



Multicultural Curriculum Development and Learning Model at the Ta'lim Sakinah Majelis

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Abstract

Majelis taklim is a non-formal educational institution whose followers are called non-student congregations. This is because the taklim assembly is a place for Islamic education that is not required as well as school students. The Ta'lim Council is recognized as one of the institutions that can encourage the realization of multiculturalism among Muslims. However, recently the Ta'lim Council has been accused of being one of the centers for the spread of religious radicalism. The multicultural, multiracial, and multireligious Indonesian society has a great potential for conflicts between groups, races, religions and ethnicities. On that basis, it is necessary to have a large role for educational institutions in developing learning models and developing the Multiculturalism Curriculum. The author conducted research on this matter at the Sakinah Ta'lim Council, Bandung City. This study uses a qualitative approach with analytical descriptive method. The results showed that the learning model applied in the Sakinah Ta'lim Council was a multicultural learning model that was not designed as a whole, but an insert model that was integrated into the learning material.

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INTRODUCTION

Indonesia is a large country with the biggest number of Islam embracers in the world. Besides, Indonesia is also a country with a great diversity in various areas such as ethnicity, culture, language, and religion. With its national pillars, Indonesia is able to retain its state and its national unity amidst the large existing diversities. These pillars of the nation are Pancasila, 1945 Constitution, *Bhinneka Tunggal Ika*, and the United State of the Republic of Indonesia. These four pillars become the glue and tie for the multicultural Indonesian state and nation (Marzuki et al., 2021)

Consisting of various tribes, races, customs, classes, groups and religions as well as social strata. Conditions and situations like this are normal as long as this difference is realized and internalized. However, when these differences surface and become a threat to the harmony of life, these differences become problems that must be resolved. The multicultural, multi-racial, and multi-religious Indonesian society has great potential for conflicts between groups, races, religions, and ethnic groups. Indications in that direction can be seen from the flourishing of various social organizations, professions, and other organizations. In addition, there are also various kinds of religious sects.

As a non-formal educational institution that the Law recognizes, *Majelis Ta'lim* has a significant role in education, especially in Islamic learning. The imam of *Istiqlal Mosque Jakarta*, Nasarudin Umar, revealed 250.000 *Majlis Ta'lim* in Indonesia in 2018. It exceeds the number of formal educational institutions of schools and colleges. The existence of an institution, company, or agency in the community is sure to have both positive and negative impacts on the surrounding community (Saputra & Prastyo, 2021).

Multicultural education outside of formal institutions (schools/madrasah) belongs to a general public institution is still minimal and not easy to do because life in society is much different from school life. There is no absolute authority and power in society as it is there at school. In the community, as Din Syamsudin said, many individualism and egoism characteristics emerged, in the name of religion, sect, class, ethnicity, or politics (Hidayati et al., 2020). These characteristics can turn into exclusivism and eventually lead to conflict, especially with the crush of economic, social and cultural problems. The *Sakinah Ta'lim Council*, which is located in the *Ciwastra* area of Bandung City, is one of the *ta'lim* assemblies that are trying to convey Multicultural learning ideas in terms of learning models and curriculum that are made as well as being a solution to several multicultural cases in the area. How the ideas are poured, is what is interesting for the author.

The research aims to determine the multicultural learning model implemented in the *sakinah ta'lim* assembly in Bandung, and the development of the multicultural curriculum carried out in the *sakinah ta'lim* assembly in Bandung, as well as to analyze the model for developing recitation material from a multicultural perspective that is applied in the *sakinah ta'lim* assembly Bandung.

METHODS

The research method used in this research is the descriptive analysis method, using a qualitative approach. The sample of data sources will be selected by purposive sampling and snowball sampling. In purposive sampling, the writer will choose a team of experts who are considered to know the situation that the writer is researching, in this case, the Chairperson of the *Sakinah Ta'lim Council*. Sources of data were obtained from interviews, observations, and several documents from the *ta'lim* assembly obtained from the chairman of the *ta'lim* assembly, as well as photos and videos of the recitation.

