning materials in the curriculum that is prepared.

It also depends on how the teacher designs learning materials. In essence, the learning material in the multicultural islamic education curriculum is a series that cannot be separated from the syllabus in this. Case planning, projection, and syllabus (Nilamsani, 2019). The curriculum material is essentially the content of the curriculum (Hamdi, 2017).

The content of the material components is a manifestation of the curriculum where Muhaimin explained that the curriculum should be oriented to the content of the material, and the curriculum is oriented to the learning experience (Qomar, 2005, p. 3). The curriculum requires competencies, strategies, and evaluations (Budiani, Sudarmin, & Syamwil, 2017). A teacher islamic education subject must develop optimal subject matter to achieve competency standards and the students' essential competencies (Budiani et al., 2017). This is important because to arrive at competency standars and, and it is necessary to pay attention to the learning materials chosen, the type of learning, the sequence, the scope and treatment.

In the multicultural islamic education curriculum, teachers should be able to make preparations and understand aspects of the learning material to be delivered about its nature, function, principles, or procedures so that the development of material components can be well prepared. In the material component of the multicultural islamic education curriculum, it is necessary to know the types and principles of the material itself because the material is an integral component of the multicultural islamic education curriculum. So, among the types of material in the curriculum, in general, can be classified as follows (Jailani, Widodo, & Fatimah, 2021):

Fact

With these facts, facts are a form of reality and truth in the material component of multicultural islamic education, as expressed (Rosyad, 2019), as well as (Mansur, 2016). What is meant by this includes the truth or facts. For example, in the history of Islam, the Prophet Muhammad has been multicultural.

Concept

What can be understood about the concept is a new definition or understanding arising from the results of research on experts' thoughts. According to (Rifa'i, 2016), the material component of multicultural Islamic religious education contains Islamic education and multicultural education along with all aspects that support the development of a multicultural islamic education curriculum.

Principle

The principle here can be the main subject in the multicultural Islamic religious education curriculum material (Zulhammi, 2017) which includes, among others, propositions, formulas, paradigms, relationships between concepts, and giving cause and effect.

Procedure

Procedures are no less important than principles, concepts, and facts because procedures are an effective and efficient systematic step in carrying out a multicultural islamic education learning activity. So, in this procedure, systematic steps are needed (Rahmat, 2019) and (Mulyono, 2019) so that the goals that have been set are achieved.

Attitude or Value

Values can be in the form of attitudes and the application of multicultural values in social, cultured, national and state life (Nugraha, Hidayatulloh, Ruswandi, & Erihadiana, 2020), as well as a religion to create a spirit of mutual help, a spirit of mutual affection, active learning, and work hard. Then there are the principles of material development in the multicultural islamic education curriculum (Isnaini, 2018). These principles are then used as the basis and basis for determining learning materials. Among these principles is the principle of conformity, the principle of consistency, and the principle of adequacy.

Relevance

Relevance is defined as suitability. So, every material compiled in the multicultural islamic education curriculum must be relevant to the competency standards and basic competencies to be achieved (Kamal, 2018). If the ability to be achieved by students is in the form of memorizing Hadith or Qur'anic Verses Related to Multiculturalism.

Consistency

Consistency according to the language of Islam istiqomah (Rahman, 2018). About curriculum material in multicultural islamic education learning, there must be consistency.

For example, when a teacher uses three essential competencies, the material prepared and planned to be taught must include three predetermined competencies.

Adequacy

This is usually interpreted as sufficiency. The adequacy referred to here is that the material taught must be by the essential competencies that are easily determined (Budiman, 2013). The material taught to students must be professional. The effect is that when the material exceeds essential competencies, it will cause delays in achieving competency standars and basic competencies of multicultural islamic education curriculum.

The Management of Multicultural Islamic Education Teaching and Learning Activities

The process of teaching and learning activities for multicultural islamic education at Vocational High School Nusa Unggul Husada should refer to Law no. 20 of 2003, where learning is carried out by emphasizing aspects of national pluralism, religious aspects, human rights aspects, cultural aspects, fair and democratic and non-discriminatory (Kementerian Pendidikan dan Kebudayaan RI, 2003). About Vocational High School Nusa Unggul Husada, it is necessary to pay attention to aspects of the surrounding environment to make it easier for students to understand and implement multicultural islamic education in real life.

The Multicultural islamic education learning model applied at Vocational High School Nusa Unggul Husada focuses on understanding islamic education material comprehensively, which is then applied in a multicultural school environment due to the diversity in terms of language, culture, religion, and ethnicity, ethnicity and even gender diversity. The implementation of Multicultural islamic education has at least three phases, namely planning, implementation, and evaluation. This is not much different from the management function. This is as research (Taufiqurrahman, 2020) discusses the management of multicultural value education in islamic education learning.

In planning, it is necessary to pay attention to the initial goals that have been set to achieve the learning objectives. Planning must consider the ease and accuracy of competency standars and basic competencies, and syllabus to reflect multicultural Islamic values (Ramdhan, 2019). Likewise, in implementation, the planning that has been planned must be carried out by islamic education teachers while still paying attention to approaches to learning, strategies for optimizing goal achievement, appropriate methods, and stages in learning (Yuhana & Aminy, 2019). The last is to evaluate to measure the level of

understanding of students. Evaluation is also used to measure the level of achievement of educational goals.

The form of teaching carried out by islamic education teachers at Vocational High School Nusa Unggul Husada is to be aware of the diversity of students, develop a curriculum, and develop material components. The goal is to produce an attitude of tolerance, the creation of a spirit of mutual help, and a spirit of mutual affection. The critical point is that schools that design education must contain multicultural values in the planning, processing, and evaluating of the material components in the Multicultural Islamic Education curriculum.

The islamic education curriculum includes material that has values that develop in the community. An essential factor in teaching and learning activities for multicultural islamic education at Vocational High School Nusa Unggul Husada must pay attention to competence, learning demands, teachers, students, and material components. Other things that need to be applied in Multicultural islamic education learning at Vocational High School Nusa Unggul Husada are respect for differences, behaviour based on religion, awareness of society, cooperation, kinship, responsibility, respect, discipline, fairness, harmony, and socialization.

The Process of Developing Multicultural Islamic Education Teaching Materials

Developing multicultural islamic education teaching materials requires planning, organizing, implementing, and evaluating. This is by the management function. What is developed here is about the teaching materials given to students to achieve learning objectives. The material for teaching materials in subjects is the content of the curriculum (Huda, 2017). These subjects will be adjusted to the level of education or the type and path of education.

Developing multicultural islamic education teaching materials requires systematic steps, from planning to considering the criteria for each step. According to (Nurmadiyah, 2014) and (Nidawati, 2021), the criteria for developing teaching materials can be seen from the significance (significance), usefulness, and human resource development. In addition, other things need to be considered, It is competency standars and basic competencies, as well as the types of subjects.

Identify Competency Standards and Basic Competencies

The aspects of competence that must be mastered and learned by students must be identified first before determining learning materials. This needs to be done because the competency standards and essential competencies in the material need to be distinguished by the type of material so that learning activities can be by the essential competencies and competency standards so that the objectives of the learning curriculum are achieved. It is also necessary to pay attention to whether the standard of competence and basic competence in determining the material is appropriate so that students can master it in terms of cognitive, affective, and psychomotor (Hamzah, 2012). a) Cognitive if the competencies to be achieved are aspects of knowledge, application, synthesis, analysis, understanding, and assessment, b) Affective if the competencies to be achieved include response, internalization, appreciation, and assessment, c) Psychomotor is if the competencies to be achieved include routines, gestures, and behaviour.

Identify The Type of Learning Material.

This identification is carried out with the hope of a link between learning materials and activities in learning and daily life. Because the material that is by this cognitive can be determined through behaviour that reflects the intellectual aspect, which includes understanding, knowledge, skills in thinking, understanding and analysis. Then the cognitive type is said to be appropriate if there are elements of facts, procedures, concepts, and principles.