DISCUSSION

Multicultural Learning Model

Today, education continues to experience significant changes. This is influenced by many factors, both from changing times, changes in political direction, changes in habits and many more. As in the case of an epidemic, education undergoes changes in order to adapt and maintain its sustainability (Junaidi, 2018). According to the Big Indonesian Dictionary, the definition of education is the process of changing the attitudes and behavior of a person or group of people in an effort to mature humans through teaching and training efforts or even education can also be interpreted as a process, method and act of educating (Putri & Ahmad, 2022). Education is the learning of knowledge, skills, and habits of a group of people that are passed down from one generation to the next through teaching, training, or research. Education often takes place under the guidance of others, but it is also possible to be self-taught.

Etymologically the word education itself comes from the Latin *ducere*, which means "to guide, direct, or lead" and the prefix *e*, which means "to get out". So, education means the activity of "leading out". And any experience that has a formative effect on the way people think, feel, or act can also be considered education. Formal education is generally divided into stages such as preschool, elementary school, junior high school, high school, and then college. While non-formal education is such as recitation, Islamic boarding schools.

According to H. Horne, Education is a continuous (eternal) process of higher adjustment for human beings who have developed physically and mentally, who are free and conscious of God, as manifested in the intellectual, emotional and human environment of humans. And according to Law no. 20 of 2003 Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, and society. nation and state (Junaidi, 2018).

Multicultural education is a process of developing all human potentials that respect plurality and heterogeneity as a consequence of cultural, ethnic, and religious diversity. Multicultural education emphasizes a philosophy of cultural pluralism in an education system based on the principles of equality (equality), mutual respect and acceptance and understanding, and a moral commitment to social justice. Multicultural education began with the development of ideas and awareness about interculturalism after World War II. The emergence of the idea and awareness of interculturalism is not only related to developments in international politics regarding human rights, independence from colonialism, racial discrimination, and others, but also due to the increasing plurality in western countries themselves as a result of increased migration from newly independent countries to America. and Europe (Adams & Estrada-villalta, 2017).

Multicultural education is actually an attitude of caring and understanding (difference) or politics of recognition. Multicultural education looks at society more broadly. Based on the basic view that indifference and non-recognition are not only rooted in racial inequality, but the multicultural education paradigm includes subjects regarding injustice, poverty, oppression, and underdevelopment of minority groups in various fields: social, cultural, economic, and educational, and so forth (Adams & Estrada-villalta, 2017).

The purpose of Islamic education is not only to fill students' minds with knowledge and subject matter but to clean their souls which must be filled with good morals and values and conditioned so that they can live a good life. Think this is in accordance with the purpose of multicultural education, namely, to create a harmonious life in a pluralistic society. multicultural learning is defined as an educational process that can guide, shape, and condition students to have the mental or characteristics accustomed to living in the midst of very complex differences, both

ideological, social, economic, and religious differences. With multicultural learning, graduates will have an attitude of independence in realizing and solving all their life problems (Yaya, 2015).

Multicultural education is to understand students, students, and all citizens in order to get the inspiration of knowledge, attitudes and actions needed to carry out their humanitarian roles in a pluralistic-democratic society and are needed to interact, negotiate, and communicate with citizens from diverse groups in order to create an ethical and moral social order that works for the common good. The principle of multiculturalism teaches us to recognize the various potentials and legitimacy of the diversity and socio-cultural differences of each ethnic group. Departing from this principle, individuals and groups from various ethnicities in this view can join society, engage in societal cohesion without losing their ethnic and cultural identity, while retaining their rights to participate fully in various fields of community activity. So that the cultural diversity behind, in front of and around us can make the most valuable contribution to everyone.

The essence of multicultural learning is to hold an active and participatory dialogue. That is, during the learning process, students must be accustomed to intensive and participatory dialogue so that students are able to develop their knowledge freely and independently. and held tolerance among students, and between teachers. This tolerance aims to cultivate mutual respect and respect for differences, both differences of opinion and ideology carried out by teachers and students (Rahimi, 2019).

In the view of Islam, multicultural education has a foundation based on the Medina Charter a portrait of the personality of Rasulullah SAW, as he highly respects human rights and upholds differences, as he admits, such as the Bishop of Sidon Paul of Antioch, Theodore Abu Qurrah, Kenneth Cragg, William Muir, and Montgomery Watt.

Departing from the Medina Charter and the portrait of the Prophet's personality, it became the basis for the birth of a multicultural education paradigm, even in QS al Hujuraat; 13 explained that; Allah SWT created humans between men and women, then made and uphold tolerance later into dynamic diversity, and nations and tribes so that you know each other, Indeed, the most honorable among you in the sight of Allah are those who are most pious among you (Fauzi, 2018).

Based on the definition and objectives of multicultural education, the multicultural education curriculum should contain material that can present more than one perspective on cultural phenomena. To present the diversity of perspectives in this curriculum, can be done in four stages, namely: contribution level, additive level, transformative level. and the social action level. At the contribution stage, the curriculum focuses on certain minority cultures, at the addition stage, the curriculum introduces new concepts and themes. For example, themes related to multiculturalism without changing the essential curriculum structure. Furthermore, when at the stage of change.

Learning management as practices and procedures that enable teachers to teach and students to learn. Limits three factors in learning management, including the physical environment (physical environment), the social environment (human environment), and the teacher's teaching style (teaching style). Classes with diverse cultural backgrounds of students are more in line with the democratic leadership style of teachers. Through a democratic approach, teachers can use a variety of learning strategies, such as dialogue, simulation, role-playing servation, and case handling. Abdullah through dialogue, teachers can discuss the contribution of various cultures and people from other tribes in living together as a nation.

In addition, the teacher can also discuss that everyone from any culture uses the work of other people from other cultures. (2) through simulation and roll role-playing students are facilitated to portray themselves as people who have a certain religion, culture, and ethnicity in their daily interactions. At certain moments, joint projects and committees are held, involving a variety of students from various religions, ethnicities, cultures, and languages. (3) through observation and case handling, students and teachers are facilitated to stay a few days in a multicultural society. They

are asked to observe the social processes that occur between individuals and groups, as well as to mediate if there is a conflict between them.

This democratic approach to learning requires teachers to have multicultural competence. Offer six teacher multicultural competencies, namely: Having broad values and social relationships, being Open being nd flexible in managing student diversity, being ready to accept differences in disciplines, backgrounds, races, and genders, facilitating newcomers and minority students, Willing to collaborate and coalition with any party, and oriented to the program and the future, (Saturnino, et al., 2016).

The management of multicultural learning must pay attention to aspects of objectives, processes, and procedures. According to Zamroni (2011), the objectives to be developed for students in the multicultural education process are; (1) students have the ability to think critically about material that has been studied; (2) students have an awareness of the nature of prejudice against other parties they have, examine the causes and origins of these traits, and continue to study how to eliminate them; (3) students understand that every science is like a double-edged sword; can be used to suppress or promote social justice; (4) students understand how to apply their knowledge in life; (5) students feel compelled to continue learning in order to develop the knowledge they master; (6) students have goals that will be achieved in line with what is learned; (7) students can understand the relationship that is carried out with various problems in the life of the nation's community (Zamroni, 2011).

The learning process is controlled by teacher, student pedagogy and curriculum factors. There are several teacher qualifications needed in the context of developing multicultural learning (Osler 2016) namely; (1) must have good teacher skills, understanding, experience and cultural values so that they can understand their students ethnically, racially and culturally different from them and can accept students in class to learn together; (2) must always reflect itself by providing fair attitudes and treatment to all students of different ethnic, racial, and cultural backgrounds and giving equal treatment to students of different genders; (3) teachers are expected to enrich their understanding of multicultural concepts, such as culture, immigration, race, sex, cultural assimilation, ethnic groups, stereotypes, prejudaism and racism; (4) have adequate knowledge about the history, characteristics, and internal differences in each ethnic group and certain races; 5) perform comparative analyzes and be able to draw conclusions about theories that can be used to manage social diversity so that it becomes a strong potential for the nation. The multicultural education model includes the official curriculum and the hidden curriculum (unwritten and planned curriculum, but the process of internalizing values, knowledge and skills occurs among students).

In the official curriculum, multicultural education should be integrated into all cross-curriculum subjects and activities. In relation to the pedagogical aspect, there are several pedagogical principles, namely: (1) there must be a unified scientific and ideological character of the pedagogical process; (2) the relationship between school and life must be based on two important aspects, namely the link between life and work as activities that educate people; (3) the existence of a combination of collective and individual character of education, as well as respect for the personality of students; (4) there is a unity of teaching, Education and development processes. The four factors must be mixed by a teacher in a process. The failure of teachers in concocting causes students with low economic status to not be able to take part in learning as students from high socio-economic groups. Likewise, students with different cultural backgrounds will fail to adapt to the learning process.