Likewise, the effective material is said to be under the learning material if the material emphasizes emotions, feelings, attitudes, interests, adjustments and appreciation. Then the appropriate material is material with affective types such as appreciation, taste, response, internalization, acceptance, and assessment.

The last is psychomotor, which is determined based on student behaviours in learning material. Because this psychomotor is more inclined to the motor skills of a student. Then the material is suitable for psychomotor gestures, routines, and student behaviours. To measure the achievement of the material, it is necessary to identify the material to be taught. In addition, a teacher can choose and apply the appropriate method if he has identified the type of material to be taught to students because it is commonly known that material in teaching and learning activities requires different techniques, methods, media and evaluations according to the material that has been selected and compiled.

The first and standard step in compiling and selecting the material to be taught is to hold a post-test, namely, asking questions according to the essential competencies' students want to master. Suppose a teacher has referred to essential competencies. In that case, it will be elementary to determine the type of material, which can be facts, procedures, skills, psychomotor aspects, principles, and concepts (Eriyanti, 2017).

Further explanation regarding the identification of learning materials, whether cognitive, affective, or psychomotor, is the path to determining the components of the material in the curriculum. In material development, the learning carried out by the teacher must identify the material to be taught. In determining the material to be taught, special considerations need to be made so that the material is relevant, consistent, and sufficient so that the curriculum targets can be achieved as a whole, both in terms of competency standards and essential competencies. Therefore, curriculum development needs to pay attention to materials or topics, competence of graduates, competency standars, and basic competencies (Zaenal & Bahar, 2013). Other things that need to be considered are the content of the curriculum and the process of teaching and learning activities,

The process of developing multicultural islamic education teaching materials at Vocational High School Nusa Unggul Husada is as follows:

Preliminary Analysis Process

Curriculum and teaching materials are needs that are analyzed first, then proceed to the learning and multicultural literature as well as the analysis of the students. What needs to be analyzed about the curriculum are lesson plans, teaching materials, students, and lesson assignments. The curriculum analysis level focuses on the analysis of competency standardars and basic competencies.

After analyzing students at Vocational High School. Nusa Unggul Husada Luwu, it was found that the characteristics of students were in the age range of sixteen to nineteen years. Such ages are the stages of adolescence. This period is where there is a transition from childhood to adolescence. One will experience all aspects of development towards adulthood. At this time, curiosity and desire to try new things were extreme in the students of Vocational High School Nusa Unggul Husada Luwu because of the unstable upheaval.

Furthermore, the last is task analysis based on competency standars and basic competencies.

This is important to develop students' learning experiences directly in understanding the concepts and contents of multicultural islamic education teaching materials comprehensively so that they can support their independent learning activities.

Design Phase (Planning)

At this stage, the design of the Multicultural islamic education learning device should be carried out concerning the preliminary analysis that has been carried out. The tools that must be prepared include lesson plans and teaching materials. The lesson plans are arranged wholly and systematically. Likewise, the procedures for developing RPP must refer to technical guidelines. The analysis of competency standars and basic competencies will give birth to indicators in achieving competence with an effective and efficient time allocation to develop learning activities, including principal, core, and final activities.

Preparing the lesson planning design must be multicultural based on teaching materials so that students can easily understand the material being taught. Meanwhile, Islamic Education teachers must systematically describe the stages of learning that can support multiculturalism in each of Their teaching activities. Thus, the lesson plans developed with the stages above will be very beneficial for both teachers and students in and outside the classroom to increase their understanding of multiculturalism.

The steps taken in planning the lesson plan: a) filling in the identity column. b) determining the time allocation needed in learning, c) determining the competency standars and basic competencies and indicators contained in the syllabus that has been prepared, and d) formulating learning objectives based on the competency standars and basic competencies and indicators that have been determined. e) identify the standard material to be achieved based on the learning materials contained in the syllabus. f) determine the learning method used. g) formulate the stages of learning. h) determine learning resources. i) develop assessment criteria, sample questions and scoring techniques.