Implementation (the efforts of educators in giving assignments to students to make separate notes about the application of various materials in their life applications) and closing activities (evaluating the experience gained in learning, then conducting an assessment).

Multicultural-Based Curriculum Development Model

The multicultural curriculum is a concept created with the aim of creating equal educational opportunities for all students of different races, ethnicities, social classes and cultural groups. One of its important goals is to help all students acquire the knowledge, attitudes and skills necessary to carry out their roles as effectively as possible in a pluralistic-democratic society and to interact, negotiate and communicate with citizens of diverse groups in order to create a morally sound society walk for the common good).

Implementation the multicultural curriculum paradigm is required to adhere to the following principles; (1) the multicultural curriculum must offer content that represents the views and perspectives of many people; (2) must be based on the assumption that there is no single interpretation of historical truth; (3) the curriculum is achieved according to the emphasis of comparative analysis with different cultural points of view; (4) must support core principles in eradicating clichéd views on race, culture, and religion; (5) reflecting the balance between understanding cultural similarities and differences, encouraging individuals to maintain and expand their cultural and cultural horizons, (Banks, 1993).

Curriculum development is a curriculum planning process in order to produce a broad and specific curriculum plan. The following are some of the characteristics in curriculum development as stated by (Oemar Hamalik 2020) as follows:

- 1) Curriculum plans should be developed with clear objectives.
- 2) A program that is implemented is part of the curriculum that designed in line with curriculum development procedures.
- 3) A good curriculum plan can result in a good learning process good, because it is based on the needs of students' interests.
- 4) Curriculum plans should introduce and encourage diversity among students.
- 5) The curriculum plan should prepare all aspects of the teaching and learning situation.
- 6) Curriculum plans should be developed according to the characteristics of students user.
- 7) The subject arm approach is a widely used curriculum approach at school. Use of other approaches in all school programs as well necessary, to maintain balance and meet educational goals breadth and diversity of needs among students.
- 8) Curriculum plans must be flexible to support teacher-student planning.

The theory of curriculum development from James A. Beane, quoted by Abdullah Aly, obtained an important point that the first thing that must be considered in curriculum development is the basis of curriculum development, in this regard A. Beane offers 3 (three) basic curriculum development to developers' educational curriculum, namely: (1) philosophical basis, (2) sociological basis, and (3) psychological basis. These three basic curriculum developments can help curriculum developers, especially in developing educational programs needed by the community.

The above view is in line with Nasution's opinion in his book *Principles of Curriculum* which states that there are four important principles that must be considered in making and developing a curriculum, namely philosophical principles, physiological principles, sociological principles and organizational principles. The following describes four curriculum principles that are the pillars in creating and developing a curriculum:

Based on the philosophy, the school aims to educate children to become good human beings in social life. In essence, "good" is determined by the values, ideals or philosophy adopted by teachers, parents, society, country and the world. Differences in philosophy by itself will cause differences in educational goals, as well as in the learning materials that must be presented to achieve that goal. The philosophical basis involves thinking activities in order to find the nature and meaning of life. Among the results of philosophical thought are ideas about human nature, the source of values, and the role and purpose of education in determining a good life. The basic needs

of students, among others, can be seen from the aspect of self-actualization, aspects of developmental tasks and aspects of the theory of needs. Schools are established for children, for the benefit of children, namely, to provide learning situations for children so that they can develop their talents. Therefore, it is only natural that the child himself is a factor in curriculum development that cannot be ignored.

The most important thing in the psychology of learning is how children can learn. Education in schools is given with trust and confidence that children can be educated. Children can learn, can master some knowledge, can change their attitudes, can accept norms, can learn various skills. If we know how the learning process takes place, in the circumstances in which learning gives the best results, then the curriculum can be structured and presented in the most effective and effective way. Learning is a complicated and complex process, so we are not surprised that there are various learning theories that try to explain, also experimentally, how the learning process takes place. In general, each theory contains truth, but does not provide an overview of the whole process. The theory adopted can also determine the subject matter presented but also the method for teaching it. So there is a close relationship between curriculum and learning psychology.

The child does not live alone, but always lives in a society. There he must fulfill his duties with full responsibility, both as a child and as an adult in the future. He received a lot of services from the community, and he must also donate his service to advance the community. He cannot ignore the demands of society. Society has norms, customs, like it or not, must be recognized and manifested by children in their behavior. Every society has different styles and needs. Because children must live in that society, the community is a factor that must be considered in curriculum development. Here, a balance must be maintained between the interests of the child as an individual and the interests as a member of society.

This principle concerns the form of presentation of learning materials, namely curriculum organization. This principle is closely related to the opinion regarding the above principles. Association psychology, which assumes that the whole is the sum of its parts, has implications for the curriculum in which the subjects are separated, which has advantages, but also contains many weaknesses. With the emergence of Gestalt psychology, the overall principle affects the organization of the curriculum which is arranged as a unit by not holding boundaries between subjects.

Curriculum development is a very essential component in all educational activities. Curriculum experts view that curriculum development is a cycle of intertwining, the relationship between curriculum components, namely between the components of objectives, materials, activities and evaluations. The four components that constitute a cycle do not stand alone but influence each other. As an early stage of curriculum development,

Curriculum planning includes three activities, namely: (1) program planning (strategic planning), (2) program planning (program planning), and (3) learning activity planning (program delivery plans). The three activities involve human resources who have different statuses. The difference in the status of human resources determines the different functions and roles of each in curriculum planning. The next stage in curriculum development after the planning stage is the implementation stage. At this stage the competencies, educational programs, and learning programs that have been planned are implemented in a learning situation.

Curriculum with a multicultural approach must be based on the principles: 1) cultural diversity is the basis for determining the philosophy, theory, model, and school relationship with the local socio-cultural environment; 2) cultural diversity is the basis for the development of various components of the curriculum, such as objectives, content, processes, and evaluations; 3) culture within the education unit is a learning resource and object of study that must be part of students' learning activities; 4) the curriculum acts as a medium in developing regional culture and national culture, (Sugito, 2020).

There are several stages that need to be considered in developing a curriculum based on multicultural education, namely formulating the vision, mission, school goals and self-development that reflect a multicultural-based school, assessing competency standards and basic competencies with multicultural content, identifying learning materials with multicultural content, developing learning activities with multicultural content, formulating indicators of competency achievement with multicultural content, determining the type of assessment with multicultural content, and determining learning resources with multicultural content, (Arafani, 2017).

The Concept of the Ta'lim Assembly

According to its root, the term *Majelis Ta'lim* is composed of a combination of two words, namely *majlis* which means place, and the word *ta'lim* which means teaching. So the *ta'lim* assembly means a place of teaching or recitation for people who want to explore the teachings of Islam. In practice, as a community-based non-formal educational institution, the *taklim* assembly is the most flexible place in terms of time, place, age, gender, social strata, and learning curriculum (Helmawati, 2011).

The *ta'lim* assembly is a solution to realize long-life education, therefore it is a shame if its existence is not organized and does not pay attention to the needs of the community and does not pay attention to the diversity of the community in it (Deckop et al., 2006). So nowadays *ta'lim* assemblies are developing which consider the content of the learning curriculum, not just a cultural recitation or delivering free religious lectures. In preparing the curriculum, four components need to be made, namely objectives, programs, processes and evaluations (Anderson & From, 2011). The first thing that is decided in the preparation of the curriculum is the goals to be set. The results of observations on the contribution of the goals of education in the *ta'lim* assembly for the congregation in this increasingly materialistic-secular era are primarily more appropriate for realizing lifelong education and are still largely directed at the goal of deepening and enlightenment. spiritual (faith) in addition to the purpose of knowledge and skills (Helmawati, 2011).

Based on its function, the existence of the *ta'lim* assembly as a place for community-based education has several functions, namely; (1) religious functions, namely fostering and developing Islamic teachings in the context of shaping the character of a community of faith and piety; (2) the function of education, namely as a center for community learning activities (learning society), training life skills, and entrepreneurship; (3) social functions, namely as a vehicle for friendship, conveying ideas and at the same time a means of dialogue between people, *ulama* and *umara*; (4) economic function, namely as a means of fostering and empowering the congregation's economy; (5) the function of art and culture, namely as a place for the development of Islamic art and culture; (6) the function of national resilience, namely as a vehicle for enlightening the people in establishing *ukhuwah* so that they are able to realize religious life, peaceful and prosperous society and nation (Helmawati, 2011).