So, the steps taken to make it easier for teachers to teach multicultural islamic education at Vocational High School Nusa Unggul Husada should be socialized and adapted to the characteristics of students. The material should refer to the competency standars and basic competencies as well as indicators to make it easier to develop teaching materials. The development of teaching materials should refer to the technical guidelines for developing teaching materials formulated by the Ministry of National Education, Directorate General of Management.

Development Stage

The development stage includes device validation and product testing to see the practice and effectiveness of the developed learning tools in testing the validation of learning tools carried out by competent experts and practitioners, then making revisions afterwards. Furthermore, teaching material materials are generally declared valid after many revisions. The revisions that have been made will be tested in the learning process in the classroom to determine the practicality and effectiveness of the learning device materials that have been developed.

Device Validity

After the steps described previously have been completed, validity will be carried out. Furthermore, the validity is carried out by practitioners who are experts in their fields according to the study of the teaching material. The validator consists of two practitioners and two experts.

After validation was carried out by the validators and received suggestions and even discussed with the validators, the teaching materials were revised. The revision results are then used to improve learning tools by suggestions and input from the validator so that the teaching materials and learning tools developed and implemented in the classroom are good tools.

The lesson Planning Validity

The validity results those practitioners and experts have carried out are generally valid based on the aspects assessed: identity, formulation of objectives, selection of materials, methods, sources, and assessments. Thus, the lesson plans are excellent and appropriate to be used as a guide to be carrying out the multicultural Islamic Education learning process. The steps that have been prepared can then require the teacher to facilitate students in carrying out various learning activities, both in class and outside the classroom.

Identity of Teaching Materials

In identifying teaching materials, It is necessary to pay attention to the scope and sequence of the learning material. In this regard, it will be explained as follows:

Determination of The Scope of Learning Materials

In determining the scope of learning materials, cognitive aspects, as well as practical and psychomotor aspects, must be considered.

This needs to be done because if the teaching and learning activities have started already running, each sub-material being taught will require different methods and teaching aids. Therefore, in addition to paying attention to the type of material taught by a teacher, they must also pay attention to the principles in determining the scope of learning material in terms of breadth, depth, and novelty.

The scope of the material should describe how much material is included in the material components in the multicultural Islamic Education curriculum. The deepening of the material here includes an overview of the amount of material and concepts that must be learned and mastered by students. Within the scope of the material, it is necessary to determine how much material is taught or maybe even too little so that there is a gap between the essential competencies to be achieved and the material components in the multicultural islamic education curriculum.

The Sequence of Learning Materials

The order of learning materials is also an essential element in the material component because it will be instrumental in determining the order of a learning process. Suppose the order is not right between one material and another. In that case, it will be difficult for students to learn it because there are also tiered materials or subjects, in other words, conditional. A simple example is the Qur'an Hadith material in multicultural Islamic religious education.

Material. The first material that must be taught is the Mad Ashli to find out how many Mad (long marks) are in the Al-Quran recitation material. Because if students are taught directly Mad Jaiz Munfasil, or Mad Wajib Muttasil, they will have difficulty understanding it. Thus, with the application of good management, the development of material components produces material that is more structured and closer to students and the school environment to create a harmonious and peaceful life. Structured material can make it easier for students to understand multicultural Islamic education materials.

Conclusion

The conclusion is that the material component in the Multicultural Islamic Education curriculum is essentially a series of activities carried out in the form of compiling and developing content to achieve goals and cannot be separated from the syllabus and lesson plans. The material component is the content of the curriculum itself. The types of material are grouped based on facts, concepts, principles, procedures, attitudes, or values. The

development of the multicultural islamic education teaching materials components after the analysis is in a suitable category. The use of multicultural islamic education learning tools is in the practical category. These results illustrate that teachers' use of learning tools is efficient and can help carry out the multicultural islamic education learning process in the classroom. The effectiveness of using islamic education learning tools with a multicultural perspective can be known through observations of student activities.

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