The programs that are prepared usually pay attention to two approaches, namely the goal-oriented approach, and the lesson material-oriented approach. In its presentation, learning in the *ta'lim* assembly can be delivered by various methods, be it lectures, *halaqah*, *mudzakarah*, or other mixed methods that are developed according to the needs and objectives that have been set. The educational process carried out in the *ta'lim* assembly needs to maximize all existing components, be it objectives, curriculum, *mu'allim*, methods, congregations, facilities, costs, management, media, environment, or resources.

Another thing that is no less important in the component of the *ta'lim* assembly curriculum is evaluation. This is actually often overlooked, neglect will result in the absence of quality control so that the level of program compliance with the objectives to be achieved cannot be measured.

Multicultural Learning Model Implemented at the Sakinah Ta'lim Council, Bandung City

The Sakinah Ta'lim Council, which is located in the Ciwastra area of Bandung, is a pioneering ta'lim assembly that started with the establishment of PAUD Plus Sakinah. Over time, there were many requests from parents who took their children to PAUD to learn to read the Koran while waiting for their children to learn. This was welcomed by the manager so that a routine recitation for mothers was formed. Over time, this recitation developed with various desires for recitation material, as well as becoming a gathering place and a place to vent for residents who experience conflict in the community. Starting from this, this recitation developed and was considered to be a unifying forum for the community, which was initially very famous for its cultural differences, social strata, and religious beliefs, which often had disagreements. The multicultural learning model developed at the ta'lim assembly is an insertion model that is integrated into subjects. In learning the Koran, Hadith, Tawhid, Fiqh, Morals, and Dates, it is not uncommon for ustadz to embellish it with multicultural themes because of the urgency of the needs of the community, which at first were prone to conflict.

The current learning management is indeed reflected in a good multicultural culture, among others, limits it to three factors in learning management, including the physical environment (physical environment), social environment (human environment). and the teaching style of the teacher (teaching style). We can see that in this assembly, the physical environment seems to have been created to build kinship as seen from the shape of the building in the form of learning huts so that the congregation does not feel isolated. The social environment is well developed, where the people who recite the Koran come from two different social strata, namely the complex community in the upper middle strata and the community behind the complex who live on rent. This can be seen from the opening of two accesses to this ta'lim assembly. Furthermore, the teaching style of the ustadz in this assembly is able to protect the diversity of schools.

The multicultural learning model developed in the ta'lim assembly can be seen in the four stages of the learning curriculum if takes the opinion of James A. Bank according to the literature review, which consists of: (a). Contribution level. This stage starts from the lowest stage that must be understood by the congregation, given, and by the teacher according to the subject to be given. Usually in the form of material that is basic/ builds the foundation. (b). Additive level at this stage, other materials that are deepening or other forms that must be understood are added. (c). The transformation stage, this stage there must be a change in understanding of mustami', for example, if at the deepening stage material is given to appreciate different social strata, have you seen any changes at this stage? d). In the social action stage, mustami' is then invited to take social action according to the given theme. If the theme of change that he wants to achieve is respect for different social strata, then the action taken is the "Blessing Friday" Movement by distributing boxed rice, for example.

Development of a Multicultural Curriculum Implemented at the Sakinah Ta'lim Council, Bandung City

This curriculum development is basically formed in four components, namely objectives, programs, processes and evaluations as described in the literature review. Based on the author's observations, in this ta'lim assembly there is no curriculum development that is explained explicitly, but implicitly. Implicitly this ta'lim assembly requires unity between different ethnic groups, social classes and religious differences due to differences in the choice of community organizations. This can be judged from the explanations of several mustami' in revealing the reality of community life in this conflict-prone area, so they hope that these things can be eroded through the ta'lim assembly as a forum for community development.

In carrying out the learning program, the learning programs and their delivery methodology are handed over to the ustadz. It is these ustadz who then mix it into various learning materials ranging from routine material that is religious in nature, and additional material in the form of education and training, economic empowerment, and social society, as well as how it is all well conveyed and accepted by the community.

Routine religious learning materials consist of the Koran, Hadith, Tauhid, Fiqh, Morals, and Dates, these materials are curated by their respective ustadz through the study of books or modules prepared. Education and training materials are carried out as needed, such as parenting class activities with themes that are currently being discussed or applied training materials needed such as funeral management (Gannoni & Shute, 2009). For economic empowerment, the congregation sometimes gathers for a cake-making course. And in terms of social community, they make visits to various places that are affected by disasters, or orphanages. And from a cultural point of view, there are certain times to carry out recitations in turns from house to house while tasting various specialties of their respective regions.

The process of running the entire ta'lim assembly program needs to be supported by a good process between all parties. The clerics who teach in this assembly are clerics who must have sensitivity to mutual respect for differences of opinion, not doctrinaire clerics, and must broaden their horizons, be good at dealing with problems and be a unifier in the midst of congregants' complaints that are prone to conflict. The financing of the ta'lim assembly is handed over to the congregation in the form of contributions and cross subsidies as well as routine kencleng. This kencleng is not only used as a teacher incentive, but also to visit pilgrims who are sick or affected by an accident and to buy recitation uniforms so that everyone can wear uniforms, even if financially cannot afford them.

The concept of learning evaluation here is not carried out specifically, only in the form of a question trajectory at the end of the session to determine the understanding of the congregation (Kincheloe, 2003). Culturally, when these conflict-prone communities can live together as neighbors without any more complicated problems, it is enough to be considered successful in terms of building multicultural values. As for other things, other forms of evaluation may have to be improved so that the benchmark for success becomes clear.

Learning the Al-quran in this assembly consists of three parts, namely learning to read and tahsin, learning to write, and interpretation. Based on the results of interviews obtained from clerics who teach tahsin and interpretation (Hidayati et al., 2020), it is explained that the multicultural-based learning process is delivered using the insertion method, for example when teaching the rhythm of the Koran it turns out that each one carries his regional accent, this is where the role of the ustadzah must be smart in responding to the situation of slipping. explanation of regional cultural diversity. In fact, the rhythms of the Koran that we learn actually come from Persia.

Furthermore, in the Tafsir al-Quran material in this assembly, there are two kinds of discussion, namely juz 'amma and selected verses and chapter 1. For this multicultural material, the wrapping method is used, which is wrapped in an explanation of the verse when it comes to verses related to multiculturalism, for example. when the discussion of interpretation reaches QS al Baqarah verse 256, then the discussion of tolerance is given strengthening, not imposing the will according to the context of the verse which means: "There is no compulsion in (adhering to) religion (Islam). Verily (the difference) is clear between the right path and the wrong way.

Whoever disbelieves in Thagut and believes in Allah, then indeed, he has clung to a very strong rope that will not break. Allah is All-Hearing, All-Knowing."In the delivery of hadith material, one example of multiculturalism material is presented in explaining tribalism. All ethnic groups of Asia, Europe, America, white and black are all equal before Allah SWT, there is no virtue of being Arab or non-Arab, Sundanese or Javanese. One of the hadiths contained in this assembly

learning module is: Allah "The Messenger of Allah (SAW) has said: O mankind, know that your God is one, your father is also one, know that there is no superiority of Arabs over non-Arabs, and that there is no virtue of Arabs over non-Arabs, except piety."(HR Ahmad)

In monotheism learning, material that is associated with multicultural learning is found, including in the discussion of the names of Allah in al Asma al Husna. In learning Fiqh, multicultural aspects are found in responding to differences of opinion from the views of various madhhab priests. Often in this case it is prone to conflict because the differences in the schools held are related to the differences in the teachings emphasized in the organizations of each party. However, in this assembly, the fiqh learning material is returned to the concept of ijtihadiyah not doctrinal, so that the congregation is accustomed to differences of opinion and does not force each other's will (Noviandy et al., 2022). Ustadz explained all sides of the difference of opinion and then returned it to the congregation.

In moral learning, multiculturalism materials are found a lot, such as in the material of mutual respect, tolerance in responding to differences of opinion, economic strata, differences in organizational choices and others (Oki Dermawan, 2017). This material is sometimes packaged with salafush shalih stories told by the ustadz or watching together through a selection of stories that are shown by the ustadz through the infocus layer. In learning the date, many things are easily inserted into multiculturalism, such as when telling the story of the destruction of the people of Lut due to the destruction of moral joints, how the Prophet SAW built the values of justice, law enforcement, and protection of minority groups, through the Medina charter, for example.

CONCLUSION

Learning material development model in multicultural perspective applied at the Sakinah Ta'lim Council, Bandung City. In the learning process at the Sakinah Ta'lim Council, the model for developing recitation materials with the theme of multiculturalism is inserted in the field of study being studied, which consists of al-quran, Alhadist, Tauhid, fiqh, moral, history. The impact of this research is to provide multicultural-based learning, thus providing an understanding of tolerance between individuals in learning.

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